This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 07078183 0

ZMY

THE

CHRISTIAN WORLD:

MAGAZINE

OF THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

"PREACH THE GOSPEL TO EVERY CREATURE." — "BEGINNING AT JERUSALEM."

VOLUME XIII.

JANUARY TO DECEMBER, 1862.

New-York:

PUBLISHED BY THE AMERICAN AND FOREIGN CHRISTIAN UNION,

UNDER THE DIRECTION OF THE COMMITTEE OF PUBLICATION,

No. 156 Chambers-Street, a few doors West of the Hudson River Railroad.

1862.

12986-

JOHN J. REED, Printer & Stereotyper,
No. 43 Centre-Street, N. Y.

INDEX.

Editorial:

A Brief Survey of the Christian World, - 2
A Lesson from History, - - 33
An Important Work on Romanism, - 75
Annual Meeting of the Society, - 162
An Appeal to Readers and Friends, - 196
A Noble Response, - - - 211
A Remarkable Proceeding, - - 306
An Interesting Letter from Panama, - 366
Colportage in France, - - 68
Chili, - - - - - - 74
Count Du Plessis Mornay, - - 77
Duty of Christians in these Times, - 42
Doings at Rome—the Pope's Allocution, 248
France, - - - - - - 109
France—Rev. Dr. M'Clintock's Letter, 207
Good News from Russia, - - 47
Hope for our Country, - - 97
How the Society can be Sustained, - 247
Increase of Popery in London, - - 72
Interesting Facts about Ireland, - 272
Mission to Chili, - - - 19
" to Brazil, - - - 24
Macauley on the Jesuits, - - 71
Monument to Calvin and the Reformation, 136
May an Ex-Romish Priest Marry, - 302
Martin Luther, - - - 350
New Granada, - - - - - 20
News from Sweden, - - - 107
New Granada and General Mosquera, 204
Our Thirteenth Volume—New Year's Day, 1
Protestantism in Spain, - - - 37
Persecution in Spain, - - 128
Present Extent of the Church of Rome, 276
Reports read at the Evangelical Alliance Conference at Geneva, - - 8
Romish Influence and Itolerance in France, 45
Roman Catholic Press in Germany, - 236
Russia and the Russians, - - 265
Speeches at the British and Foreign Bible Society, - - - 278
The Bible-Women in London, - - 14
The Work in France, - - 18
The Mission in Italy, - - - 23
The Work of the Bible-Women in London, 40
Two Classes of Roman Catholic Nations, 65
The Protestant Institute in Edinburgh, - 73
The Bible in Russia, - - 76
The Roman Catholic Nationalities, - 98
The City Mission of New Brunswick, N.J. 103
The 13th Annivers'y of the Society, 128, 162
The Evangelization of Italy, - 133
The Evangelical Society of France, - 139
The French Governess, - - 140
Thirteenth Annual Report, - - 165
The American Chapel at Rome, - 211
The Late Rev. G. W. Bethune, D.D., - 212
The Apostolic Order of Missions, - 233
The Scriptural View of the Missionary Relation, - - - 297
The Late Dr. Gessner, - - - 304
The Late General Beckwith, - 307
The Three Peninsulas—Greece, Italy, Spain, - - - - 329
The Mission to Greece, - - - 360
Quite too much Cursing, - - 144
What can be Done for Our Foreign Population? - - - 38
Watchman! What of the Night? - 201
Who are Intolerant? - - - 275

Missionary Intelligence:

Asam, - - - - - 55
Africa, - - - - - 86, 353
Burmah, - - - 29, 86, 154
Brazil, - - - - - - 48
China, 28, 55, 84, 121, 154, 225, 292, 321, 352
Erromanga, - - - - - 29
Egypt, - - - 155, 258
France, - - - - - - 50
Finland, - - - - - 223
Hope for our Indians, - - - 28
India, 28, 55, 85, 122, 155, 225, 259, 293, 321
Japan, - - - - - 155, 293
Italy, - - - - 50, 223
Madagascar, - - 27, 87, 122
Mission among the Indians, - 319, 353
Nestorian Mission, - 226, 292, 351
New Zealand, - - - 27, 259
New Granada, - - - 48
New Hebrides, - - - 57
North America, - - - 119
Sandwich Islands, - 56, 87, 257, 383
South Africa, - - - - 122
Syria, - - - - 226, 292
Society Islands, - - - - 383
South America, - - - 257
The Missionary Work, - - 54
Turkey, 87, 121, 155, 291, 319, 320, 350
The Work in the Papal World, - 290
The Society's Work Abroad, - - 81

Western Africa, - - 56, 155, 257
Western North America, - - 224

The Foreign Field:

Belgium, - - - 81, 313
Brazil, - - - 82; 113, 147
Chili, - - - - 82, 113, 285
Evangelical Church of Lyons, - 116
Evangelical Society of Geneva, - 216
France, - - 80, 148, 215, 253, 282
Florence, - - - - 312
Extracts from a Colporteur's Journal in South America, - - - 285
Italy, 79, 115, 145, 219, 250, 281, 346, 380
Italian Mission to Constantinople, - 284
Mission to Greece, - - - 150
Mission to Chili, - - 253, 379
New Granada, - - 81, 114, 146, 220
Our Chapel at Paris, - - - 149
Rev. David Trumbull at Valparaiso, 255
Sweden, - - - 217, 377
The Waldenses in the West, - - 345
United States of Columbia, 315, 347, 379
Work of the Waldenses in Italy, - 251

The Home Field:

25, 51, 83, 117, 150, 220, 256, 287, 316, 347, 381

News of the Churches:

Austria, - - - - 60, 229
Australia, - - - - 229
Denmark and Norway, - - 30
England, - 29, 88, 123, 226, 293, 322
English Religious Societies—Receipts, 260
French Protestant Societies—Receipts, 261
France, - 58, 89, 124, 228, 294, 356
Germany, - - 30, 59, 125, 357
Great Britain and Ireland, - - 57
Holland, - - - 323, 357
Italy, - - - - 30, 59
Ireland, - - 124, 228, 294, 355
Jamaica, - - - - 357
Our Own Country, - 29, 57, 91, 123, 229
Protestant Missions among the German Diaspora, - - - 324
Russia, - - - - - 125
Scotland, - - 124, 228, 294, 355
Spain, - - - - - 125
Switzerland, - - - 323, 356
The American Board, - - - 354

Miscellaneous:

Affairs in New Granada, - - 244
American Idolators, - - - 343
A Sign—Another Sign, - - - 61
A Large Gift, - - - 62
A Resting Place. - - - 376
Dead but Living Still, - - 375
Constitution of the Society, - - 193
Explosions Exploded, - - 332
General Principles—Important Facts, 194
John Quincy Adams, - - 343
Letter from a Christian Banker, - - 337
Mr. Hall's Letter to the Children, - 245
Officers of the Society, - - - 195
Our Friends, - - - 261
Proceedings of the Geneva Conference of the Evangelical Alliance, - 230
Roman Catholic Schools, - - 92
Rome's Population, - - - 206
Romish Saints, - - - - 303
Rev. Wm. C. Moorehead, - - 324
Synod of Geneva, - - - 30
The Shoemaker in Spain and the Bible, 84
The Bicentenary Movement, - - 94
Treasurer's Report, - - - 192
The Sleeplessness of the Soul, - - 237
Three Rules for a Holy Life, - 306
Truthfulness in Work, - - - 334
The Greatest Treasure in the Exhibition, 368

Poetry:

A Little While, - - - 250
At the Last, - - - - 335
Blind Bartimeus Restored to Sight, - 280
I shall be Satisfied, - - - 344
Speak Gently, - - - 144
The Spirit Quenched, - - - 214
Words, - - - - - 311
The Missionary, - - - 376

Book Notices, - 31, 62, 94, 127, 158, 199, 231, 263, 326, 359

Receipts, - 31, 63, 95, 127, 159, 199, 231 263, 295, 327, 360, 387

THE

CHRISTIAN WORLD.

VOL. XIII. JANUARY, 1862. No. 1.

OUR THIRTEENTH VOLUME—NEW YEAR'S DAY.

With this number of the CHRISTIAN WORLD we commence the XIIIth volume of the Magazine of THE AMERICAN AND FOREIGN CHRISTIAN UNION. And standing on the threshold of the year 1862, we wish the readers of THE CHRISTIAN WORLD a "Happy New Year!" It will be a happy one to us all if we do our duty. It will be our constant endeavor to make this Magazine a vehicle of much valuable information to its readers, and an organ worthy of the Society. Never did a year open more auspiciously upon the Society, so far as concerns opportunities and encouragements to carry forward its plans by well adapted labors. Never did the field of its operations appear so inviting. Never was the door more open in the unevangelical portions of Christendom. The papal world, both in the Eastern and Western Hemispheres, is more accessible and inviting than at any former period. Let us gird ourselves anew for the battle with Antichrist. May all our friends come up to our help in this great work, with their prayers and their pecuniary assistance, in a prompt and liberal manner, and aid us in all possible ways to accomplish the objects for which this Society was formed. Readers of the CHRISTIAN WORLD, give us, we pray you, your coöperation in extending its circulation among your acquaintances. Friends of the Society, see to it, we beseech you, that the Executive Committee shall have the means to meet the increasing demands made upon them, by the opening of the door for the spread of the Gospel in so many countries abroad, as well as by the coming to our thresholds of so many tens of thousands from lands in the Old World that have so long suffered from the double curse of Romanism and Infidelity.

How different is this New Year's Day of 1862 from that of 1861! Then the deepest gloom was fast settling down upon all our country.

Our Union was in the throes of dissolution! The government was prostrate and utterly powerless. Men's hearts, amid present sorrows, failed them through the apprehension of greater calamities to come. Blessed be God, apprehensions have given place to reality, and we have seen the danger in all its magnitude. Nor has the God of our fathers failed us in the dark and evil hour. The nation has risen with the might of a giant, and hope has taken the place of despondency. Let us pray, that before the year 1862 passes away, the sun of our peace and prosperity will have returned, to bless our country, reunited and happy, as in days gone by.

A BRIEF SURVEY OF THE CHRISTIAN WORLD.

In the number of our Magazine for January 1861, we gave a "*General Survey of the Christian World with Reference to Religious Freedom,*" and endeavored to present the most striking of the then "*Present Aspects of the Field.*" That article was of considerable length, and entered into many details. Our present purpose is somewhat different. We shall content ourselves with setting forth in the fewest sentences possible the most important facts in the state of Christendom, which, although not the largest, is by far the most important part of the world.

THE UNITED STATES.

Although our country is engaged in the most dreadful struggle in which ever a nation was involved—a civil war, that has in eight short months assumed enormous dimensions—there are many hopeful aspects of our case which ought not to be overlooked. The war has developed a degree of manly energy, the fruit of a patriotic feeling, which finely contrasts with the growing effeminacy, and even slothfulness, which long-continued peace and great material prosperity had engendered. The love of money, and, with its accumulation, the love of display and extravagance, was fast carrying the nation towards the maelstrom of corruption and destruction, in which courage, fortitude, probity, respect for law, veneration of what is noble and good, and every other virtue—as well as every sentiment of religion—were in danger of being engulphed. Political baseness, and unblushing peculation, and shameless covetousness stalked through the land. Success in the acquisition of wealth, no matter by what means, was preferred to merit; to reach posts of honor, and especially of profit, the most corrupt practices were resorted to. Good and honest citizens, either from love of ease, or absorption in business, or want of a deep, a heartfelt interest in the political affairs of the country, allowed ambitious and unscrupulous demagogues to get into the offices of honor and trust, to fill the halls of legislation, and *even the temples of justice.* Our churches were, in many cases, becoming

too much affected by this sad state of things. Interest in the Kingdom of Christ, and zeal and liberality in its behalf, did not correspond with the rapid growth of wealth; and this, too, notwithstanding the calls of the Saviour, both in His word and His providential dealings with the nations, which He addressed to His people among us, and the "open doors" for the spread of His Gospel, which He was setting before them.

Blessed be God, a brighter day has dawned upon us! The uprising of the nation to suppress treason and rebellion, which we have seen, is fast taking the place of effeminacy; the true worth of money and of wealth is now beginning to be comprehended; all hearts and all hands are now engaged in efforts to save the country. And although many proves that the spirit of patriotism is not extinct. A manly energy evils and many sorrows will flow from this deplorable war, which has been occasioned by a most unnecessary and unjustifiable attempt at revolution, much good will also result from it. Nor are we without hope that, whatever may have been the cause or the causes of this great convulsion, their influence will in the end either cease to exist, or be so far diminished and controlled as to give us no serious trouble in the future.

It is not to be expected that religion will flourish as much in the trying circumstances in which we are placed as a nation, as in times of peace. Yet it is interesting to know that the churches are far from being deserted, the Gospel is faithfully preached, and the people hear, and many, we trust, not in vain. Truly religious people are driven to the throne of grace, and all serious men—even men of the world—are made to feel that they must look up; that the crisis demands more wisdom than our statesmen possess, and the interposition of an Almighty arm. It is exceedingly gratifying to see such great efforts made by the Bible and Tract Societies to supply the soldiers of our armies with the Word of God and other good books. The number of capable chaplains is increasing, though it is to be deplored that all the regiments are not supplied with such. Withal, there is much prayer for our armies and our fleets, as well as for the Government; there is much prayer in our behalf by Christians in all parts of the world, so that we cannot but hope that the war will be overruled for good, and that in due time it will be followed by an honorable, just, and durable peace.

Thus far the work of our Society in this country has experienced little or no interuption; for it has lain mostly in Northern and Middle States. In some respects the war is affecting adversely the interests of Romanism with us. The immigration from Europe has greatly fallen off. Of course there will not be the increase of the Romish element from this source which there was in former years. This is something. The war *is bringing vast* numbers of Roman Catholics in our armies

into close and familiar contact with Protestants, officers and men, many of whom are religious men. Bibles and tracts will sometimes fall into their hands. And they will often hear the voice of the Protestant chaplains; and some of them will occasionally, and, we have hope, often be induced to attend the regimental prayer meetings. These are influences which ought to be appreciated.

BRITISH AMERICA.

There are at least three millions and a half, if not four, of people in the British Possessions northward of us, of whom less than one-third part is Roman Catholic, and *that* is chiefly in Canada-East, although there is a considerable Romish element in Canada-West and in the other Provinces. On the whole, we should judge that religion, as seen in an Evangelical Christianity, is steadily increasing in all the English portions of our continent. The various branches of the Evangelical Church seem to dwell together in a good degree of harmony. There has been a very happy coalescence of some of the Presbyterian bodies in some of these Provinces within a short period. The movement in this direction in Canada-West and in Nova Scotia has been very pleasant, and augurs great good. Successful efforts have been made in Newfoundland, as well as in all the other portions of this great field for British piety and zeal—a field territorially larger than the United States—to increase the means of grace. It is gratifying to learn that new churches are springing up. We record, too, with great pleasure, that the efforts of the Grand Ligne Mission, and of the French Canadian Missionary Society, for the salvation of French Roman Catholics, are attended with a great blessing. The Gospel has done much in Danish North America, (Greenland); but its influence is as yet but little felt in Russian.

MEXICO AND CENTRAL AMERICA.

It is much to be regretted, so far as we can now see, that just when Juarez and the Liberals in MEXICO seemed to be getting fair hold of the government, and putting down the priest-party which has so long been the bane of that unhappy country, England and France should join Spain in an armed intervention, which, if reports in the papers are to be credited, has for its double object the securing of indemnity to their respective subjects for losses which they have incurred in trade, and the establishment of a Protectorate over that country. It is believed that the allied fleet will have its first rendezvous at Havana, whence it will sail to Vera Cruz. Spain and France furnish the chief part, if not the entire, of the land forces. It is believed that Spain is desirous, now that she is rapidly recovering from the depths of depression and weakness in which she lately was, and is rapidly advancing in civilization and *strength—a legitimate fruit* of the wiser government she is now enjoy-

ing—of recovering that lost portion of her once vast empire, just as she has regained Dominica, or the eastern end of the island of St. Domingo. We are inclined to think that England will one day regret the share which she is taking in this "unholy alliance." It is stated that the Government of the United States has been invited to join this crusade against our weak neighbor. It is not likely that President Lincoln will accept the invitation—rightly preferring to adjust any difficulties which we may have with Mexico by our own efforts, as we have recently done through the skillful diplomacy of Mr. Seward, and his ambassador, Mr. Corwin, who now so ably represents our country at the capital of Mexico. Our citizens, as well as the Government, will watch with much solicitude this movement, which certainly wears an aspect very sinister as regards liberty, civil and religious. The friends of our Society and of Evangelical Christianity generally will deplore the overthrow of the administration of the present acting President of Mexico; for it is the most favorably disposed to the principles of toleration in religion, and the most opposed to the intrigues of the Jesuits and the Roman Catholic Hierarchy, of all the governments which that unhappy country has had for the last forty years. The Executive Committee would without delay send two missionaries to the cities of Mexico and Zacatecas if they had the means. In both places there are souls that are desirous of knowing the true Gospel. As to Central America, we have nothing to add to what we said in the August number of our CHRISTIAN WORLD last year.

SOUTH AMERICA.

There is hope for South America. BRAZIL with its eight millions of inhabitants is well open to Protestant missionary effort. There are now five American and one Scotch missionaries laboring in that country. There are also several Protestant ministers in the German colonies, (most of them far from being such as they ought to be,) in that vast country, which has a greater area than that of the United States. Now is the time to cause the Holy Scriptures to be widely distributed in that interesting and important country, which is blest with the wisest and most liberal government of all the South American States. The ARGENTINE CONFEDERATION, though slowly advancing in the right direction, has not yet reached entire tranquility. The condition of the BANDA ORIENTAL, or Republic of Uraguay, is steadily improving. There are evils in the state of society in both which nothing but an effective Christianity can cure. CHILE is developing its material resources more rapidly than any of the countries of the South American continent, with the exception of Brazil. We feel an interest in it as one of our missionary fields. PERU, BOLIVIA, and the ECUADOR are least of all open to Protestant *efforts*. *Both* NEW GRANADA, (henceforth to be called,

it appears, "The United States of Columbia,") and VENEZUELA are, like our own country, involved in the horrors of civil war. The former is more open to the labors of Protestant missionaries than the latter; but in both serious obstacles are to be encountered. True religion is advancing steadily in ENGLISH GUIANA, through the labors of English Protestant missionaries of the several denominations, and in DUTCH GUIANA, through the labors of Moravian and other Christian brethren. Of French Guiana we have nothing special to say.

WEST INDIES.

In all the British Islands in the West India group it may be said that evangelical religion is advancing very perceptibly. In some of the Bahamas and other small islands there have been some manifestations of the work of the Holy Spirit of more than ordinary interest within the last year; whilst the religious movement in the island of Jamaica, though not free from some things which marred its purity and hindered its extent, on the whole did great good. There are several English Wesleyan, and two or three American, missionaries in Hayti, (the French part of the Island of St. Domingo,) whose labors are attended with a blessing. In the Danish Islands the truth is advancing. For the French Islands our brethren of France are beginning to feel a very laudable interest, and the Central Evangelical Society of that country has a valued missionary at Pointe-a-Pitre, in Guadaloupe. But in the Spanish Islands (Cuba, Porto Rico, etc.) very little is doing, or can be done at present, to introduce the blessed Gospel.

EUROPE—PROTESTANT COUNTRIES.

In the BRITISH ISLES religion makes decided progress. The recent revival in Ireland and Wales has produced very happy fruits in both; whilst the preaching of the Gospel in England and Scotland, both in the ordinary places of worship and in the theatres, in public halls, and in the open air, has been crowned with the Divine blessing. Never has Christian zeal been more earnest, wise, adaptative, or evangelical in the British realm than in these days.

In PRUSSIA and the other Protestant States of GERMANY; in the Protestant Cantons of SWITZERLAND; in HOLLAND; in the Scandinavian countries of Denmark, Norway, Sweden, and Finland; among the Protestants of the Baltic Provinces and of HUNGARY; and among the dispersed Protestants of Poland, Russia, the Germanic Provinces of the Austrian Empire, and FRANCE, as well as among the WALDENSES, an evangelical, a living Protestantism, is every year gaining ground. The progress of pure religion in Sweden has been wonderful, whilst its prospects in the other Scandinavian countries, and in Germany and *Holland, are hopeful.* In all it is compelled to battle earnestly with *Rationalism and Infidelity.*

ROMAN CATHOLIC COUNTRIES OF EUROPE.

The pages of this Magazine every month narrate the progress of the Gospel in FRANCE, ITALY, BELGIUM, IRELAND, and occasionally allude to the Roman Catholic portions of GERMANY, AUSTRIA, and RUSSIA. In some of these countries—particularly France, Belgium, and Ireland, the advance of the truth has been marked; whilst in ITALY it is encouraging. Even in SPAIN we trace a secret work, known to God and partially to men, that is most hopeful.

EASTERN EUROPE: THE GREEK CHURCH.

In Greece and its islands, in Hungary, European Turkey, and in RUSSIA, lies the strength of the Greek Church. The Gospel in its purity has not made extensive progress, but something has been done. In GREECE and TURKEY some souls have received the truth as it is in Jesus; whilst in regard to RUSSIA, it is a good sign that the New Testament has been translated in the Russ or modern Sclavonic tongue, by order of the Government; and the Gospel and the Acts of the Apostles have been published, and the circulation of them has commenced openly in St. Petersburg. The hope is now entertained that the Old Testament will also before long be translated and published.

PROGRESS OF THE GOSPEL IN ASIA.

The missionary work advances in the various provinces of India—even more encouragingly in many of them than before the fearful Sepoy Rebellion in the years 1857–58. The work of Bible translation must be well advanced in that great country, although that of Bible revision must long continue. In SIAM a beginning has been made; whilst in CHINA the door is now more fully open than ever. In JAPAN little can be done beyond the acquiring of the language of the people. In Western Asia the Gospel is gaining some ground in CENTRAL and EASTERN TURKEY, in NORTHERN PERSIA, and in SYRIA, chiefly among the adherents of the Armenian, Greek, Nestorian, and Syrian Churches. Scarcely any thing is doing in SIBERIA or NORTHERN ASIA, and nothing at all in Central.

THE GOSPEL IN AFRICA.

Christianity is gaining an entrance in Southern and South-eastern Africa, through the labors of English, French and American missionaries, at various points on the Western Coast—at CORISCO, GABOON, ABBEOKUTA, etc., but especially in the Republic of LIBERIA and the British Province of SIERRA LEONE. On the North Coast, Protestantism is entering into ALGERIA through the labors of the French brethren, and the Bible is being distributed to some extent among the Jews in the BARBARY STATES, whilst in EGYPT American, and in ABYSSINIA German, missionaries are doing a good work. In the meantime Dr. Livingstone

is pursuing his work of exploration in regions south of the Equator, as Dr. Barth did in regions north of that line a few years ago. The Gospel and Civilization will follow in the track of exploration.

THE GOSPEL IN AUSTRALIA AND THE ISLANDS OF THE EASTERN HEMISPHERE.

In no part of the whole world have Christianity and Civilization advanced more within the last eighty years (since 1789) than in the continent of AUSTRALIA, (formerly called New Holland,) and the Island of TASMANIA adjacent, (formerly called Van Dieman's Land,) and the NEW ZEALAND GROUP. Great, too, has been the progress of the Gospel in the SOCIETY ISLANDS, the SANDWICH ISLANDS, and other groups in the Pacific Ocean.

CONCLUSION.

Over all the world, here and there, at many points, the Gospel is gaining a foothold. We see a glorious beginning. The kingdom of our Lord is advancing. Succeeding generations will see greater and more glorious things than we. But we see greater and more glorious things than our fathers. Let us be thankful that we live in an age of so many opportunities for advancing the kingdom of Christ in so many directions. And let us see to it that there shall be no good enterprise going forward in any part of the world, of which we are permitted to hear, that shall not have the benefit of our *prayers*, and our *aid* too, if it be needed.

We here terminate our brief survey of the Christian World, and of Christian movements in the world outside of Christendom, which has extended much beyond the limits we purposed to give it, but which, after all, is only a mere sketch.

REPORTS READ AT THE EVANGELICAL ALLIANCE CONFERENCE, AT GENEVA.

We purpose, in the present article, to present to our readers some extracts from the Reports read at the Conference of the Evangelical Alliance recently held at Geneva: they will be found to harmonize with the spirit and objects of the AMERICAN AND FOREIGN CHRISTIAN UNION, and will be read with interest. The first we take from the admirable WELCOME TO THE BRETHREN FROM FOREIGN LANDS, made at the opening session by Mr. Adrien Naville, President of the French-speaking Branch of the Alliance. We give only a few paragraphs:

"We welcome you, brethren from all countries! Welcome, brethren of the United Kingdom of Great Britain! you who have formed and developed our Alliance; you who understand its action far and near, who aid and strengthen all its branches, *who have given to* ourselves your active aid, so fraternal and so powerful.

"Welcome, brethren come from Germany, the venerable seat of the Reformation! from that land of science and of thought, from whence you bring to us, for the defense of our faith, arms which have been so much the better prepared on account of your long exposure to attack.

"Welcome, brethren of France! whose blood and name are commingled with ours, who come to re-affirm those relations formed by persecution. You sent to us, three centuries ago, the light which is kindled in our midst until this day. We have never forgotten it. You will always find in this little canton of free Helvetia, the reception which rejoiced the hearts of your brethren on their arrival within the walls of old Geneva.

"Welcome, brethren of Italy! among whom the eastern dawn begins to dissipate the darkness, who see an opening for the gospel, and liberty of conscience and worship succeed to the strongest prohibitions of sacerdotal authority. You bring us glad news.

"Welcome, brethren of Switzerland! who come to range yourselves under the cross of your Saviour, we give you a most cordial reception.

"Welcome, brethren from all parts of Europe! who bring from all parts your stones to build up the edifice of unity, and who honor us with your fraternal visit.

"Welcome, brethren of America! who have quitted your distant homes at a solemn moment. Our thoughts carry us without ceasing to the sorrowful crisis at which you have arrived. The United States are not forgotten in our prayers. Our firm confidence is, that a country that has done so much for the cause of Christ can only receive blessing in the end. What thanks will the Christians of Europe, as of America, render on the day when your noble country will contain only free men!

"Welcome, brethren from all countries of the world! who have come together to give details of the diffusion of the gospel in all places. There is no more beautiful evidence of the real fraternity of Christ's disciples than to see you in the midst of this Assembly, bearing the message of peace sent to us from the most distant parts of the earth; from brethren who each day bow before the same Father and Saviour, feeling the need of acting as members of one family, of showing their reciprocal affection, and of concentrating their efforts to work for the glory of their common Master."

THE CHRISTIAN SABBATH.

From Professor Godet's excellent Paper on this subject we give a brief extract or two:

"True holiness is bound up with the inner personal life. In the evangelical economy we must consider the gospel and nature as acting and re-acting. Neander has said that nothing that appertains to the essence of man was abolished by the Gospel. All our instincts prompt us to respect such deep-seated laws. We must conclude on this ground that the Sabbath is as important to-day as ever it was. The development of life spiritual is the central aim of the converted man. There is need of re-tempering it, and of purifying it. Therefore the institution of the Sabbath is permanent.

"Jesus has modified the institution of the Sabbath. In respect to this question the Church should avoid two extremes. The translation of the Sabbath from the seventh to the first day of the week, restored to this institution its efficaciousness, and made of it a new creation. The Jewish Sabbath consummated the week; the Christian Sabbath inaugurates it. This is the day on which took place the resurrection of Christ; it was also the day on which the Holy Spirit was poured out on the apostles. Admirable *harmony!* Glory to Jesus, who has come to transform

the Sabbath into the Lord's day, and who will come again to transform the Lord's day into an eternal Sabbath!"

THE WANT OF SPIRITUAL LIFE AMONG THE POOR.

We give a short paragraph from Professor St. Hilaire's most interesting report on this great subject, in which he speaks of France:

"I have not flattered France, but neither have I calumniated it. The French *prolétaire* is not a sort of brute that must be muzzled, and who alarms the world every time that he breaks his chain. If France were Christian, I do not hesitate to say it would be the first nation in the world. To the work, then. Let us encounter this mass of vice by every means, by every way in our power. And you, dear foreign brethren, aid your brethren in France to accomplish this task which is so difficult. Pray for us, as we shall pray for you. Let us seek out our bonds of Union. Let us recall to mind that we have one church—that of Christ; one only flag—Jesus Christ; one only country—the heaven which awaits us. 'We can do all through Christ, who strengtheneth us.' If the rich do not want the Gospel, the people want it. It is for them that it has been given. The harvest is great; the laborers are few. Oh! that God would give zeal in defect of numbers. Let us contend with courage against the rising tide of vices and of miseries."

SKEPTICISM IN FRANCE.

On this subject we give a paragraph from Mr. Ernest Naville's Report:

"There is no universal skepticism in our days to take into consideration. The skeptic Pyrrho, according to the Greek legend, lived according to his doctrine. He believed neither in precipices nor dogs, and acted accordingly. It is not so now. We all believe in matter, which science explains and industry explores. No one contests the harmony of the facts of nature with the principles which control them. But if we wish to rise higher to the thought of God, here we are stopped; skepticism stands before us to guard the path with the loftiest pretensions; it envelops us on all sides like to the gigantic clouds which roll over the mountains, and sometimes hedge in the traveler, permitting him only to see the rock on which his feet are placed, or the tops of the willows of the neighboring forest. Accept the facts of nature, material and visible, and interdict all higher research. Such is this redoubtable skepticism: it is that which we propose to examine."

ITALY AND THE GOSPEL.

The following paragraphs from the Report of Pastor Meille (of Turin) are just, as well as interesting:

"As to our difficulties, one is the repugnance which Protestantism excites in the Italian mind. The German origin of Protestantism is no recommendation of it to the Italian mind. The priests also make it a synonym for debauchery and frightful license. Another very grave obstacle is the political excitement of the nation. These great events have seized their minds so that they can scarcely give attention to anything else. A third obstacle is to be found in the wish of the liberal party to avoid the religious question. 'The Gospel is, no doubt, an excellent thing,' they say, 'but, for the moment, we have something else to do. Afterwards, when we have fully gained our independence, we may be able to occupy ourselves with religion.'

"*As to the encouragements*, the first is the breaking down of the old spirit of

party; another is the transference to Florence of the Vaudois school of theology, from which much may be expected; a third is the great advance of religious liberty. M. Ricasoli is, as known, even more determined than his predecessor. I confirm this by a letter received in July last by the Moderator of the Vaudois Church, in reply to the address of thanks voted by the Vaudois Synod to Victor Emmanuel: '*I consider religious liberty*,' says the Minister, '*as the principal product of modern civilization, and I believe that it is destined to restore unity to the Church.*'

"Let us not rest, and God will aid us. Let us sow the seed of the Gospel upon the soil of Italy. Let us not forget that twice Italy has given civilization to the world. Let us then work for Italy, and we shall work for the entire world, accustomed to feel its great influence."

THE REFORMATION AND REFORMER OF GENEVA.

We take the following striking passage from the Rev. Dr. Merle d'Aubigne's Report on this subject:

"When the first arch had been gained, Calvin turned his thoughts to German Switzerland, not without trembling perhaps. A great controversy divided the churches. Zurich stood up for Zwingle; Berne was firm for Luther; Basle repudiated both Luther and Zwingle, in order to follow Œcolampadius. There is a complete separation. Calvin sets himself to work with courage. Zwingle is dead, but Bullinger has succeeded him in his influence. 'I love you with a special affection,' wrote Calvin; 'it is necessary that our churches should be united. Have we not the same Christ?' But his efforts are useless. These dissensions desolate Switzerland as a terrible calamity. He is full of grief. He goes into Switzerland, but nothing prospers, and he returns to Geneva, his soul overwhelmed with sadness. At this solemn moment of his life, Calvin was tried of God, who sent to him this trial to fit him the better for his peculiar work. God took away his last child. Here is the commencement of his sorrows. Soon afterwards he lost a wife who loved him, and whom he loved most tenderly. 'I have lost her; I have lost her,' he wrote to Viret, 'who would never have quitted me in exile, poverty, or death. You will understand my sadness, O my friend.' 'I had not been able to bear it,' he writes to Farel, 'if God had not sustained me.' How did God sustain him? A vague tendency to harmony is shown on the side of Zurich. At the sight of this, Calvin immediately sets out, the day after the funeral of his wife. He crosses Switzerland. Conferences are established at Zurich. At first all appears dark. Calvin prays, and in a moment a bright light breaks in. 'We fall into agreement,' writes Calvin; 'we are one in the living faith, in the same Christ.' In all the churches of the Confederation, in France also, and England, it is repeated that the Church has found, in living communion with Christ its Head, an internal unity; and it is said, 'It is Calvin who is the chief and author of it,'—*dux et auctor erat.*"

RELIGIOUS LIBERTY.

On this subject the Rev. Edmund de Pressensé, of Paris, read an excellent Paper, from which we select two or three passages:

"The blessings of God had been withdrawn from those States which refused religious liberty. Such had been the case in France after the heinous crime of its great king. His grandeur had declined after the proscription of his most faithful and industrious children. There had been misfortune after misfortune. Death and mourning had prevailed in the palace: the influence of letters had declined, and the great king had *died alone, in isolation*, leaving after him the germ of those hatreds

and feelings of vengeance which had broken out into action towards the close of the century.

"The great Protestant nations which had admitted religious liberty had by this means had their greatness increased. His principle was, he hoped, sufficiently demonstrated. It was, however, before ministers of state, rather than in such an assembly, that the cause had to be pleaded. But still, to make an impression on this noble assembly might influence the entire world; it might procure the triumph of this great religious and civil cause. If they would all carry into their different countries a profound conviction of the sacredness of the rights of religious liberty, if they would consecrate their lives to this cause, the greatest possible good would have been carried away from their conferences.

"Italy! What feelings were excited in the heart only by the name. Italy was on the advance. *A free church and a free country;* such was the device of the great minister who had fallen. Spain was dishonored by persecutions. At that hour many of the brethren languished in their cells. This thought pierced him to the heart. These prisoners awaited a condemnation—infamous not for them, but for those who condemn them. Could they do nothing for them?

"In France there were admirable laws, but they were yet far from the end. They wanted only courage to make their principle triumph. In Sweden there had been progress, but the principle had not yet been admitted by the Government. If Prussia was making progress, both Hanover and Mecklenburg were yet far behind. What work was there before them! They were on the threshold of a new era. The religious despotisms were vacillating. The representatives of the Romish hierarchy pushed the cry of alarm. Religious liberty was attaining its triumph."

RELIGIOUS STATE OF EASTERN EUROPE AND WESTERN ASIA.

From Mr. Rougemont's Report on this subject we take the opening paragraph, which has a historical interest:

"Gentlemen, I must commence by saying that your Conference has awakened a lively interest in the countries of Eastern Europe which I have just visited—Russia, Bohemia, Hungary, and Transylvania. Of the four nations whose religious state I would examine, three are Sclaves, the Russians, the Poles, and the Bohemians. The Hungarians are of the Magyar race. The Russians belong to the Eastern Church; the Poles, Bohemians, and Hungarians to the Western. These were first converted by Greek priests, but afterwards, in the 12th century, submitted to the yoke of the Church of Rome. The Cathares and Vaudois of the valleys opposed the Gospel to the errors of Rome. In the 16th century, Luther and Calvin ruined the influence of Rome in these three countries. At the end of the century, Vienna was considered almost a Protestant town. But in the 17th century all was changed. In Bohemia, the Protestant families were scattered abroad; in Hungary and in Poland the Jesuits introduced themselves, and used every means to overturn the work of the Reformation. In Russia there was neither Popery nor Reformation. One finds neither sympathy nor antipathy to our Reformation. Under Peter the Great, the Russian Church became dependent on the civil power. In all this vast extent of country on which the yoke of the Czar presses, there are Reformed churches; but they exercise almost no influence on the people around them; in the north of Russia they have had difficulty in preserving their independence. In Bohemia, Hungary, and Poland we were conquered. The Jesuits extirpated Protestantism in these countries by means of persecution. Still, precious germs have remained. As *to Russia, if the Reformation* has not done any work, it is because it had nothing

to do. The Greek Church had long before rejected the yoke of the Popes. We would, however, consider the future and not the past. The Reformed Churches ought to cast aside their local passing forms, and to retake those of the Gospel, which is not of any special time, for it is eternal. For forty years the Reformed Churches have been undergoing a metamorphosis; and I believe the time not to be far distant when the Moravians and Vaudois will be able to oppose Evangelical Catholicism to Roman Catholicism. I commence with Hungary, where we find the most Protestant of the Churches of the Reformation. But it is very difficult to pronounce upon the state of this Church. Of 13,000,000 of inhabitants, Hungary counts 3,000,000 of Protestants. In Transylvania there are about 50,000 Unitarians. In the Danubian provinces, Moldavia and Wallachia, there are no Protestants."

Mr. Rougemont must mean "native Protestants," for there is a considerable number of German and Swiss Protestants in Bucharest and other principal cities of Wallachia and Moldavia. This Society made a donation last year to a Tract Society gotten up among the Protestants at Bucharest.

UNION OF DOCTRINE AND LIFE.

On this important topic, Pastor Bauty (of the Canton de Vaud) read an essay, from which we take two brief paragraphs:

"Jesus was the source of this life; but it could not be understood without a superhuman influence on the intellect and the heart. The agent of this influence was the Holy Ghost. The means which supported this life proved again the necessity of uniting faith and doctrine. The attempt to produce life without doctrine was an attempt to seek the effect without the cause. Experience proved this. Who had converted the world? The apostles. Was it by preaching morality without doctrine? No, it was by preaching doctrine. The missionaries who had converted so many souls preached doctrine. What did Calvin preach? Doctrine. To what did we owe the Reformation, if not to doctrine? What had produced the religious revival of our continent, except doctrine again?

"The doctrine ought then never to be separated from the life, nor the life from the doctrine. A new phase of revival had appeared. Let care be taken that doctrine was not neglected. Formerly people had suppressed doctrine for the sake of union. Now they were re-united in proclaiming it as the bond of unions. Might God maintain and bless them in this way!"

CHRISTIAN FRATERNITY, AND CHRISTIAN CONTROVERSY.

From Count Gasparin's excellent dissertation on this theme we give two short paragraphs of a practical nature:

"There is a means of conducting controversy without wounding any one. With that view we must avoid pretending to curb others by our mere assertions. Paul became all things to all men. Never did he admit a compromise with the truth. He had one end, one only Saviour, one only truth, and at the same time, the most perfect Christian patience.

"There often wants honesty in our discussions. The heat of debate makes us misrepresent the opinions of our opponent. We dissimulate that which is feeble in our opinions. We profess to understand everything. What is again dangerous is the habituating ourselves to use mere words. Let us confess our ignorance."

RELIGIOUS MOVEMENT IN GERMANY SINCE 1857.

Pastor Bonnett, of Frankfort-on-the Maine, read a Report on the Progress of Evangelical Religion in Germany since the Conference at Berlin in 1857, from which we give the following extract:

"With the revival of theology, there has coincided a certain religious revival among the masses. But there has been nothing conspicuous, nothing very prominent; it is a deep, concealed, gentle movement, in which there is nothing sudden, nothing unexpected. But this slow progress has perhaps been only the more complete, the more profound. As to the rest, whoever follows the religious movement in Germany will recognise some evident signs of progress. In the pulpits, Christ crucified is announced; the churches are better attended. The most evangelical pastors are preferred. Finally, religious literature, suited to all classes of society, has become more and more rich, and there is difficulty in supplying the libraries according to the demand. This work of the press leads us to conclude that there is in the heart of our population a religious people who love the Gospel. Notice, again, the love of the people for religious songs; a church that sings is a church that lives. The Bible, the book of life, has found a place in most houses; the statistics of the Bible Societies prove this. Do not believe, then, those who tell you that Germany has repudiated the Bible. Life is not wanting in Germany. The Union of Young Men's Societies counts, in the south of Germany, ninety societies, all in fraternal communication.

"The evangelical Church has also rendered assistance to the unfortunate remnants of many persecutions. The great association of Gustavus Adolphus, the object of which is to repair these ruins, is progressing, despite the opposition which a cold and narrow orthodoxy has made to it. Last year it consecrated more than 500,000 francs to this work of reparation, in which our brethren in England have associated themselves."

Did our pages permit it, we should give many more extracts from these interesting Papers, which will soon be published in English, French, and German, and will form a handsome volume in each language.

THE BIBLE WOMEN IN LONDON.

We neither saw nor heard of any Christian enterprise, in our late visit to Europe, that interested us so much as that which is prosecuting in London by that noble class of laborers who bear the honorable and appropriate title of "Bible-women." We had read a good deal of the movement in which these excellent female missionaries—for they are truly such—are performing such an important part; but we were not well informed respecting its details. It was so ordered by the Saviour that we should spend several days at the house of a dear friend, Mr. Alexander Lombard, a banker at Geneva, during the Conference, in company with Mrs. Ranyard and her estimable husband. Some weeks later, when in London, we spent an evening at their house, and had an opportunity to learn much more about the good work in question.

It is now four years since Mrs. Ranyard, who (under God) must, more *than any one else, be* considered the originater of the good work, began

these efforts to save the poor and degraded people, especially those of her own sex, in that immense city, which has as large a population as the entire State of Pennsylvania, and has an extent of twelve miles in length and eight in width. Among the three millions of human beings who inhabit it there is, as is well known, a vast amount of ignorance, degradation, vice, and misery. The same thing may be said of Edinburgh, Glasgow, Paris, Vienna, Naples, New York, and every other large city in Christendom and the world entire. Not that London is worse now than it was a hundred years ago; on the contrary, we have no doubt that in many respects there has been a decided improvement in the moral condition of the poor, as there certainly has been in that of the higher classes. Still, there is a vast deal of wickedness and wretchedness among the lower classes in London. In many of its streets, especially the narrow ones, abject and squalid poverty, intemperance, profaneness, debauchery, and every other fruit of sin, arrest the attention of any one who attempts to pass through them by day or by night. How are these people to be elevated and saved? How is the blessed Gospel to be made to reach them? For after all, *it* is the only lever which can raise up such children of fallen humanity from the depths of their degradation, and make them worthy of the name of men and women. This was a serious question. It had become manifest enough that the Gospel, as preached in the churches in their neighborhood, was not reaching these people. To distribute religious tracts and even the Sacred Volume seemed to do but little good, for many could not read, and few had any disposition to do so. Even the Sunday-schools labored under great disadvantage, for the children were drawn from those haunts of vice for an hour or two, to be thrust back again, from Sabbath to Sabbath.

Mrs. Ranyard had long thought of the almost insuperable difficulties which were to be encountered in attempting to reform and save these people. But at length, after many experiments, she succeeded in devising the beautiful and benevolent plan of reaching them which she is now carrying into effect with wonderful success. We will describe it in few words.

First of all, she selects a district composed of a number of blocks of buildings, right in the midst of this degradation, immorality, and misery. A room of considerable size must be found and plainly but comfortably furnished with a carpet, chairs, table, etc. Then a pious, intelligent, prudent, and zealous woman must be found, that is willing to undertake the labors of a "Bible-woman," or missionary, among the families of that district. These "Bible-women," or "female missionaries," for that is their true title, are generally of the humbler classes, who can enter into the work for a proper compensation for their time and labor. They are chosen for their piety, knowledge of the Scriptures, and concern for the salvation of others. Generally they have had some experience in teaching in the Sabbath-school, and in visiting the poor. Great care is necessary in choosing these women, because of the many qualifications which the work demands.

But supposing the Bible-woman is found; the next step is to instal her in the room fitted up for her, which will be the centre of her labors and her

home during the day; for these Bible-women spend their nights at their own houses. Hours are daily spent in visiting and conversing with the families of her district, and yet the Bible-woman is much in her *room*, for it is the place where she meets those who desire to see her and converse with her alone. It is also her work-room, where she meets the women who come together at stated times to sew for themselves and their families, under her supervision and direction, and to which articles of clothing are sent for the poor. Withal, it is her *oratory* and *chapel*, where she meets individuals at stated hours who desire to speak to her about their souls, and where she holds the meetings of her "class" from time to time—as often as twice a week, if I remember rightly. As the "class" may consist of forty or fifty persons, or even eighty or ninety, it is necessary that the room be a large one, if all attend at one time, which is not probably the case.

One of the most beautiful features in this blessed work is, that every Bible-woman has her "Superintendent," who is some Christian lady of position—often of wealth and high cultivation, and always a member of an evangelical Protestant church. There are now one hundred and sixty Bible-women at work in London, among the "superintendents" of whom are ladies that belong to the highest circles of society. For instance, Lady Russell, the wife of Lord John Russell, or Earl Russell, as he is now called, is one of them, and takes a great interest in the work of her Bible-woman. Lady Russell is a member of the church of the celebrated Dr. Cumming, so well known by his numerous books on various subjects. These "superintendents" have a great deal to do with the "missions," under respective direction and care, as will be seen from inspection of the "general rules" and "suggestions" which have been adopted for their guidance. Besides having charge of the expenses of the Mission, such as the hire of the mission-room, and manifold provision for the clothing, food, and medicines which the extremely poor may need, they are expected to attend and aid, as often as once a week, we believe, the Bible-woman in the religious instruction of her class. In this service they take part in the reading and familiar expounding of the Scriptures, prayer and praise, etc., of which it consists. And what work could be more promotive of the spiritual interests of these Christian ladies of wealth and rank, than that of meeting with and laboring for the elevation and salvation of their poor and ignorant sisters, some of them the veriest outcasts of society? Verily they receive an abundant reward, in their own growth in divine knowledge, grace, and experience.

Of course, one of the first objects of these Bible-women is to supply all those persons in their districts who can read with the New Testament or the entire Bible. But in doing this the spirit of industry, frugality, and self-reliance is cultivated by inducing them to *subscribe* for the Scriptures, and pay for them by *weekly* payments of a penny or half-penny, if their means do not permit them to make a larger subscription. These subscriptions are collected every week by the Bible-woman; and it is wonderful to see how punctually they are paid! They receive the books when they *make their first subscription*, and it is seldom that they do not faithfully

redeem their pledge to pay their penny or half-penny at the appointed time.

The true principle of inducing the poor recipients of this manifold Christian kindness to do all they can to help themselves, pervades the whole movement. The plan of treating them as *paupers* is avoided as much as possible. It is help for those who are willing to help themselves. And the effect is wonderful. It is not the giving of a Bible or a Tract, and saying, "Be ye warmed, be ye clothed," "as best ye can." Religion is carried to these people at the same time that their temporal comfort and welfare are cared for, and this by the same persons. And it does much to gain the hearts of the most obdurate and wicked, to see not only the "Bible-women," who are usually of the humbler classes, but also the "Superintendents," who are often of the highest, mingling with them in meetings in the mission-room, kindly speaking to them, counseling them in their trials, and encouraging them in every proper way.

Oh, this *is* beginning at last in the right way! There are one hundred and sixty of these Bible-women in London, (as we have said,) with their "districts," their "mission-rooms," their "superintendents," without counting the co-operators, who must exist in many districts. But we hope that there will, before many years pass away, be a thousand Bible-women, and more, in that great city, the mission-room of each a radiating point of the Christianity which the Saviour and His apostles taught and illustrated by their lives. Last year the Bible-women in London sold, at a low rate, 10,000 copies of the Sacred Scriptures to the poor people to whom they ministered, and paid over to the British and Foreign Bible Society, through their "Superintendents" and Mrs. Ranyard, the money which the books cost. The expense of this "London Bible and Domestic Female Missions" enterprise is now quite considerable. And yet Mrs. Ranyard told us that the money comes about as fast as it is needed—*in answer to prayer!* And why should it not? There is money enough in the hands of God's children n ondon, Edinburgh, Glasgow, Liverpool, Dublin, New York, Philadelphia, and every other large city in Christendom, to sustain so many of such enterprises, that not a family shall be found in them, however poor and degraded, to which the Gospel, with all its enlightening, elevating, purifying, and saving influences, shall not come.

But we can say no more about the Bible-women in London this month. In our next we shall give the "General Rules" and "Suggestions" which have been found useful and necessary in the management of these "Missions."

It may interest our readers to know that Mrs. Ranyard is the author of the "Missing Link," a most interesting volume that is full of striking details and incidents relating to the labors of the Bible-women in London. She is also the editor of a very valuable monthly periodical, entitled *The Book and its Missions*, which is, in fact, a Record of the work of the Bible-women, not only in London but in all the great cities of the British Isles and in foreign lands, where this form of benevolent labor for the poor is becoming organized and effective.

THE WORK IN FRANCE.

The following letter was addressed to the Rev. Dr. Campbell, the Financial Secretary of the Society, and contains some interesting statements :

"LYONS, Nov. 9th, 1861.

"DEAR SIR :—Several members of our committee have had the privilege of meeting your esteemed colleague, the Rev. Dr. Baird, in September, at the great Alliance Assemblies held in the ancient city of Geneva, where we have enjoyed, in common with about two thousand Christian friends gathered together from East, West, North, and South, a large share of the light and the life, the peace and the joy, which are the precious elements of that 'blessing the Lord hath commanded for evermore' for those who, as 'brethren, dwell together in unity.' The great Star of Day shone bright upon the earth, and seemed desirous to celebrate with his choicest beams a festival over which a greater luminary, even the 'Sun of Righteousness,' was pouring out rich and abundant streams of the 'healing He brings to them that dwell under His wings.'

"Our mutual and dear friend will surely have communicated to you (not to speak of other channels of information) many details concerning the meetings, on which, therefore, it is not necessary for me to enlarge ; but I will only say that the prayers and songs of praise, the blessed Word of God and the edifying discourses preached from it, the rich reports read, the instructive addresses pronounced, whether in cathedral, chapel, or under the open sky of heaven, by day or by night, proved as 'the precious ointment upon the head,' and as 'the dew of Hermon descending upon the mountains of Zion,' or as 'the doctrine that drops as the rain, the speech distilling as the dew,' as 'the small rain upon the tender herb,' and as 'the showers upon the grass.' May both 'the grass and the tender herb' grow and flourish rich beneath these healthful influences from on high !

"Let me add, that Dr. Baird has not been among the least of the edifying contributors to the rich feast. We have found him, after a long interval of absence from Europe's shores, what we have known him to be now for a long series of years—a faithful, gifted, steady, and amiable servant of God, jealous for the glory of the Lord Jesus, and 'zealous for every good work.'

"Dr. Baird has also favored the Church of Lyons with a visit, of which, by a change of arrangements made without his knowledge, the writer, to his great regret, was deprived profiting in person. This visit has proved a refreshing to the Christians at Lyons, as we trust it will likewise have given our beloved and revered friend a clearer insight into the state, circumstances, and wants of a cause which, through the mercy of the Lord, has continued growing and prospering since we had the joy of seeing him on his last former visit. A great portion of the laborers, both old and new employed in the work, have had the great pleasure of making their periodical reports in his presence, and of supplying *viva voce* such information as he desired respecting both local and general interests and circumstances

connected with the great cause entrusted to our feeble hands and means. We could have wished him to be present also at our recent annual Alliance Meeting, just closed, and where, notwithstanding their comparative small ness, as viewed side by side with the ecumenical assemblies of Geneva, similar mercies were received and the same joys felt.

"The festival opened with a collective meeting of the children of all our Sunday-schools in our spacious Central Chapel, which the juvenile voices filled with songs of praise, and where interesting addresses and Christian exhortations were given them, as well as questions put and replied to, and evangelical tracts and books distributed.

"In the afternoon the Lord's supper was celebrated by brethren and sisters from various parts of the country and other nations and churches.

"A general and very numerous meeting closed the day. Fraternal communications and prayers abounded. America was not forgotten.

"The second day began with an assembly, in which was treated the following subject, namely: 'The relations proper to be entertained between Christians of the same locality, but differing on some points deemed necessary.'

"In the afternoon a special meeting of the Young Men's Christian Society, in which very interesting communications were made by experienced brethren. This was succeeded by a general meeting for prayer, followed in its turn by an evening meeting, in which was considered this question, namely: 'In what manner is every Christian called to co-operate, as a child of God, in the work of Evangelization, and what are the results that may be expected to flow from such aid?' Many searching inquiries were presented, and some most powerful and heart-stirring appeals made, producing an instantaneous outburst of prayer for the permanence and practical improvement of the deep impression produced on all present.

"On the Sunday a sermon was preached on the all-important subject of Christian Education, from Eph. vi. 4.

"As to fresh details on the work of Evangelization, we hope to be able to transmit some in a future letter, meanwhile remaining, dear sir,

"Yours respectfully and affectionately in the Lord,

"For the Evangelization Committee of the Evangelical Church of Lyons,

"C. A. CORDES."

"P. S. Permit me to add, that whilst demands for evangelization multiply and increase, our resources are diminishing; the silk weavers (composing the majority of our members) being greatly distressed, principally from the almost total cessation of transatlantic orders. Oh that the Lord would send peace!"

MISSION TO CHILI.

It will be seen from the following letter, that the Rev. Mr. Gilbert has gone up to Santiago, and commenced his labors there. We are glad

of it. The way seems to be open for doing much good there. But there are many encouraging circumstances of which we may not now speak.

"SANTIAGO, CHILI, Oct. 30, 1861.

"I have now been in Santiago two weeks, and have met with good success. The encouragement is so great that both the Rev. Mr. Trumbull, of Valparaiso, and myself think I ought to remain here.

"By the kindness of the president of the railroad, a liberal *Chilano*, I have had, on the Sabbath, the use of the reading-room at the railway station. Thirty-eight were present the first Sabbath. Last Sunday, owing, I think, to the state of the weather, our number was but twenty.

"I have found quite a number of English Protestant people here, in round numbers, I should say one hundred and fifty, including twenty-five families and sixty children. These people are nearly all anxious to have me remain.

"The plan will be to have service in my own house. I am assured that by this course I need not fear any molestation.

"I expect opposition. Foreigners who are married to Chilanos, foreigners in Government employment, merchants in some cases, diplomatic gentlemen, and the clergy—from all these, to say the least, I shall not expect much encouragement, for obvious reasons.

"I shall remain here until I know the pleasure of your Society in regard to my making this city the field of my permanent labors. When I was intending to come to Chili, you wrote to Mr. Trumbull that my particular field in Chili would be determined after consulting with him. I suppose the case now is about as you supposed it would be at that time. I regard this point as a *very* important one.

"Santiago is the queen city of South America; the capital of a republic which may be regarded as in advance of any other Spanish American republic, in government, education, talent, industry, and enterprise.

"Previous to my coming here, I do not learn that more than three sermons had been preached in this city by Protestant clergymen, and these were preached by Rev. Mr. Collins and Rev. Mr. Trumbull, both Americans.

"I believe it to be of vital importance to have a minister here, as regards the Protestants. I do not see why an urgent case may not be made of this movement. If sustained and prosecuted with energy, I think it will not be long before a minister can be sustained here by the people. It is known to many that I came up to Santiago expressly for the purpose of seeing what could be done; and if I should return, it would have the appearance of a defeat, and would put a damper on every subsequent effort.

"Yours, very truly, N. P. GILBERT."

NEW GRANADA.

The Rev. Mr. Monsalvatgé writes earnestly for more tracts, and more *Bibles* and Testaments, in the Spanish language, inasmuch as he has al-

ready succeeded in disposing of, in a judicious manner, nearly all the supply which we sent to him at Panama in the summer. He finds an open door for the Word at Carthagena, which is now the residence of his family, and where he will labor a portion of his time. Carthagena is a less expensive and more healthy city than Panama. Our readers may be interested to know what tracts and books Mr. M. desires to have. We will name a few. First of all, he wants a liberal supply (two or three hundred copies) of "Kirwan's Letters." Dr. Murray, though dead, will be able to speak in Spanish, though he never knew a word of that language, so far as we know, to the people of South America. In the next place, Mr. Monsalvatgé desires to have fifty copies of Dr. Merle d'Aubigné's "History of the Great Reformation of the Seventeenth Century," the first two volumes of which important work he translated for the American Tract Society, and they published a few years ago. In the third place, he asks for two hundred copies of his own admirable little work for children—a sort of a catechism on natural religion, or religion as taught by the works as well as the word of God. In addition to all, he wishes to have some tracts for children, and many for grown people on various subjects.

Mr. Monsalvatgé expresses great regret that the Bible agents and other distributors of the Sacred Scriptures have pursued the course they have in South America. They have distributed *gratuitously* the Bible, instead of selling it at a reasonable price. This has been, in his opinion, an injudicious way of doing things. He believes that the Scriptures should be sold at low prices—not given away, except in extreme cases. The gratuitous distribution of the Bible has been the occasion of the destruction of many copies by the priests and the nuns; whereas, the sale of it, even for a very moderate price, would effectually prevent the destruction of the Sacred volume. But, although the course referred to, and which he so much deplores, greatly embarrasses him, he believes that he could sell many copies of the Word of God, if he should be allowed to ask no more than fifty cents for the Bibles, and ten cents for the New Testament of the plainer sorts. A high price might be put upon those of the better editions, and would be received. These suggestions are just and valuable. There is with us quite too much of the giving away of Bibles and Testaments and Tracts. In France it is seldom that the colporteurs give away even a tract. All is sold at a very cheap rate. The "Bible Women" in London sell the Bible even to the poorest people, even in cases where the purchaser can pay no more than a penny a week. This is wise. We all know that people value the more that which costs them something.

In subsequent letters Mr. Monsalvatgé gives many notices of the state of things at Carthagena, and states some striking facts, which lead us to hope that, with the Divine blessing, his labors will be productive of great good at that important seaport, where there is even more religious liberty than at Panama, owing to the fact that the "Liberals" are in the ascendancy there, whilst the "Conservatives" bear rule on the Isthmus. We lay before

our readers some extracts, which we are sure they will peruse with much interest.

"I would observe, in the first place, that the present Government is altogether disposed to second our enterprise; in the second place, that the people are sufficiently enlightened respecting the Gospel to prefer evangelical preaching to the preaching of fables about saints, male and female, by the priests. On all the coast of New Granada it is only the women who still sympathize with the Latin or Romish worship. The magistrates, the soldiers, the traders, all beseech me to re-establish evangelical preaching in Spanish in a permanent manner, and print all my discourses.

"The President and Governor of this State have expressed to me their regret at not being able to give me the use of the convent of *La Merced* for public worship, because it is at present used as a barrack for the soldiers. Unhappily, there is no other place in Carthagena suitable for public worship but this. The people desire to have a temple. For this they would willingly contribute to the extent of one half the expense. I could collect for this object $2,000 in this city. But I have remarked to them that at this time the project cannot be realized, because the war in the United States renders it impossible for the Churches to contribute as formerly. When the American Consul returns from Europe, whence he is expected by the next packet ship, I will convene the foreigners who are here to deliberate on the question of a place in which to celebrate public worship, and to provide for the necessary expenses.

"I have already discovered two persons in Carthagena who have been "born again" of the Holy Spirit, and some others who are laboring under convictions of sin in their souls. One of the two converts is a former judge, Senor Don T. N——. This brother being too well instructed to believe the teachings of the Pope, was inclined for several years to Voltaire and his school. He attended my preaching during my former sojourn at Carthagena, and it was not long before he became a warm partisan of Protestantism. The Bible, and some books published by the Tract Society, have been his guide during my absence. Since the month of July, this *septuagenarian* has labored under a mortal malady. As soon as he heard of my arrival he sent for me. t did not require much conversation with him to satisfy me that the Saviour had accomplished His work in him. He is an example to his family and an evangelist to all around him. He has made his will in my presence, and desires to be buried in our Protestant cemetery.* I go every day to pray with him, and to-day he asked me to administer to him the Holy Supper. This solemn and imposing service will take place to-morrow in his chamber, with some brethren in Jesus Christ.

"The second is a very distinguished gentleman, Senor L. M——, who is twenty-eight years of age. I send you a copy of the correspondence I have had with him in Spanish. He has complied with all my requirements, and has remained faithful to the Gospel, notwithstanding all the instigations of his family and the Jesuits."

Mr. Monsalvatgé has arranged, in case it meets the approbation of the Committee, to spend a month in the spring and another in the autumn at Panama—perhaps even more—to make known the blessed Gospel to the people of that city. Many persons had become deeply interested in his public ministrations and his conversations, during his residence there last spring and summer. In view of his leaving, he held several meetings in the city watch-houses and other public places, for prayer and exhortation,

* This Protestant cemetery was provided during Mr. Monsalvatgé's residence in Carthagena, *three or four years ago*, and greatly through his exertions.

and many persons attended. And it was only on the condition that he would visit them twice a year and spend some weeks with them, that they consented to his removing to Carthagena. He has written to request that a good supply of Bibles and tracts be sent to him at Aspinwall in January or February, so that on arrival, on the 4th of March, he may have to take them with him over to Panama. The Committee are endeavoring to procure for him a "free passage" on the English steamer that plies monthly between Aspinwall and Carthagena.

We will only add that Mr. Monsalvatgé earnestly pleads for light clothing, cheap cottons, (calico, etc.) for the poor children whom he is gathering into his day and Sunday-schools. There are many of them almost if not quite naked, and for the sake of decency, as well as the Gospel, he desires to see them clothed in a proper manner. This will cost but little for each child. Cannot some of our female friends send us a box or two of light, partially-worn cotton stuffs? We shall be most happy to forward any thing of this sort to him. The moral effort of having the children that come to his school decently clothed, however cheaply, would be in every way happy.

MISSION TO BRAZIL.

The Rev. Dr. Compton writes that he has now gotten into his house, and is gradually becoming at home in his work. Mrs. C. had suffered much from a severe spell of illness, occasioned by having eaten some meat that was poisonous, through taint, at the French boarding-house at which they had found lodgings for a short time after their arrival. She had quite recovered when Dr. C. wrote.

Dr. Compton feels confident that, with the blessing of God, much good may be done in Rio de Janeiro. His first efforts will be directed mainly to the acquisition of the Portuguese language. Almost nothing, Dr. C. states, can be done in the way of preaching the Gospel to the American seamen, owing to police regulations, which render it impossible to collect them in some suitable place on shore. Occasionally something can be done by holding a meeting on shipboard. Dr. C. is very desirous of having a good Portuguese colporteur or two.

THE MISSION IN ITALY.

We give a letter, dated Nov. 18th, 1861, from the Rev. E. Edwin Hall, the Society's agent at Florence, which we are sure will be read with uncommon interest. A great door for the Gospel is now open in Italy. Our readers will see that Mr. Hall has commenced in earnest. Shall we have the means to do a great work there? His letter speaks for itself. Is there no church that will give us the means to buy *that house* in Porto Ferraio, that it may be used as a place of worship—a

place for holding a Sabbath-school, and be the property of the Waldensian Church? Is there no wealthy man in our churches, or little association of such men, who can give us 2,500 or 3,000 francs ($500 or $600) for that good object? After enforcing most earnestly the importance of having regularly and sufficiently the means which he will need, Mr. Hall goes on to say:

"I need not urge the importance of the present moment for using all diligence in prosecuting the work of evangelization here. The simple fact that the Gospel may be preached and the Word of God disseminated in all parts of Italy, save Venitia and the 'Patrimony of St. Peter,' and that this door, by some unexpected revolution, may be closed, furnish an incentive to work while the day lasts. A small amount of money now judiciously expended, will, by the good favor of God, be the beginning of great things—the seed which shall bring forth an hundred fold. Every blow now struck falls with some degree of damaging force on the old and half-paralyzed body of Popery. There are many fields open for the laborer, but I dare not look for, or employ, evangelists and colporteurs, lest, after some encouraging words, I should not see my way clear to pay their services.

"The work in the island of Elba is going on with much prosperity. There has been a little opposition there, but the result so far has been to awaken a deeper interest in the mission of the evangelist and colporteur now at work there. I have forwarded to the Island, from the depository of the British and Foreign Bible Society in Leghorn, one hundred Bibles and two hundred or more Testaments, and from the Tract depository belonging to the Scotch and Waldensians, a large number of tracts suited to the wants of the people. Another workman is needed there; but shall I have the means to employ him? is the question which darkens my prospects and represses my zeal.

"There is another question of interest to the people in Elba. In the city of Porto Ferraio, where the evangelist and colporteur are, the number of persons desiring to attend the services of preaching and Bible-reading is greater than can be accommodated in the room now rented, or in any ordinary room to be found there. One of the brethren from Porto Ferraio came to see me last week, and I invited Dr. Revel to meet him at my house. It appears from his statement that there are now for sale in Porto Ferraio two buildings, the property of a widow who is well-disposed towards the Christians there, either one of which could be used for their meetings. He and others in the town are very desirous to obtain one of these buildings, inasmuch as there is often great difficulty in procuring a place of meeting, as property is generally in the control of those who are not at present favorable to the religious movement here. Mr. Revel thought if one of the buildings could be secured it should be done. I should say that if it is purchased it should be given to the Vaudois Church. The cost will not be more than 2,500 or 3,000 francs, ($500 or $600.) Can you not place that amount of money at my disposal for this object? Is there not one church in New York to which you could present the case, and get the required amount? I shall be able in a short time to send you monthly reports of labor from Porto Ferraio, and from Verres, in the Val d' Aosta. I am supporting a former Prior of a convent at the seminary here, who will in the spring be ready to go to work as a colporteur, or rather Bible-reader, in Northern Italy.

"I have commenced a sort of chapel in my house. I hope when Mr. Lawrence comes, to make a more favorable arrangement.

"Yours, etc.,] E. E. HALL."

THE SOCIETY'S WORK AT HOME.

We give extracts from some of the reports of our missionaries in the Home Field, received since the last number of THE CHRISTIAN WORLD was issued.

A missionary who labors in a large city in one of the "Border States" writes thus:

"Although we are here in the midst of war, yet is our work not interrupted. I had anticipated a great defection in our ranks in every department, but are happy to record that it is not so. As the ladies, although their hands are full in preparing needed articles of clothing and comfort for our brave army of defenders, feel that our work must not be left undone, we have our usual number of teachers in all our schools; and counting our two Industrial Schools, I have under the care of the AMERICAN AND FOREIGN CHRISTIAN UNION six flourishing schools, with an aggregate of over *seven hundred* children, most of them Roman Catholics, who are thus brought under the influence of good moral and Gospel training, gathered together by your missionary, and receiving this training from ladies, and gentlemen too, who are ever foremost in every good word and work.

"The teachers connected with these six schools are nearly 150 in number, of as fine material for doing the Lord's work as could be found anywhere. One of the Industrial Schools is superintended by a Presbyterian lady, whose husband is a colonel in one of our regiments, and whose family is as religious as patriotic. Our second Industrial School is superintended by an Episcopal lady, who, with her connections, are now and ever have been the fast friends of our cause in this city.

"On Tuesday, the 24th inst., I had a visit to two of my schools from the excellent Mr. George H. Stuart, of Philadelphia. He delivered two very powerful and thrilling addresses to the children, and was listened to with great attention. He said that mine was the first *Irish* Sunday-school in America that he ever had the pleasure of addressing, and expressed himself highly delighted with our success among these poor children of the Irish emigrants. When I told him that these schools were the schools of the AMERICAN AND FOREIGN CHRISTIAN UNION, he said he knew of that Society, and that Dr. B. stopped at his house when in Philadelphia. I was personally proud of our schools, and also that the good work of the Society could be thus favorably spoken of by such a great and good man as Mr. Stuart. I only regret that I could not have him see *all* our schools."

Another, who also labors in a "border city," writes as follows:

"There is much of a sameness in our mission work from month to month; and yet cases of interest almost daily present themselves in our visits among the class we are called to see, of sufficient importance to keep us busily employed and in love with our work. Notwithstanding all the obstacles that would seemingly impede our progress, our four schools are as prosperous as could be expected. They are on the increase: old teachers still faithful, and new ones coming in and becoming interested. Several of the teachers make quite a sacrifice, both of their time and means, to be always present, which is so necessary for the prosperity of any school. We have been fortunate thus far in obtaining material for work, mostly coming from teachers. As the little ones come in with bare feet and tattered garments, it calls forth their sympathies, and they do all they possibly can for the little sufferers.

"We find these schools are already improving their manners and morals, even where parental influence is such as seemingly to counterbalance. We have long since learned to 'cast our bread upon the waters,' knowing that it will all be 'found,' if not in our day. We have visited four Hospitals, the House of Refuge, and the Home of the Friendless, and distributed religious papers, which as usual were kindly and gratefully received. So many of our loyal ladies are deeply engaged for the comfort of our poor soldiers, that we feel encouraged, and even happy, to obtain any for teachers. In view of this, and the clouds that hang over our beautiful and privileged country, we can but sincerely feel and say that this mission work *is in a prosperous* and even flourishing state, and we have no despondency

doubts, but go forth with renewed courage every morning; asking, the blessing of God upon all efforts to advance His glorious kingdom, leaving the event with Him. Our own dear Sunday-school is also prospering, lively, and interesting. So much we are convinced of the necessity of children being rightly instructed now, that we are almost impatient when other things prevent us from devoting all our time and energies to this object."

And here is another, written by a missionary in one of the largest cities in the West:

"I find, on looking over my daily record of work performed, that I have visited as your missionary eighty-four families. during the present month, beside many visits to procure teachers for our Industrial Schools.

"The school which was first organized on Fourth Street numbers now about sixty girls and ten faithful teachers. The girls are mostly from the class that beg from door to door in our streets. This school has steadily increased in numbers from the first, and we can already see some improvement in deportment and cleanliness. Several of the girls attend Protestant Sabbath-schools. Last Sabbath two came in for the first time.

"The second Industrial School on E. Street was organized four weeks ago, with nine girls present. I thought I had explored that neighborhood pretty thoroughly, and I did not find many of the class of girls I particularly wished to bring into our school; but another week of visiting, and the next Saturday brought in twenty-three girls, and the third week there were enrolled forty-two in this school. These are mostly German Catholics, a few Irish, and some whose parents are Lutherans. We have four teachers in this school who can be relied on, and so far we have had two or three others who have been in for an afternoon. We need at least four more teachers, and hope soon to find such as will be faithful.

"The boys in that neighborhood seem anxious to come too, but we have no provision for them. I often wish we could do something for them.

"This week I have been seeking for teachers for the third Industrial School, which we hope to open, a week from to-morrow, in the east part of the city, on the corner of F. and L. Streets.

"I think when we get the schools in operation, with sufficient teachers and means to carry them on, I shall find more time for visiting the families, and I shall be glad to do so.

"I wish to mention with gratitude that the Lord has raised up kind friends for me, that have showed me kindness in furnishing means to buy car tickets, in order that my time and strength may be saved.

"I have received one dollar from Mrs. A——, and twenty-two yards of unbleached muslin from Messrs. B—— and W—— as a donation to our schools. We have had no lack of means for our work, thus far, though all feel the effects of the war upon business generally."

Our missionary teacher who labors among the Italians gives in his last report a most interesting account of the happy death of one of his Sunday scholars. The little girl had obtained singularly clear views of the way of salvation, and had been enabled by Divine grace to put her trust in Him whom she called "her Jesus." Her joyful passing away from earth made a great impression upon all who witnessed it.

This missionary has a day school of 15 to 25 scholars, a Sabbath school of from 20 to 30 children, and an interesting meeting at night once a week in his own house, attended by 15 to 20 people. In this way he is sowing the seed of the Divine Word in the minds and hearts of a goodly number of Italians, all of whom have been born and brought up within the pale of the Romish Church. Last month he distributed two Bibles, four New Testaments, and nine hundred pages of tracts. He also sent six Bibles, *twelve Testaments, and* two thousand pages of tracts to the Italians in [illegible]*rnia.*

MISSIONARY INTELLIGENCE.

We hope that the pastors who are in the habit of reading at the monthly concert the items of condensed missionary intelligence which we give in every number of THE CHRISTIAN WORLD, will read as much as possible of the correspondence of our missionaries. What can be more interesting than some of the communications which immediately precede what we are now penning? By all means, let the article relating to Italy, including the letter of the Rev. Mr. Hall, be read.

GOOD NEWS FROM MADAGASCAR.

In our last CHRISTIAN WORLD we spoke of the death of the late cruel queen of that important island, of the ascension of her son to the throne, under the name of Radama II., and of the importance of a visit being made by the Rev. William Ellis, who personally knows the new king, to that island without delay, in order that he may thwart any attempts which the French Jesuits may make to enlist the mind of the king in behalf of Romanism. We are happy to announce that Mr. Ellis will go, life and health being granted, as soon as the season of the year will permit. Intelligence from Madagascar has reached England of the most cheering nature, to the effect that the new king, Radama II., and his prime minister, Ra Haniraka, have written to invite the venerable Rev. Mr. Lebrun, of St. Louis, in the island of Mauritius, to come himself, or send Protestant missionaries, to the island, inasmuch as the Government desires to open chapels for the preaching of the Gospel *everywhere, and schools for* the education of the children. A similar request has been sent to the missionaries at the Cape of Good Hope. Radama II. has written with his own hand, and in creditable English, to Mr. Lebrun, to express his interest in Protestant Christianity, and his great desire to see that servant of the Lord back in Madagascar, where he labored several years when he was young. The elder Mr. Lebrun feels himself to be too old to go, but has sent his son, who is also a minister of the Gospel. The British colonial governor and council of the Mauritius have sent with Mr. Lebrun, Jr., presents of horses, etc. to the value of $10,000, to the new king, in grateful acknowledgment for his expressed desire to renew commercial intercourse with the British colonies in his vicinity.

Surely the hand of God is in all this. We have seen no news during the month that compares in interest with this from Madagascar. It is what many have long prayed for. Madagascar is again open to the Gospel. Blessed be God! It is interesting to learn that Prince Ramboasalam, the cousin and rival of Radama II., has not been killed, as was reported, but exiled, for his attempt to seize the throne.

GOOD NEWS FROM NEW ZEALAND.

Next to the news from Madagascar, that which comes to us from New Zealand is the most cheering. The Gospel has probably made more remarkable progress among the 55,000 or 60,000 natives of the New Zealand group of islands (three in number) than in any other part of the insular

world within the last twenty years. But, alas! the English "colonists," who now outnumber somewhat the native population, last year provoked a war with the partially civilized and christianized "children of the wood" in the most northern and most important island of the group, which bears the name of New Ulster, and whose capital is Auckland, in the north-eastern part of it. The war was occasioned by the old colonial desire of *land! land!* and broke out on the Western side of the island, not far from New Plymouth. So valiantly did the natives fight, that the English regiments were once and again completely worsted. At length the voice of the bishop of Auckland, the chief justice, the missionaries, and very many of the best colonists, has prevailed, and a new governor (Sir George Grey) has been appointed, and a new attorney-general, secretary, and council have been chosen, who are known to be in favor of peace on reasonable terms, and who have the confidence of the native chiefs. And now the bishops of the Episcopal Church in those islands, (five in number,) the archdeacons, and missionaries are filled with joy. "The Lord hath done great things for them," and they are glad.

INDIA.

The American missionaries in India, whether of the General Asembly's Board, the American Board, or the Methodist Missionary Society, are all encouraged in their work and report a steady progress. The Methodist Mission (in the northern side of the valley of the Ganges and northeastward from Delhi,) under Dr. Butler and other brethren, is certainly in *a very flourishing state.* But the English and other European missionaries, far more numerous, are also doing a blessed work. The unrighteous trial, condemnation, and imprisonment of an English missionary, the Rev. Mr. Long, for a month, and a fine of 1,000 rupees ($500) for having, in an indirect manner, sanctioned a "drama" gotten up by the "natives" to expose the manners of the English *indigo planters*, has created great sympathy for him among the natives, and will probably lead to good results.

CHINA.

The Protestant missionaries of all nations in China are advancing with their work. The English missionaries, as well as our own, are encouraged and blest in their work. "The native church at Ningpo and at the out-stations," writes the Rev. Mr. Russell, of the Church Missionary Society, "has been increased in the number of baptized members from 105 to 140, and the communicants from 66 to 84." He speaks of Agnes Gutzlaff, a poor blind girl whom the first Mrs. Gutzlaff rescued from beggary and vice in the streets of Canton and caused to be educated in England, who is now a most useful teacher of eleven blind youths in the industrial school at Ningpo.

HOPE FOR OUR INDIANS.

We had almost begun to despair of the Indian tribes west of Arkansas—the Creeks, Cherokees, Choctaws, and Seminoles—owing to the fact that, at the instigation and by the assistance of wicked men from Texas, the missionaries had been driven out of the Indian territory, leaving the native Christians like sheep in the wilderness. But it would seem that many of the people and some of the chiefs are not satis-

fied with what has been done; for they have sent on a respectable "deputation" to confer with the President and the Secretary of the Interior, and to express their loyalty to the Government of the United States, and ask protection. This looks well. God grant that the way may be soon opened for the return of the missionaries and the resumption of their labors. It would indeed be sad to see the good work which has long been going forward among those tribes arrested in the middle by a war in which they need not, ought not, to take part with either side.

MISSION IN BURMAH.

Our Baptist brethren have great reason to feel encouraged by the manifest proofs of the Divine favor granted to their missions among the Burmese, the Karens, the Shans, and other nationalities on the eastern side of British India. Every year the good work is growing on their hands. The letters from the Rev. Dr. Mason and the Rev. Messrs. Bixby and Stevens, published in their Missionary Magazine for December, are full of interest.

MISSION IN ERROMANGA.

Our Presbyterian brethren in Nova Scotia have met with a great loss by the martyrdom of Mr. and Mrs. Gordon in the island of Erromanga, to which we alluded in our last number of THE CHRISTIAN WORLD; but this trial, as all trials do when sanctified, only serves to invigorate their faith and zeal. The conquest of this world for God cannot be accomplished without blood. It was necessary that the great Captain of our salvation should die for His people, and many of His people must die for Him.

The missionary intelligence from Turkey, from the western coast of Africa, and the islands in the Pacific Ocean is, as usual, interesting and encouraging, but we have no room for it this month.

NEWS OF THE CHURCHES.

OUR OWN COUNTRY.

The most important item of religious news in these war-times is that which relates to the supply of the soldiers with the Sacred Scriptures and tracts, and the increase of the staff of good chaplains. It cannot be said that the general Government is indifferent to the religious and moral wants of the army; for Congress has certainly made a very liberal provision for the employment of chaplains—one for every regiment, and at a very reasonable salary. May we not hope that, in answer to the prayers of God's people, the preaching of the Gospel in the army, whether in the camp or in the fortress, may this winter be made a blessing to many souls?

ENGLAND, SCOTLAND, IRELAND.

There is, on the whole, a prosperous state of religion in the Evangelical Churches of the British Isles. Greater efforts than usual are making this winter to reach the masses in the great cities, by out-door preaching when the weather will permit, by preaching in halls and theatres, by the labors of city missionaries, Bible-women, and other classes of workers. The Rev. J. Denham Smith, whose labors have been so much blest in Dublin and various other places,

is now preaching to large assemblies in London; and the hope is entertained that a great blessing will attend these efforts.

DENMARK AND NORWAY.

There are indications of increasing spiritual life in the national Churches in these portions of Scandinavia, which, although no longer united, are so much alike in language, manners, customs, etc.

GERMANY.

The resuscitation of religion in Germany is slowly and steadily advancing, amid many conflicts. Rationalism and Infidelity, on the one hand, and a very High Churchism on the other, hinder, but in different ways, the revival of evangelical Christianity in that great country. The same thing is true of HOLLAND and SWITZERLAND.

ITALY.

The influence of Father Passalia's able pamphlet against the temporal dominion of the Pope is greatly felt in Middle and Northern Italy; whilst Gavazzi, Cressi, and others are laboring, after another fashion, to overthrow his spiritual power in Naples.

MISCELLANEOUS.

Our readers will find a change in the appearance the THE CHRISTIAN WORLD. We have concluded to give the "Table of Contents" on the first page of the cover. This will enable the reader to find any article which he may desire to read, with somewhat less trouble than upon the former plan.

Our readers will find, in looking at the receipts, a *donation of a thousand dollars* from a "Friend," who thinks that it is quite as well to distribute his fortune, or such portions of it as he can part with, while living, rather than leave the task to executors. It is a great privilege to have the means and the heart to do good. Would that many such "friends" would visit us in these times, when so much may be done in South America, France, Italy, and many other countries. *See Mr. Hall's letter from Italy.*

SYNOD OF GENEVA.

We have received and read with great pleasure the following Resolution, passed by the Synod of Geneva, at their late sessions, October 23, 1861. And it is the more gratifying, as it was offered and passed without any solicitation on the part of the District Secretary:

Resolved, That the Synod have listened with great interest to the statements of the Rev. R. S. Crampton, in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION; and while we gratefully recognize the good hand of God in the success which has hitherto attended the labors of that Society, we would earnestly and cordially commend it again to the confidence and contributions of our Churches.

SUPPRESSION OF MONASTERIES IN ITALY.—Victor Emanuel is busy suppressing monasteries in Italy. His proceedings in Piedmont are according to a legal programme; but in the Marches it is more summary. The buildings are to be appropriated to educational or military uses, and the monks are to *be supported* by their honest labors, assisted, perhaps, in some cases by the State. *The people seem* to approve the arrangement.

BOOK NOTICES.

MEMORIAL VOLUME OF THE FIRST FIFTY YEARS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Boston: Published by the Board, Missionary House, 33 Pemberton Square.

This beautiful volume of 450 pages contains a very clear, compact, and interesting history of one of the largest, best conducted, and successful Protestant Missionary Societies of these times. With the exception of the Missionary Society of the Moravian Church, the American Board is the oldest in the United States. Its origin, growth, and widely extended operations are admirably set forth in this volume, which, we are happy to say, is having, as it well deserves, a rapid sale. It has within a few months reached a fourth edition.

THE ECLECTIC MAGAZINE. Mr. Bidwell, with his usual promptitude, has issued this excellent magazine of foreign literature. The present number has a large variety of articles, (more than twenty in number,) each one of some eight or ten of which is worth, twice told, the cost of the work. The illustrations are *The Wife of Bunyan interceding for his release from prison*, and *The Battle of Bunker Hill.*

SOME OF THE MISTAKES OF EDUCATED MEN, is the title and subject of one of the maturest and most scholarly productions which we have within a long time perused. Although an ESSAY rather than ORATION, it was delivered before one of the Literary Societies of Pennsylvania College, at Gettysburg, Penn., at the last commencement of that Institution. Within the compass of forty pages is included a large amount of most important instruction, greatly needed by scholars and those who desire to be such in our country, conveyed in a classical and effective style. Abundant and appropriate anecdotes and well authenticated facts enforce as well as illustrate the positions of the author. We hope that this "Address," as it is termed, will receive a wide circulation.

HISTORICAL SKETCH OF THE SYNOD OF NEW JERSEY, is the title of a most interesting sermon preached before that body at its last annual meeting, at Pottsville, Pa., Oct. 15th, 1861, by the Rev. Ravaud K. Rodgers, D. D., pastor of the Presbyterian Church at Bound Brook, N. J. The Synod did well to "request" the publication of Dr. Rodgers' discourse, which is full of pertinent details relating to the history of one of the oldest and largest Synods in the O. S. branch of the Presbyterian Church in the United States.

GOVERNMENT AND REBELLION, is the title of a sound, able, eloquent, and timely discourse of the Rev. E. E. Adams, of Philadelphia.

LECTURES ON ENGLISH LITERATURE. Mr. Scribner has published a new edition of Mr. Marsh's admirable Lectures on the English Language, a work which is unsurpassed for clearness, comprehensiveness, and thoroughness, by anything on the subject on either side of the Atlantic.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF NOVEMBER TO THE 1ST OF DECEMBER, 1861.

MAINE.

Portland. Church and Society of Rev. Mr. Dwight,	$39 00

NEW HAMPSHIRE.

West Concord. Legacy of Capt. S. Knowlton, per Rev. A. P. Tenney,	57 00
Warner. Frederick Eaton,	10 00
Dunbarton. Cong. Ch. and Society,	9 20
Hanover. Church and Cong. at Dartmouth College,	$20 47

VERMONT.

Weathersfield East. A few friends, to make Rev. M. Kimball and Mrs. L. Hunt Life Members,	64 00
Windsor Cong. Ch. in full of L. M. for Mrs. J. T. Freeman,	17 02
Dorsett. Rev. P. S. Pratt,	1 00

MASSACHUSETTS.

E. Weymouth. Ch. Coll'n, per C. Loud, Tr., to make Dea. A. Raymond L. M., - $30 00
Fitchburg. Cal. Cong. Ch. and Soc'y, to make J. M. Harris, D. S. Eaton, Mrs. J. H. Merriam, and Mrs. A. Emerson Life Members, - - - - - 136 62
Chelsea. Broadway Ch. and Soc'y., - - 45 59
" Winnisimmet Ch., - - - 43 19
Transferred from the Chicago Chapel $89; from Shepard Ch. and Soc'y, Cambridge, $5 from friends - - - 94 00
Bridgewater. Trin. Cong. Ch. and Soc'y, (Month. Coll'n,) - - - - - 6 00
Newton. A. B. Ely, to make H. E. Cobb L.M., 30 00
Boston. A friend, - - - - - - 10 00
E. Cambridge. Evan. Cong. Ch. and Soc'y, 10 00
Royalston. Part of a Legacy of Seth Holman, for distribution of the Bible in Italy, - - - - - - - 140 00
Royalston. Seth N. Holman, - - - 5 00
So. Weymouth. Female Charitable Soc'y, 15 00
Whately. Cong. Ch. and Soc'y, towards making Rev. J W. Lane L. M., - 13 36
Amherst. 1st. Cong. Church, to make Rev. Henry Hubbell Life Member, - - 24 72
Long Meadow. Ladies' Benev. Asso'n, - 14 97
Andover. Mrs. L. A. F., - - - - 2 00

CONNECTICUT.

New Haven. Mrs. H. F. Whitney, - - 20 00
West Hartford. Cong. Ch. and Soc'y, - 28 00
Norwich. 1st Cong. Ch. and Soc'y, - - 48 29
" 2d " " " - - 88 00
" Maine St. Ch., $30 of which from R. W. Tompkins to make himself a Life Member, - - - - - - 65 00
" 4th Cong. Ch. and Soc'y, - - 17 43

NEW-YORK.

N. Y. City. W. W. Chester, Esq., for the Panama Mission, - - - - 100 00
" A friend to the Cause, - - 1,000 00
" A friend, - - - - - 5 00
Stockholm. Hiram Hulburd, - - - 17 00
" M. J. Hulburd, - - - - 5 00
Hempstead. 1st Christ Church, - - 17 47
Jamaica. 1st Presb. Church, - - - 52 10
Walcott. Mrs. C. E. Page, for L. M. to be named, - - - - - - 5 00
Blackwell's Island. John Rhoner, Esq., - 15 00
Florida. 1st Presb. Ch, Rev. Mr. Pearson, 87 00
Yonkers. 1st Presb. Ch., add. Miss Stowe, 2 00
" Two Ladies, each $2, - - - 4 00
Oswego. 1st Presb. Church, - - - 116 32
Utica. Semi-annual dividend on shares donated by Professor Morse, - 105 00
Hamilton. Cong. Ch., Rev. U. S. Platt, - 6 65
Glenn's Falls. Presb. Ch., L. B. Barnes, L. M., in part - - - - - 17 00
" F. A Johnson, per L. M., - 10 00
" Mrs. A. Sherman, part L. M., 10 00
" Miss F. E. Berry, part " - 8 00
" R. M. Little, part " - 10 00
" Baptist Church, - - - 4 47
Plattsburg. Presbyterian Church, - - 19 07
" M. E. Church, - - - - 4 17
Waterville. Presb. Ch., in part, - - 13 75
Newark Valley. Presb. Church, - - 13 85

NEW JERSEY.

English Neighborhood. R. D. Ch., in part, Rev. A. B. Taylor, - - - - - 8 00
Jersey City. 2d Presbyterian Church, per D. Hotaling, - - - - - - 8 02
Metuchin. 1st Presb. Church, Rev. G. S. Plumley, - - - - - - - 6 50
Bergen. 1st Reformed Dutch Church, Rev. Dr. Taylor, - - - - - - 35 84
Freehold. R. D. Ch., in part of L. M. for Rev. E. W. Collier, - - - - 15 80
New Brunswick. Collection at a United meeting in the 2d R. D. Church, - 50 00

PENNSYLVANIA.

Philadelphia. Thos. D. Mitchell, M. D, - 4 00
" *Kensington Presb. Ch.* - 7 50
Philadelphia. 12th Baptist Church, - - $3 44
" Hancock, St. M. E. Ch. - 5 09
" Mrs. Richards $5, J. A. Brown $10, Dr. L. H. Hodge $5, Mrs. Haines $1, Chas. B. Keene $1, Thos. Earp, $5, Mrs. H. B. Lentz $5, D. B. Stewart $5, J. Smith $5, Mrs. Nagle $1, Mrs. Rose $5. J. D. Reinboth $2, W. Hall $5, A few friends $2 50, J. Volkman $5, J. L. Frick $4, S. Perkins $5, M. W. Baldwin $5, - - 76 50

OHIO.

Jersey. 1st Presb. Ch.—Messrs. E. P. Pearson, A. Pearson, Wm. Thompson, George C. Harrison, each $5; T. J. Lennington $3; Messrs. Condit, Martin, Edgerley, Beam, Munroe, Tuttle, Sudduck, Long, Arrison, Condit, Jones, Wolcott, Martin, Mrs. Putnam, Miss Putnam, Mr. Whitehead, Mr. Bracken, Mr. Edgerley, ea. $1; Mr. Marsh $1 50; Others $3 65; which makes Rev. Chas. M. Putnam L. M. and Rev. Jacob Tuttle part L. M., - - - - - - - - 48 15
Greenfield. 1st Presb. Ch., Scott, Douglas, Mrs. J. Bonner, $5 each; Mr. Groves $3, Messrs. Adams and Collier $1 50 each; Mrs. Duncan $1 30, Messrs. Adams, Wright, McMurdie, Hyer, Dunlap, Douglass, Wilson, Douglass, Anderson, Smith, Adams, Templeton, Smith, Templeton, Devoss, McMunn, Templeton, Murray, Devoss, Irwin, Moffit, Williams, Wilson, Douglass, Devoss, Cowman, Douglas, Mrs. Jackson, Mrs. Templeton, $1 each; Eleven others, each 50 cts.; Fifteen others, each 25 cents; Others, $4 50; which makes David Douglass and Elizabeth A. Smith L. M's., - - 60 05
Greenfield. Baptist Church. - - - 3 80
" Free Presb. Ch. Miss Lyle and Messrs Beatty and Smith, $1 each; Others, $1 15, - - - - - - 4 15
" United Presb. Ch, Messrs. McMillan, Boid. Blair, Baird, ea. 50 cts.; Mrs. Long, Henry, Wallace, Buchanan, each 25 cts. - - - - - 3 00
" A Methodist Friend, - - - 15
Pisgah. Presb. Ch, Wm. Thomas $5, Capt. Harper $1 50, Messrs. Kerr, Nevergall, Parrott, Mains, Robbinson, Furnow, $1 each; Eight friends 50 cts. each; Two Friends 35 cts. each; A Friend, 40 cts; Six friends, 25 cts. each; Others, 25 cts; in full of L. M. for Rev. A. R. Taylor, - - - 19 35
Good Hope. Union Meeting, - - - 2 50
Xenia. 1st United Presb. Ch., D. A. Dean, in full of L. M. $10; Messrs. J. Van Eaton, E. Millen $5 each; Messrs. Andrews, Strother, Nash, Stewart, Gowdey, Galloway, each $1; Others $34 25, - - - - - - 60 25
" 1st Presb. Ch Mr. Nesonger, $1 50; Messrs. Gowdy, Genn, Bonner, Watt, Russell, McClung, Russell, Harper, $1 each; Others, $7 90, in full of L. M. for Rev. W. T. Findley. - - - 17 40
" Cesar's Creek United Presb. Ch., Mr. Spencer. - - - - - - 1 00
" Methodist Church. a Friend, - - 50
" 1st Ref'd Presb. Ch., J. C. McMillan, D. McMillan, J. Bratton, Mrs. Weyer, $5 each; Mr. Miller $3, Miss McChristian, More, $1 ea; Mr. Stewart 50 cts.; Others 95 cts., in full of L. M. for Rev. R. McCaslan, - - - - - 26 45
" 2d U P. Ch., A. D. Williamson, T. R. Little, A. Collins, $5 each; J. Humphries $2 50; Messrs. Genn, McClelland, Gors, McClelland, Tate, McClelland, Collins. Shields, Collins, Curry, Collins, McClelland, $1 each; Others, 75 cts., - - - - - - - 30 25
Spring Valley. Messrs. McKnight Bros. $5, Miss McNuight, $5, - - - 10 00

THE

CHRISTIAN WORLD.

VOL. XIII. FEBRUARY, 1862. No. 2.

A LESSON FROM HISTORY.

In the deplorable civil war that is going on in our once peaceful and united republic, there is one fact that is in the highest degree encouraging. It is the deep and increasing interest which is felt in the moral and religious welfare of the troops who are engaged on the side of the Government, in the legitimate struggle to put down treason and rebellion, and re-establish the Constitution and the laws in the seceded States. Of what is doing in the armies of the Confederate States we can say nothing, for we know little or nothing. We have no doubt, however, that Christian people in the South are not indifferent to this subject, and that there are not wanting among them ministers of the Gospel who are ready to do what they can in behalf of the soldiers of the Southern armies.

But of what is doing in the armies of the North we can speak with some degree of confidence; and we do not hesitate to say that the history of the world presents few instances of Christian effort to be compared with it. The American Bible Society, the New York Bible Society, and other Bible Societies, have done much towards supplying our soldiers with the Word of God; whilst the American and Boston Tract Societies, and the various Boards of Publication of the several Denominations, have been most laudably active in the good work of supplying them with religious reading of an edifying character, and in a convenient form. In addition to this, the Government has made a liberal provision for the support of a chaplain for every regiment. The salary of a chaplain, according to a recent act of Congress is all of $1,500. As the regiments, on an average, have at least one thousand men, officers included, each chaplain has a sufficiently large number of souls to look after. And although some very incompetent men have been appointed to this important post, we are glad to see that in many cases

they are already being compelled to give place to better men. As the army of the Federal Government, artillery and cavalry included, is now equivalent to six hundred and fifty regiments of a thousand men each, it follows that six hundred and fifty chaplains are needed to minister to their moral and spiritual wants. Who can tell the amount of good that six hundred and fifty faithful and capable ministers of the Gospel may do in our army at this time?

We are glad to see that this subject is awaking much interest in some quarters—would that we could say in all. The Young Men's Christian Associations in our large cities are taking it up. Large meetings of Christians are beginning to be called, to consider and promote it. We attended such a meeting, not long since, in the city of Pittsburgh, at which we heard most cheering accounts of the good which is doing in many of the "camps," and of the hearty co-operation of many of the officers of all ranks. General McClellan, our young commander-in-chief, takes a very deep interest in the subject, as was stated by one of the speakers on the occasion, who had been a member of a committee that was appointed to call on this distinguished officer.

This is a great subject; one that ought to engage the most serious attention and call forth the earnest prayers of all Christian people. How much good, with God's blessing, may be done in our armies by these means! To thousands, and tens of thousands, the Gospel may be made to come, who would otherwise never know it. O that it would please God to pour out His Spirit upon our army, and bless these means of grace to the salvation of hundreds of thousands of those brave men who have gone to fight the battles of their country! We have great hope that this will be the case. Indeed, we recently heard an excellent pastor of Washington City say, that he had a strong expectation of seeing a revival of religion in some of the camps around that place before the spring, unless an "onward movement" should profoundly engross the minds of the soldiers.

Of all wars, it is most important that those of a civil nature should be most controlled by religion; for the simple reason, that there is the greatest danger of their becoming vindictive and cruel. With the exception of servile wars, civil wars have ever been the worst of all wars. And yet religion can do wonderful things in the way of mitigating the ferocity and wickedness of even civil war. Let us cite a case or two from the history of modern times.

In the year 1618, what is called the *Thirty Years' War* in Germany commenced. It was a war between the Protestants and Roman Catholics of that country. For almost a century the current of events *had been setting in* that direction, and once or twice there had been *outbreaks*, amounting almost to regular civil war; but they were

not of a very extensive character or long duration, in comparison with that of which we are about to speak. In this "Thirty Years' War," or "Religious War," as it is sometimes called, the Protestants fought for their dearest rights of conscience and worship; the Romanists, to recover the ground they lost in the great Reformation of the sixteenth or preceding century. The Emperor took part with the Romanists, bringing to bear upon the struggle the resources of his vast personal and hereditary domains—Hungary, Bohemia, Moravia, and other provinces. During the first twelve years, the Protestants, unsustained by any foreign prince, save Christian IV. of Denmark for four years of that period, proved to be unable to resist the great imperial Generals, Tilly and Wallenstein. From year to year, and the more so as their case seemed to grow more desperate, the war became more and more terrific, until at last the most deplorable excesses were committed on both sides, and the demoralization of the armies and the people appeared to be complete.

At this critical juncture, Gustavus Adolphus, the King of Sweden, the greatest and best of modern princes, came from his distant hyperborean kingdom, at their earnest solicitation, to aid the Protestants, bringing with him 15,000 troops, (half of whom were Protestant Scotchmen), armed with their light muskets and flintlocks, and with bayonets attached to the side of the gun, their portable cannon, etc. In a few months he overcame, by his prudence and perseverance, the distrust and jealousy of the Protestant princes whom he came to aid, and repeatedly defeated and routed Tilly and the imperial troops in Northern Germany. And such were the extraordinary abilities of this wonderful man, that although he was slain on the battle-field of Lützen in 1632, (November 6,) at the early age of thirty-eight, yet he so completely turned the scale of events in Germany during the thirty months he lived after his arrival, that if he had survived he would probably have become Emperor of that country. As it was, the great Generals whom he had trained, with his minister Oxenstiern, brought the Protestants triumphantly out of the struggle, which was ended sixteen years afterwards (1648) by the Treaty of Westphalia.

But Gustavus Adolphus was a sincere and active Christian, enforced rigid discipline in his armies, and promoted religion in all his regiments, and inculcated sentiments of justice, humanity, forbearance, and Christian kindness among the Germans as well as his own troops. The consequences were most happy. Of some of the religious practices which he introduced into his army—among them that of morning and evening prayer after the "inspection,"—traces have come down to our days. Nothing could have been more fortunate for the interests of Protestantism, and we may add, of humanity itself, than the advent of Gusta-

vus Adolphus among the Germans in the war of which we have spoken.*

Take another instance: Whilst the Thirty Years' War in Germany was drawing to a close, a civil war broke out in England which lasted less than half of thirty years. Religion formed a most important element in this war, which at the outset threatened to be barbarous enough. But there arose a republican army under Cromwell and the other Parliamentary leaders, which for many long years exerted a most extraordinary influence. Wherever it went victory perched on its standards, and the people were secure in person and property. There may have been no small amount of hypocrisy and cant among the officers, but there was a great deal of true religion among both officers and men in this army, and hence its superior discipline. No army in modern times can be compared with that of Oliver Cromwell and his Generals for good morals and strict discipline, unless it be that of Gustavus Adolphus. And most happy was the influence which both exerted wherever they moved.

Now take an instance of a contrary character. In the latter part of the succeeding century (1789–99) the great Revolution in France took place and lasted ten years; or until the "Man of Destiny" crushed it out with the tread of his armed legions. In those ten years more than one million of people lost their lives, or were driven into cruel exile. No pen has ever yet adequately described the horrors of the "Reign of Terror" in France, during which the altar and the throne disappeared, and protection of life and property was nowhere assured from month to month. But France was ripe for the heavy judgments of the Almighty. Both Protestanism and Jansenism had succumbed to unrelenting persecution; and the superstitions and intolerance of Rome had prepared the way for the spread of infidelity throughout the higher

* When this great Christian hero was marching northward, from Nurenberg, to meet for the first and last time the celebrated Wallenstein, whom the weak and jealous Emperor had entreated to quit his palace at Prague and take the field against him, the German Protestants flocked to see him as he passed along the roads, and in every possible way expressed their gratitude for what he had done for them, calling him *The saviour of their country*, and employing other flattering titles. But Gustavus heard their words with evident pain, and often said to them: "My friends, such flattery alarms me. I am nothing but a poor, weak, sinful man. I am afraid that God will be displeased with such base idolatry, and punish me for being the occasion of it." How just and true this sentiment! It is in this way many excellent men are injured, if not ruined, by being made idols of, to the forgetting of God, who alone is the true source of all blessing and success.

Of this excellent man it is related, that, just as the battle of Lützen was about to commence, when the armies were becoming visible to each other as the early morning began to dawn, he spoke to the cavalry around him, at whose head he was accustomed to march, and instantly they took off their hats, whilst, looking up to heaven, he said: "Lord Jesus, help us, O help us! We fight for Thy cause." The battle immediately commenced. At the *end of it Gustavus Adolphus* lay dead on the ground, but the Protestants were victorious, *and Wallenstein withdrew* his forces slowly and sullenly from the field.

classes in all parts of the kingdom. There was no religion left either among Protestants or Roman Catholics. No wonder, then, that such dreadful scenes took place. Similar scenes in spirit and character are ever likely to occur in countries where civil war finds no restraining influence from an effective Christianity.

Certainly we have the greatest reasons that can influence any people to make all possible efforts to promote Christianity in our armies and in our navy too; and this should be done without delay. Ought not a large number of our younger and more effective ministers of the Gospel to become chaplains, even if it be only for a few months each year, till the war comes to an end? Before it is over, we shall have need of all the salutary influences which religion alone can supply.

PROTESTANTISM IN SPAIN.

The late Dr. Archibald Alexander, of Princeton, who kept wonderfully abreast of all the great religious movements of his day, was in the habit of saying that it was of special importance to cause the Gospel to enter into countries which were shut up, even if no more than a single copy of the Sacred Scriptures can be introduced; "for," said he, "who can tell what good may result from the reading of even one Bible?" What is now going on in Spain admirably illustrates the wisdom of this remark.

About the year 1835, the British and Foreign Bible Society sent the eccentric, talented, and enterprising Borrow into Spain as its agent. During five years he traveled much in that country and in Portugal, and afterwards gave many of the incidents of his adventures to the English world in his "Bible in Spain." He distributed a considerable number of copies of the Sacred Scriptures, especially of the New Testament, in the Spanish language. About the years 1841 and 1842, Lieutenant Graydon, of the British navy, put into circulation some 15,000 copies of the New Testament in Spain, chiefly in Barcelona, Malaga, Granada, and other cities on the eastern side of the Peninsula. It was all he could do; for the door, after being open for awhile, was closed, and it remains shut till this day. But the "good seed of the kingdom" has not been lost. There are now interesting groups of people in many cities in Spain, who meet to read and expound the Word of God. The Hon. Mr. Baxter, a member of the British Parliament, came to the late Evangelical Alliance Conference at Geneva, direct from Spain, where he had spent the summer, and gave privately much *interesting and important* information respecting the secret *progress of the Gospel in that* country. The following article, translated

from the *Clamor Publico*, a Madrid paper, of the 29th of November last, refers to this movement, and embodies such an amount of enlightened Protestant feeling and opinion, that we gladly lay it before our readers. The article runs thus:

"THE TRIBUNALS.—PROCESS CONCERNING THE SPANISH PROPAGANDA.

"The process formed in Granada against various Spanish subjects, accused on suspicion of attempting to introduce and propagate the Protestant religion in our country, justly calls on public attention, and offers matter for sad and deep reflection.

"Under this impression, and without fear in doing what our consciences dictate as Catholics, and our duty as independent writers, we have resolved to publish the documents that refer to so notable a question, being sure that our readers can do no less than peruse them with interest, because of their character, the results that have followed, and the incidents they set forth.

"We are sincerely Catholic, but tolerant, by temperament and conviction. We are desirous that the religion of our fathers shall not suffer loss; but at the same time we are enemies to all religious persecution, which reminds us of the sad times of the Holy Office—the principal source of our decline. We are zealous defenders of the Church, which was an anchor of salvation in the shipwreck which was occasioned by the irruptions of the barbarous Arians, and the conquest of the Peninsula by the Arabs; but we are resolved to raise our voice against every violence that is committed in her name. We have followed with anxiety the proceedings of the criminal cause with which we have been occupied, lamenting the rigor in some instances, and blindness in others, of the authorities and the agents who have been engaged about it, and who, in our judgment, have given it more significance and more importance than it really deserves."

Then follows the opinion and petition of the fiscal, which occupies two columns and a half of the *Clamor Publico*. From the tone of the foregoing article, it would scarcely be thought that Spain was a country in which freedom of expression was visited with pains and penalties. Its boldness alone should entitle it to our notice.

WHAT CAN BE DONE FOR OUR FOREIGN POPULATION?

It is most unquestionably true, that in our cities where the foreign element is large, it may long be necessary to have separate churches for the nationalities; but where the foreign population is dispersed, as in the villages and rural districts, it is manifest that the more they are drawn into our churches, and accustomed to the use of the English language, and made to partake of our social and religious institutions *and customs, the better.* On this subject the following letter, written *by an excellent Old-School* Presbyterian minister in New Jersey, throws *much light. The Dr.* Glavis here spoken of, has been in the service of

THE AMERICAN AND FOREIGN CHRISTIAN UNION for many months, and our readers have seen frequent references to his labors in the pages of the CHRISTIAN WORLD.

"TO THE EDITOR OF THE CHRISTIAN WORLD:

"A great and truly promising work among the German population of this portion of Middlesex County is now going forward, through the efforts, co-operative with the pastors, of your very intelligent and devoted missionary, Rev. Dr. Glavis.

"The important question, 'Can the German element, forming so vast a portion of the population of our country, impressing so deeply all our social, political, moral, and religious institutions, be assimilated,' no longer remains unsolved. They can be both Americanized and Christianized. Not by providing for them distinct German organizations, educational, literary, or religious, and thus fostering and perpetuating the very evils to be overcome, but by appropriate efforts introducing them and their children into our own schools and churches; and thus by education, association, and the evangelical preaching of our own pulpits, separating them as far as possible from all clanship as Germans, and the soul-destroying influences of their imported moral and religious systems and preachers, and bringing them to a true and saving knowledge of Christ.

"This work *can* be done. My own experience is entirely satisfactory on this point. In our pastoral efforts the Germans have shared largely in the results, and several entire families have from time to time been gathered into our communion, their children have been introduced into our Sabbath-schools, and the desire to become one with us in everything American has lifted them out of their national clanishness, and identified them with our own people in association, views, faith, and practice. They are numbered among our most devout, thoroughly indoctrinated, and devoted members; and, as American citizens and Christians, bringing up their children in all respects under the same instruction, and for the same ends, as the children of our native Christian population.

"To this end we have discouraged and defeated all efforts to establish German churches, and to substitute for our own, German preaching. The great need of a native German tongue is for missionary effort, availing us of that peculiar influence which a native can exert over his fellow-countrymen in assisting in securing this result. And for this object Rev. Dr. Glavis is especially adapted. A gentleman, a scholar, and a Christian; converted in America; deeply imbued with our views on this subject; believing there is no problem, the solution of which is of equal moment to our country and the Germans as that of their assimilation and conversion; with a love for Christ greater than that of kindred, of country, or of fame, carrying him from house to house, 'warning every man day and night with tears,' and preaching the Word with power.

"Many have been led to Christ by his co-operative labors in this portion of our country. Within the past few weeks seven heads of families, the most prominent among this class of our population, one of them a Papist, have been hopefully converted. Others are deeply exercised on the subject of personal religion, and the German mind and heart led to aspire after all the blessings which, by a common participation, will make them one with us.

"No work of THE AMERICAN AND FOREIGN CHRISTIAN UNION can be of greater *magnitude and promise than this* of the successful assimilation and conversion of our *German population.* The Germans are evidently destined to mould the laws and

institutions of our country more than any other portion of our foreign population. Politically, they are lovers of freedom, the most ready and reliant in our present struggle; morally and religiously, they need the Gospel and *must have it.* If THE AMERICAN AND FOREIGN CHRISTIAN UNION will stir up the evangelical churches of this whole country to this work, they will accomplish an enterprise successful and blessed beyond every other.

"Hitherto, a vast amount of funds have been expended, labor exhausted, and time thrown away in establishing German churches and settling foreign ministers, all confirming the Germans in their clanship and habits, and prejudices and errors; putting them under the ban of separation; forbidding them from rising in their position and enjoying the influence of Christian sympathy and association with our churches, at once so elevating, encouraging, and forming in its influence, and so effectual in making them feel that they are Americans and desirous to rear their children as Americans—and all ending in utter and disheartening disappointment and discouragement to ourselves, and the Germans considered impossible of assimilation or conversion, and left to perish.

"Let intelligent and truly converted missionaries be employed to co-operate with pastors in gathering them into our own churches, and the work will be accomplished.

WM. M. MARTIN,

"WOODBRIDGE, N. J., Jan. 2, 1862. *Pastor of Presb. Church.*"

THE WORK OF THE BIBLE-WOMEN IN LONDON.

In the last number of the THE CHRISTIAN WORLD we gave some account of Mrs. Ranyard and the Bible Women in London. We now give two or three papers which may be of use to those ladies in our large cities who may be disposed to attempt to organize a similar movement. They contain much information as well as suggestions, and are the fruit of long and careful experience.

LONDON BIBLE AND DOMESTIC FEMALE MISSIONS.

GENERAL RULES.

1. The work having now considerably extended itself, it is thought desirable to give it the general designation of "LONDON BIBLE AND DOMESTIC FEMALE MISSIONS."

2. The *objects* of these Missions are twofold, viz., to supply the very poorest of the population with copies of the Holy Scriptures, and also to improve their temporal condition by teaching them to help themselves rather than look to others: the former to be attained by taking payment for the Bible in small weekly instalments, and the latter by assisting them to procure better food, clothing, and beds in the same way.

3. None shall be employed in this Mission but women of thoroughly respectable and Christian character, of active habits, kindly manners, and but little encumbered with family cares.

4. The Districts shall be of regulated extent; and the Bible-women shall reside in or quite near their respective Districts, having a room in a central position for the general purposes of the Mission, for which the rent will be paid by their Superintendent.

5. Each Bible-woman shall be placed under the careful superintendence of a Lady who may be found willing to undertake the work, and who is a resident in the District, or within a reasonable distance from it.

6. The Bible-woman shall present a Weekly Report of her labors to the Superintending *Lady, who will receive such Report,* pay the salary, and give such directions as the local circumstances may require.

INSTRUCTIONS TO THE BIBLE-WOMAN.

1. Your first and principal work is to ascertain who are without the Holy Scriptures, and willing to purchase at a cheap rate.

2. Take with you in a bag, with which you will be provided, a variety of Bibles and Testaments, and should any of the parties you visit be able and willing to pay the whole price at once, take it; if not, offer to receive payment by small weekly instalments, for which you will regularly call.

3. Let the people understand that you are not supplying them at a profit, but, in many instances, at a loss to the Bible Society, and that the good people who employ you are only seeking to promote the benefit of the poor.

4. You will be expected to devote five hours every day, Saturdays excepted, to your work, for which you will receive 2s. per day. The extra work of evening meetings is met by an additional salary of 2s. 6d. per week. You will follow the directions that will be given you as to the localities in which you are to labor.

5. As the Bible Work leads to other benevolent schemes, you will be directed by your Superintendent how to proceed in taking Subscriptions for Clothing and Bedding, also in inducing the poor no longer to live content with dirt, rags, and discomfort. You will then be able gradually to instruct them in needlework, cooking, and cleanliness.

6. It will be expected that you will live in or near your District, and a room there will also be available for the purposes of the Mission.

7. If you are able, it is desirable that you should keep a *Journal*, in which you will give true statements of the things you meet with.

8. You will present to your Superintendent a Weekly Report of all your proceedings, at the time and place appointed, and according to a form with which you will be furnished.

9. The Lady who has kindly promised to superintend your work is ——.

SUGGESTIONS TO PROPOSED SUPERINTENDENTS OF A FEMALE BIBLE AND DOMESTIC MISSION.

It seems undesirable that a Lady should undertake this work if she is not able to promise a fair share of time and interest to its claims, which, though at first very simple, are sure to increase in many forms. We would suggest that a Lady Superintendent do not offer her services as merely honorary or intermitting; she must be depended upon for the vigilant performance of her own particular duties.

No bills should be paid by the Bible-woman, or any material purchased except through written orders from her Lady; and great care should be taken in selection, if at any time a deputy is left in charge.

As the nature of the mission is undenominational, and it need not be conducted within parochial boundaries,—though it often may, most conveniently, be so arranged,—only those can undertake its general guidance in any neighborhood who are not necessarily limited by such considerations.

It appears desirable that the SUPERINTENDENT be in friendly communication with the LADIES' BIBLE ASSOCIATION of the locality, in order that she may confer with them on the districts in which, from time to time, this sub-agent should be occupied, and also keep up their interest in the Bible-woman's work.

Regularity of payments to the Female Missionary, with kindly, and often helpful inspection of the varied accounts she renders, should be considered a duty to be fulfilled, at least weekly, and at first even oftener.

If the people offer to subscribe for Clothing and Beds, the woman will say, "I only do one thing at a time, and the right thing first. I bring you now the MESSAGE FROM GOD, for I come to read it to you. I shall be glad also to provide you with Clothing, etc., at the lowest prices, and for this you can pay, as you do for the Bibles, in small sums weekly; but you must COME TO ME to do this, at a certain hour, in my Mission-room." It is believed that if this distinction were not *made, mistakes might happen* in the accounts; while a particular benefit to be *gained, by assembling the women* at a given hour at one place, would be lost likewise.

Although it is found best that each Bible-woman should be made responsible to ONE Lady, rather than to a Committee, still, as suitable individuals may willingly come forward, saying, "What can we do to help you?" it should be the aim of the LADY SUPERINTENDENT to enlist their various activities in the regulation of special departments, such as weekly visiting of the Clothing and Bedding Club—reading or speaking to the subscribers at mending or tea parties—purchase of clothing materials—fixing and giving out of needlework—arrangements concerning bags of linen—soup-making—timely loans—visitation of special cases, etc. All these things gradually form a part of the BIBLE AND DOMESTIC FEMALE MISSION; and when money may have to be expended, account must, of course, be rendered by EACH LADY TO THE SUPERINTENDENT.

Without interfering with any *existing* organizations, this Mission is intended to carry down among the Neglected Outcasts of society the different measures for their benefit, which have long been familiar to the Decent Poor. The lowest classes have said that "nobody cared for *them*," a complaint which it is the aim of this Mission to obviate.

Each Superintendent will see the importance of securing funds for the temporal purposes of her particular Mission. The Bible Society commences and pays for the Bible Work by its kind grants of Bibles for sale by these women in the lowest districts of London; and, with thirty or forty pounds besides, a good beginning may be made; while the various elements of the undertaking are intended to be *self-paying* as far as possible. If several Female Missionaries are engaged for an extended district, a quarterly conference of their Superintendents is recommended, to secure unity of design, with independence in details.

Frequent reading of the Scriptures and prayer with the Bible-woman will be found her most effectual preparation for the work she undertakes. Her great power is in apt quotation; and the Lord is proving that He blesses His own Word day by day. "The entrance of Thy word giveth light: it giveth understanding to the simple."

DUTY OF CHRISTIANS IN THESE TIMES.

In these times of national calamity and trouble, it appears exceedingly important that every individual Christian should examine himself in reference to his special duty to God, under the trying circumstances. That God has a controversy with His people in the present dispensations of His providence, is not improbable, and it becomes us to inquire how far our individual responsibility is concerned in the matter. "*I will say unto God, do not condemn me; shew me wherefore thou contendest with me,*" is not an unsuitable petition in these times, as well as in the former. Not so much should we desire that present calamities be removed, as that the end be answered for which they were sent. If afflictions are permitted to exert a salutary influence, a train of blessings will follow in their wake. A higher standard of holiness is attained, and Christian character more perfect will be manifested by each trying ordeal which God may call His children to pass.

That the designs of Providence be fully answered, let each individual Christian occupy his post of duty, and let his watchword be, "Lord, what wilt thou have me to do?" In these times, when our country's demands are so great, each one finds claims of some sort urging *their demands;* and while "rendering to Cæsar the things which *are Cæsar's,*" may we not be unmindful of "rendering to God the things *are God's?*" While dangers are threatening our national pros-

perity, there is no necessity of permitting evils to hover over our spiritual horizon.

He, whose "kingdom is not of this world," has interests involved, and for the welfare of which, all who truly love this kingdom must acknowledge claims paramount to all others, of sustaining to the utmost of their ability.

Instead of those great enterprises being permitted to languish, which have for their object the advancement of the Redeemer's kingdom in the earth, a united and strenuous effort should be put forth for bearing them safely through the present crisis.

That the "ark of the Lord" is in danger during these "troublous times," is painfully manifest by the evident falling off of pecuniary contributions for the religious enterprises of the day. These things ought not so to be. Is not every Christian's interest involved in the noble enterprise of the American Bible Society, that has sent forth living streams which have blest and fertilized the earth? Shall those streams be suffered to diminish for the want of means to replenish their source? Shall the Missionary Society be curtailed in any of its operations, and the messengers of the Gospel be restrained from publishing the news of salvation in lands long buried in darkness?

Shall the noble Tract Society, which has sent its peaceful messengers where the living preacher has been restrained, and brought the truth as it is in Jesus to bear upon the heart, to the salvation of thousands of precious and immortal souls?

Shall THE AMERICAN AND FOREIGN CHRISTIAN UNION, for the want of adequate means, be crippled in its efforts at unlocking the dark portals of Romanism, and breaking the cruel bands which now encircle the many worshipers of the "Beast?"

Shall Popery turn to its advantage these times of relaxed zeal on the part of God's people, and retake its lost possessions; and again erect its fallen banner over Italy's promising fields, and other portions of Europe, where superstition's sway has been broken by the influence of this Society?

Shall the poor Mexican spread his hands in vain for Bible-light and liberty, and the ruthless arm of the priesthood supplant the noble work already achieved in that benighted country?

Satan, in view of the inroads made upon his dominions by the influence of this and other Evangelical Societies, will *not* fail in his efforts in insinuating to Christ's people that they may, in these "*hard times*," lessen their contributions for the treasury of the Lord. Retrenchment is certainly justifiable in this time of our country's straits, but let it be exercised *elsewhere than in* our gifts to God. There are superfluities that can *be curtailed and luxuries* which may be diminished, and no evils result: *yet who can estimate* the unhappy consequences which may flow fro

resisting the evident claims which Christ has upon His people?

Although "the times are hard," duty and encouragement stand out in bold relief, inciting all who have named the name of Christ to lend a helping hand in sustaining the precious interests of His cause. "Bring ye all the tithes into the storehouse that there be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing that there be not room enough to receive it." M. R.

THE SHOEMAKER IN SPAIN AND THE BIBLE.

A minister of the Gospel, who resided for a time at Gibraltar, made several excursions into the Spanish territory for the purpose of distributing a few Bibles and Testaments in that unhappy country, where the power of the apostate Church of Rome is so great that the poor priest-ridden people dare not read God's Word. At one time he visited the house of a shoemaker, with whom he held very pleasing conversation. He found this poor man of an inquiring mind, greatly dissatisfied with the existing state of things, and yet unable to see any door of hope, or any prospect of remedy for the wrongs and woes of his country. He stated that he and a number of his friends were in the habit of meeting together every week and discussing public affairs, when politics were talked over; but they generally left off as they began, such discussions seldom proving very profitable.

"Why do you not get the Bible and read that?" said the minister.

"Ah!" replied the shoemaker, "I wish I could get it; but the priests take care we poor Spaniards shall not have the Bible."

"Well, now," said the minister, "I know the risk I am running, and that if the priests learn that I am here distributing copies of God's Word, I shall be stilettoed before I get back to Gibraltar; but I think I can trust you. Would you really like a Bible to read?"

"There is nothing I should like so much," was the reply.

A copy was then given to him, which he received with evident delight, and with many expressions of gratitude. On being asked if his friends who met with him during the week would also like copies, he declared that they would be highly prized and diligently read, and he received several more books for their use. The minister gave him a few parting words of exhortation, told him where he might be found, and, after distributing the remainder of his little volumes, reached Gibraltar in safety.

Some weeks after this, the minister sat alone in his room, having *told the servant that* no one was to be admitted to see him, as he was *engaged in study.* During the day, however, a Spanish peasant, dressed

in his gay holiday attire, called at the house and asked to see the minister. He was told he could not be seen, as he had given orders that he was not to be disturbed.

"Oh, but," said the Spaniard, "I think if you tell him that a man to whom he gave a Bible has come a long distance to see him, he will not deny me."

Struck with the earnestness of the man, the servant at length consented to go with a message to his master, and said that a person was at the door who would not be denied. The peasant was therefore shown up into the minister's room.

"Don't you remember me, sir?" was the exclamation of the Spaniard, on perceiving he was not recognized. "Don't you remember, sir, calling at the house of a shoemaker, a few weeks ago, and leaving him some Bibles?"

"Yes," replied the minister; "but I really did not recognize you again in your smart holiday dress."

The man then began to tell what joy the Bibles had caused to himself and his friends, and that now, instead of meeting to talk politics, they met to read the Word of God together, and that in the volume of truth they saw the true remedy for all the ills that afflicted their country. After the heartfelt expression of many thanks, the shoemaker concluded by saying, "As a mark of my gratitude for your coming, at the risk of your own life, to bring me the precious Bible, I have brought you, sir, a pair of shoes, which I hope you will accept."

"Well," said the good minister, "it is very kind of you, but I fear your good intentions may not be of much service, for the shoes will probably not fit me."

"O yes, sir, I think they will, if you will try them."

The trial was made, and the shoes were found an excellent fit; on the man being asked how he had guessed the size so accurately, he replied, "I knew, sir, after you left my house you had to pass over some soft clay, so I followed you, and from your footprints I took the size of your foot, which enabled me to make you the shoes, which I hope you will wear as a mark of my gratitude for the book you gave me."

Surely there is hope for poor Spain, when it is thus that her sons appreciate the Word of God, though for centuries deprived of its light and truth.—*The Book and its Mission.*

ROMISH INFLUENCE AND INTOLERANCE IN FRANCE.

The Protestants who are dispersed in Roman Catholic countries are *often subjected to innumerable* vexations and acts of injustice, which, in *the aggregate, amount to a* shameful species of persecution. We will

illustrate this by stating what has recently occurred in the town of Sèvres, in the immediate vicinity of Paris. In doing so, we shall take the statement of a case from a Paris journal of September 28th. The Journal is none other than the *Opinion Nationale*, one of the most reputable papers of the French capital. It is as follows:

"The Honorable M. Loubat, former mayor of Sèvres, in laying down his office, placed at the disposition of the public schools of the Commune (or township) an annual sum of three hundred francs, (nearly $60,) to be distributed as *rewards* to the best pupils. This sum was to be divided equally between the two sexes. Out of the one hundred and fifty francs thus granted to each of the two schools of that place, fifty were to be granted as a *prize of excellence*, according to the votes of the pupils themselves, in the shape of a certificate of deposit to that amount in a savings bank, to the pupil who, in their judgment, best deserved it.

"This year the young Henriette Foras was selected by her companions, to the number of eighty, as the person that merited the prize.

"M. Hébert, the Vicar of Sèvres, declared that the prize could not be given to this young girl, who was guilty of the crime of being a Protestant.

"After some hesitation, the lay members of the committee yielded, and another election was tried. But the result of the second confirmed the first. Notwithstanding this, the prize was given to another pupil.

"Some Protestant ladies having heard of the injustice of which the young Henriette had been the victim, made a subscription among themselves, with the view of procuring a certificate of deposit for one hundred francs, to replace the prize which she had lost. This certificate ought, in the opinion of the donors, to be given to her publicly on the day when the distribution of the prizes was to take place. But the authorities who presided over that ceremony would only give the certificate in the name of 'some benevolent ladies,' avoiding, in this act of reparation, to pronounce the word 'Protestant.'

"This occurred on the 8th of September. The distribution of the prizes of the Communal Schools of Sèvres was presided over by the mayor, assisted by the justice of the peace. The attempt has been made in the *Journal de Seine et Oise*, of the 14th September, to disguise the fact by asserting that the certificate of deposit for fifty francs could not be considered as a *prize*, but as a *charity*, granted, under the form of recompense, to the children of poor families. Nothing could be less true than this assertion. It is a real prize, and has always been granted upon the suffrages of the pupils, without distinction of paying and non-paying. It is only two years since the brother of the young Henriette Foras obtained the prize of excellence in the school for boys.

"It is not amiss here to recall the fact that it was a Protestant lady, Madame Laffon de Ladebat, who founded the Asylum at Sèvres! The equality of religions exists at Sèvres for Protestants when they *give;* but *it is not the same thing* when the question of their *receiving* is discussed.

"*We will not comment* on the facts which we have just cited. That, it

seems to us, is unnecessary. The clergy are everywhere left to speak to us as masters; they are bringing back the fine days of 1826—this is the logic of things. So long as the domain of conscience is not everywhere and completely separated from the domain of the temporal and the civil, the clergy will absorb all supreme power, in virtue of the dogma that the spiritual is superior to the temporal, as much as mind is superior to matter. But it is they who represent the spirit, and the civil power the matter. Besides, do they not possess the absolute truth?

"All this is very sad. And to say that all this has happened within fifteen days; and not in a private school, not in an ecclesiastical establishment, but in a public school, and in the presence and with the concurrence of the municipal authorities!"

The Rev. Dr. Monod, editor of the *Archives du Christianisme*, in quoting these paragraphs, adds these words:

"We will not add a word: all commentary, all reflections, could but weaken the sentiments which this recital awakens, the exactitude of which has not been, nor will be, contested."

GOOD NEWS FROM RUSSIA.

We have repeatedly referred to the cheering intelligence that the Emperor of Russia had been induced to encourage the translation of the Scriptures into the Modern Russ, the vernacular of the many millions of Russians who belong to the National Church, and of the two or three millions of "Dissenters," such as the Molokani and others. We have lately received a letter from a Russian lady of the highest rank, who holds a position near the throne, that confirms all we have said. The translation of the entire New Testament has been finished, the publication of all the *Gospels* and of the *Acts of the Apostles* has been made, and many thousands of copies have already been put into circulation! The publication of the *Epistles* and the *Book of Revelation* will soon follow. A few months ago we could scarcely hope to hear such good news from that great Empire. The Lord be praised for it, for after all, it is a part of "His doings," who is King in Zion, and in whose hands is the government of the earth, with its many rulers and its nations. We should give the interesting letter to which we have referred, if we were not quite sure that the writer of it did not intend it for the public eye.

BRAZIL.

We have received a most interesting letter from a Christian merchant in New England, who is about to remove to Rio de Janeiro, to make that city the place of the residence of his family. He has been there, and fully comprehends the importance of Protestant missions being well planted in the Empire of Brazil. He will be of great assistance by his counsels, his prayers, and his efforts, to the brethren who are *laboring there.*

WORK OF THE SOCIETY ABROAD.

BRAZIL.

We have received a long and important letter from Dr. Compton, dated Rio de Janeiro, October 31, in which he gives many interesting details. From several facts, Dr. C. infers that there is some reason to apprehend that the priests and partizans of Rome are awaking to the danger that may await their church from the entrance of the light of the Gospel into the Empire. Among other indications, he cites the fact that a box containing many copies of a tract in the Portuguese language, sent from England, has been stopped at the custom-house in Rio. This box was for the Rev. Dr. Kalley, who is laboring in an interior town. The tract in question is entitled, *The Thief on the Cross.* The objections to this tract are two: 1st. That in an engraving which it contains, the feet of the "thief" are represented as being *nailed* to the upright piece of the cross. This is not according to the teaching of Rome, who says they were *tied* or *bound* to it! 2d. The second and more dangerous objection is, that it teaches that the "thief" was *saved by grace!* Dr. C. fears that the box of tracts will not be allowed to reach its destination, unless the Government should be induced to interfere.

The Rev. Mr. Holden, a missionary of the American Episcopal Church at PARA, a city in the North, on one of the many mouths of the Amazon, has of late been much hindered in his work by the Bishop of that place. In fact, matters have come to a regular newspaper discussion, in which a Para correspondent of one of the *Rio de Janeiro papers seems* disposed *to think the Bishop has* gained no great honor. In answer to his charge, that Protestanism leads to immorality, Mr. Holden gives the statistics of Italy, Spain, Austria, and other papal countries, side by side with those of England, the United States, and other Protestant lands. It is clear that Mr. H. understands his work.

Dr. C. requests a goodly number of copies of the "Songs of Zion" for the prayer-meeting. He also desires to have a large quantity of tracts in English, German, French, and Portuguese. These are requests which we shall lose no time in carrying up to our friends at the American Tract Society's House. Still further, he wants—1. A copy of Seymour's *Mornings with the Jesuits.* 2. Seymour's *Evenings with the Romanists.* 3. *Italy in Transition,* by Arthur. These works he desires to have bound in black muslin, as better for the climate.

NEW GRANADA.

The Rev. Mr. Montsalvatgé writes from Carthagena, under date of December 2d, That he had been two months in that city, and is much encouraged in his work. He is impatient for books, the large supply which we recently sent him not having yet arrived. Since his last preceding letter he had attended two funerals, at which he had preached the gospel of our Saviour to those who attended. He had succeeded in raising seventy dollars for repairing the Protestant cemetery, which has begun to suffer from neglect. This cemetery Mr. M. exerted himself with success to open, when he resided in Carthagena some years since.

Mr. Montsalvatgé speaks of the

openings for the spread of the Gospel in New Granada at this moment as being very encouraging. Whilst those who are friendly to Protestantism in the interior may be counted by hundreds, those in the towns on the coast may have counted by thousands. He speaks highly of two young men who have embraced the Gospel, and desire to come to New York to study for the ministry, in order that they may devote their lives to preaching the Gospel in their native land; but they are too poor to defray the expense of the voyage, and of their living here when they arrive. They would be willing to "*serve*" in the University or Seminary. They can teach Spanish and French.

Finally, Mr. M. has been greatly cheered by a most fraternal letter which he has received from the Rev. W. E. Maclaren, an excellent missionary at Bogota, the capital, in the service of the General Assembly's Board of Foreign Missions. In that letter Mr. Maclaren states that he has been seventeen months in the country, fourteen of which had been spent at Bogota. During all this time he had been in the midst of war, and had been much hindered in the work of the Lord. But that work has been progressing in the meantime most wonderfully. He that rules and reigns has been ordering events for the promotion of His own glory, and New Granada has taken a long step towards her emancipation from the despotism of Rome. "I now look forward," says Mr. M., "to the future with great hope, and believe that if peace be fully established, Protestantism will make rapid strides. The truth is, according to my observation, *there are hundreds of men throughout this country who are Protestants in sentiment*, and who await the proper time to declare themselves such. May our Divine Master hasten that day!"

Mr. M. thinks that the present government of the country is eminently favorable to religious freedom. Under it the despotic tendencies of the hierarchy have received a severe check, and the monastic system its death-blow. Mr. Maclaren preaches in English to a congregation of from fifteen to thirty persons, has a small but promising Sabbath-school, and a shop at which Bibles and religious books are sold. He hopes to be able to preach in Spanish in another year. In the meanwhile he has written, and soon will publish, a tract of twenty-four pages on Protestantism, modeled after one by "Kirwan"—not controversial, but affirmative and declaratory. When issued, he kindly promises to send Mr. Montsalvatgé some copies for distribution in Carthagena.

CHILI.

The Rev. Mr. Gilbert is encouraged by the state of things at Santiago. We have letters from him of as late a date as November. The field is one which requires prudence, patience, perseverance, faith, and prayer. The beginning is almost always and everywhere hard: it is emphatically so in the work of calling the attention of men away from a false system of religion, hoary with the traditions of many ages, and fixing it upon the self-denying, though glorious, doctrines of the Gospel. "Without me," says our blessed Lord, "ye can do nothing." But, "we can do all things through Christ who strengthens us," as St. Paul has taught us, from his own experience of many years. Blessed dependence! Blessed strength!

The work is Christ's, and we are His! Is not this enough?

FRANCE.

From Paris Dr. McClintock writes very encouragingly respecting the American Chapel, which is far better attended and supported this winter than he had ventured to hope, considering how many Americans have been compelled by the war to return home. At the date of his last letter, he was exceedingly anxious about the threatened war between England and the United States. That anxiety has no doubt been relieved long before this time—to return no more, we hope. Our confidence is not in man, but in God, who is "more philanthropic than man." England and America belong to Him—not to themselves. And He will be likely to have something to say on such a question as that of the two most Protestant nations in the world—among whom are so many of His "redeemed ones"—going to war with each other for any cause, much more for going to war about a mere point of honor.

LYONS.

In acknowledging the reception of a draft which we lately sent to him for the mission-work in that city, the Rev. C. A. Cordes writes, under date of December 18th, as follows:

"Happy at all times to see your handwriting, I felt particularly so on receiving your letter of the 3d inst., announcing your safe return home, and your having found your dear family all in good health; and let me add, also, my heartfelt joy at the good hope you express of a favorable issue of the conflict (deeply painful at present) in which your great and powerful nation is engaged. Oh that this hope *may be realized, and peace* restored, and *slavery for ever banished* from the earth; *ere the outbreak of* new conflicts, now threatening, may be averted, through infinite mercy. Our prayers for your beloved country will be mingled with thanksgiving for those generous feelings of which your letter contained a fresh and pleasing proof in the remittance which you made us for the cause of the Gospel at Lyons, and our stations of evangelization. It is a most providential supply, as our treasurer's chest is not only now empty, but there is a round debt besides. Please present our most sincere thanks to your esteemed colleagues and accept them for yourself."

ITALY.

Under date of December 5th, the Rev. E. Edwin Hall, our agent at Florence, wrote as follows:

"I have but a few moments, before the mail closes, to write, and shall only say of my work, that all things are going on well. I have just received the monthly report from Mr. Lantaret, who has three little villages for his parish in the Val d'Aosta. He gives an interesting account of his labors there, of which I will write more fully next week. From Elba also I have good accounts: many Bibles and religious books are sold."

Again, on the 9th of December, Mr. Hall wrote thus:

"I hoped to have full reports for the last month from the evangelist and colporteur at Porto Ferrajo (Island of Elba,) but the letter has not yet come to hand.

"I send you some particulars of the mission in the valley of Aosta.

"M. Daniel Lantaret is stationed at Verres. His parish may be said to consist of three villages. He has a religious service at Verres every Sunday, and also in one of the neighboring villages the same day, going to Viareng and Chatillon every alternate Sunday. At Verres he has about twenty persons to hear him, at Viareng from ten to sixteen, and from eight to twelve at Chatillon. He hopes and expects that, little by little, the number will increase in all these places.

"Besides these meetings on Sunday, he has others during the week, in differ-

ent places. He visits from house to house, and wherever he can obtain permission, reads a chapter of the Bible, explains and enforces the plain truths of the Gospel, and concludes his visit with a prayer.

"In the region where his duties are, there appears to be more or less dissatisfaction with the Roman church. Some who yet adhere to that church have said to him that they expected at some time, not far distant, the Gospel would be preached in the temples where now the mass was said. 'At Mount Jovet there are a good number of persons who are disposed to abandon their priest; and among them are some of the most influential of the parish.'

"M. Lantaret receives aid in his work from the activity and faithfulness of some of those who attend his meetings. He speaks of one particularly, who, 'though the father of five children, whose necessities demand his constant care, yet finds time to devote hours, and sometimes a day, to those who live in the little hamlets in the mountains, reading and explaining the Word of God, which he has read with so much profit to his own soul.'

"One of the most important services which can now be rendered to Italy is undoubtedly, that in which M. Lantaret is engaged. He is a Bible-reader, yet doing, to some extent, the work of an evangelist. Personal effort, explaining the Scriptures to individuals and praying with them, is a kind of labor which is seldom done in vain, and has been much more successful in Italy than mere preaching. There is indeed a great want of able and faithful preachers of the Gospel, and until native Italians can be educated for this work, the service of the Bible-reader must supply this need. Persons qualified for this duty are more readily found.

"The wants of Italy, and the opportunities of the present time, call for multitudes of this class of laborers. The moment for sowing good seed should be improved, and then we may hope, in subsequent days, to rejoice in an abundant harvest.

"Of the mission at Porto Ferrajo, I hope to give you a detailed account next month."

We may add, that Mr. Hall has at least six Italian missionaries, of one class or another, laboring for the Society, under his direction and supervision. This is a good beginning.

THE SOCIETY'S WORK AT HOME.

In another part of this number of THE CHRISTIAN WORLD our readers find an interesting letter from the Rev. Mr. Martin, pastor of the O. S. Presbyterian Church in Woodbridge, N. J., containing an account of the very successful labors of our missionary in that State. The missionary's report for the last month is as interesting as usual. What a happy thing it would be, if similar efforts in behalf of the dispersed "foreigners" who are now to be found in almost *every village and rural district* in our *land—not even excepting* New England, where the population was for a long time so homogeneous—could be made? And why can they not be made? Kind visits made and kind words spoken to these people, by Christian pastors and Christian people in their vicinity, would accomplish much, not only to draw them to "neighborhood meetings" in schoolhouses, private houses, etc., but also to the churches. Their children would thus be gathered into Sabbath-schools, and the work of Americanizing and Christianizing would go on together.

The work of the Society in the great

cities of the West, though not quite on as large a scale as in some years past, was never more interesting. In many places where our missionaries have labored and are laboring, *Industrial Schools* which they either organized, or suggested and encouraged, and from year to year have visited, are going on well. In other places such schools have sprung up, in consequence of what the people have heard of the schools gotten up under the Society's auspices. This is true of many places in the east as well as in the west. In many places, we may add, increased interest has been felt in the work of gathering the children of Roman Catholic parents into Protestant Sabbath-schools; and more confidence has been felt in the possibility of bringing Romanists to the knowledge of the Gospel through the blessing of God upon works and words of Christian kindness and love. It is in this quiet but effective way that a good influence has, we believe, resulted from the efforts of this Society from its origin, and never more certainly than at the present time. And yet we can say but little of these things in our Magazine or in our Annual Reports; for sad experience in former years has taught us that an indiscreet or minute statement of facts renders almost certain the destruction of the good work, by calling the attention of the priests and nuns of Rome to what is going on.

One of the greatest difficulties which we have had to encounter, in our attempts to impart the Gospel to Romanists in our own country, has been to make our Protestant Christians feel a deep interest in the work, *and put forth the exertions which they ought to put forth*. We often *meet with an indifference*, to call it by no harsher name, that is truly distressing. People will believe that Heathens and Mohammedans—ignorant, debased, and vile—in the most distant parts of the world can be converted; and yet have no faith or heart in regard to efforts to convert Roman Catholics whom God has brought to our shores, in order that they and their children may be nearer the Gospel.

Not long since, we made an extensive tour in the middle portions of our country, and were greatly pleased to find that there is so much more interest felt in this subject than there was in former years. In one city of 150,000 inhabitants there are several Industrial Schools, in which several hundreds of Romanist children, Irish and German, are receiving every week instruction in divine things, in the kindest manner possible, at the hands of a large number of Christian ladies.

In a far larger city, where an excellent female missionary of the Society labors, we found that she has three Industrial Schools, which meet every week. This is as many as she can attend to, and keep up her visits to the poor and destitute, which she told us average eighteen a day. She is aided in the Industrial Schools by quite a number of picus ladies, who belong literally to all the branches of the one true Church of Christ in that city. We visited two of the schools—one for German, the other for Irish children. The pupils were from the poorest and most needy classes, and much has had to be done for them before they could decently and comfortably come to the schools. Nothing could be more touching than to hear these children repeat the verses of Scripture which they had learned, at least many of them, through oral

instruction, and sing the sweet and appropriate hymns which had been taught them. The late excellent Dr. Archibald Alexander, of Princeton, whose opinion we have already quoted on another subject in this number of our CHRISTIAN WORLD, was in the habit of highly recommending the learning by heart of good evangelical hymns, as one of the best methods of inculcating the great truths of salvation. In his opinion, many of the people are indebted for much of their theology to the good hymns they have learned in their childhood and youth.

We visited a small city in one of the southern "Border States," in which there is an admirable Industrial School, that meets every afternoon. There the poor children are not only taught to sew and knit, but also the elements of spelling and reading, and withal are taught verses from the Sacred Scriptures and sweet hymns,—very much as is seen in the Industrial Schools in Ireland and the Ragged Schools in London.

From another large city, which, however, we could not visit, we have received the following interesting monthly report from our excellent female missionary who labors there:

"In taking a retrospect of the mission-work during the year now past, we can see the hand of God and His merciful dealings with us. When we look at the prosperity of this little mission, we must place opposite, the state of public affairs, and the anxiety of minds consequent thereof. The condition of our country has been and is such, that the minds of men, women, and children are to a great extent absorbed in its interests. So intense is this interest, that those who have given their lives for the great cause of truth and *right, have been too* much *disposed to look upon all other things* as of minor importance. In view of this, our own minds have more than ever naturally turned towards the rising generation, who seem to be more than ever neglected. Acting upon this, we have opened a fifth school, in a destitute portion of the city, which bids fair to be prosperous and very successful. Ladies have proffered their assistance in various ways, and we greet thirty or more pleasant faces every Saturday morning. The garments made there are to be given to the most needy. The children have already learned the Commandments and some Scripture, and we hope it will be owned and blest of God. The other schools are doing well, though small. The Mound School teachers kindly furnished a treat for their school, last Saturday, in the line of eatables. The Rev. Mr. P— addressed them. They promptly answered their Scripture Catechism, and several recited hymns. In looking over this pleasant group, my own heart was filled with gratitude and joy, that in the providence of God I was called to such labor; and I wished that Dr. Baird could have looked in upon that humble scene; for there was no Christmas-tree, with its green foliage loaded with bright dainties, no costly furniture to attract the eye; but the heart of the true Christian could there discover gems of immortal beauty, richer by far than ocean pearls, and purchased too by the shedding of Christ's precious blood. If one of these dear ones can be led to the fold of Christ, it is worth all our labor, even to the wearing out of these poor bodies. There, too, he would have seen the animated countenances of faithful and tried teachers, who so kindly come from the warmth and comfort of their own pleasant rooms, even at great sacrifices, which might have been encouraging to him as it was to us. One woman on our sick list this month has given a bright evidence of her acceptance and communion with God, and says she is going to begin this new year aright. She is poor in this world, but trusts that the widow's God and the Father of the fatherless will bring her constant aid, and

in a way she knows not. There was never more need of true missionary and Christian effort than at the present time. Instead of relaxation, a constant and continued perseverance should be in the hearts of all who sincerely desire the extension of Christ's kingdom and His peaceable reign. All the horrors of war are right before us, save the drawn battle; and while visiting the poor sick soldiers and seeing the ravages of disease upon their physical frames, we can form some idea of camp life, and more fully realize that 'what our hands find to do, we must do with our might.' Our Sunday-school is doing well, and we feel encouraged to hold on, and continue to sow the seeds of eternal life, which, if watered by the dews of Heaven, may spring up and bear fruit to the glory and honor of God."

ITALIAN MISSION IN NEW YORK.

Our Italian missionary in the city of New York, in his report for December, says:

"Since my last report I have continued my day and evening school, Sunday-school, and week-meetings, and my visitation of my countrymen, and am happy to state that both schools and meetings are well attended.

"On Christmas-day our Italian Sunday-school celebrated its third anniversary in the Presbyterian Church corner of Crosby and Grand Streets. Assembling at the school-room, No. 15 Wooster Street, the scholars, teachers, parents, and friends marched in procession to said church, where we were welcomed by the Sunday-school of the church. Our Italian scholars, numbering sixty-five, had the privilege to sing their Italian hymns, to the gratification of all who were present. The Italians themselves were much pleased with what was spoken by the American teachers and visitors, as well as with the gifts, consisting of books, etc., which were presented to them. The books were purchased by me from the Tract Society, to the amount of nine dollars.

"In my last I mentioned the happy death of one of the scholars of our Sunday-school. A Frenchman, who had been skeptical in his opinions on the subject of religion, was a witness of her triumphant death, and was so much affected by it that he has since sought and found the Saviour, as we trust, and joined an evangelical French church in the city.

"I have distributed during the month twelve Bibles and six New Testaments in the Italian language, and other books from the Tract Society."

MISSIONARY INTELLIGENCE.

THE MISSIONARY WORK.

Could we, from some elevated point, be enabled, through some miraculous agency, to see at one glance what is doing to spread the Gospel in the various parts of the world, how our hearts would feel encouraged! What a beginning has been made within the last sixty-five or seventy years! How much within the latter half even of that period! Alas! we have no such *powers of vision; nor shall we have whilst we are in the body.* But if we had a knowledge of the languages necessary, and could devote a few days each month to reading the missionary intelligence which appears in the various monthly and other periodical publications of the Missionary Societies of the world, what a delightful amount of most interesting news respecting the "planting," the "germination," and the "growth" of the "mustard-seed" of the Gospel, which is now going forward at many thousands of places on the

surface of our globe. All *we* can do is to call attention to a few things from month to month.

INDIA.

India is an immense mission-field, in which Christianity is certainly gaining ground at very many points. God grant that the Government of England over that land may at length become so wise, paternal, and righteous, that it shall be allowed to endure until what ought to be its great end—the establishment of the kingdom of Christ there—shall have been accomplished. At Madura (Southern India) Mr. Randall, a missionary of the American Board, received, on the first Sabbath in September, four of the pupils of the boarding-school into the church. Mr. Herrick, a missionary of the same Board, received two persons into the church at Tirumungalum, and five at Mallankinaru. The native converts are represented as "praying much for the Board, and much for our beloved country, in time of war and trouble." Messrs. Fairbank, Barker, and Wood, who are laboring among the Mahrattas, report a number of very interesting facts. The first named states that in his preaching tours he finds almost everywhere persons desirous of hearing the Word,—in some cases as many as one hundred. The same testimony is borne by the native assistants. Mr. Barker lately received three men into the church at Satral. There are also several "enquirers." Mr. Wood has recently received two young women into the Church at Satara. He reports that he has received liberal donations from "English friends." Several hundreds of rupees have also been received *from "native friends,"*—idolaters—to spread the Gospel. It would indeed seem as if these people cannot be "far from the kingdom of heaven."

Messrs. Herron and Carleton, missionaries of the General Assembly's Board, report each a case of a happy death "in the Lord" among the natives. The latter, who is stationed at Ambala, in speaking of the preaching of one of the missionary brethren, (a native, we infer,) says: "I do not remember ever hearing a sermon in America that so brought home to my heart the exceeding preciousness of Christ's love, as when I have heard brother N—— tell a crowd of illiterate heathen the story of the Cross."

Dr. Mason, of the American Baptist Missionary Society, who labors among the Burmans in the Eastern part of the British empire of India, reports that one of the native preachers, during a tour of two months, had preached in many villages, in nineteen of which he had administered the ordinance of baptism to 167 persons. The English Church Missionary Society has sixty-nine stations in India, and Ceylon, and nearly half its missionaries are in this field.

ASSAM.

The Rev. Mr. Bronson, a missionary of the American Baptist Board, reports that on the preceding Sabbath he had baptized "six happy converts, most of whom had long heard the Gospel, but neglected to obey the Saviour's commands."

CHINA.

The Lord is dealing with China in a wonderful way. The "insurgents," the followers of Taiping-wang, under several "Kings," are pursuing their desolating march. Their movement is like a vast overflow of burning lava. Some of the "Kings" are certainly

favorable, in a certain sense, to Christianity, of which they have, however, no very clear ideas. Others are likely to prove its bitter enemies. Only in two things do they seem to agree: 1, hatred to the Tartar, or reigning dynasty; 2, hatred of idolatry. In their destructive march the most awful acts of cruelty and wickedness are committed, without the least remorse, so far as we can see. The missionaries and intelligent native converts, however, see in all this the hand of God, who by "terrible things in righteousness" is preparing the way for His Gospel. As usually happens in such cases, the "righteous" are involved in calamities which are manifestly intended for the "wicked." Our hearts have been made to bleed by the accounts which have recently come to hand of the cruel murder, on the 7th of October last, of two excellent American missionaries, the Rev. Mr. Holmes, of the American Baptist Church, and the Rev. Mr. Parker, of the Episcopal Church, by the "insurgents" at Chefoo, not far from Shanghai. May the massacre of these excellent men only lead to a greater manifestation of zeal on the part of the followers of Him who prayed, "Father, forgive them! they know not what they do," to give the Gospel to these benighted people.

The recent treaties which England, France, and the United States have made with the Chinese Government are finely opening China to the commerce of the Western world, and let us also hope, to the entrance of the Gospel. The missions, now numerous, of the different missionary societies, American and European, are steadily gaining ground in many of *the coast-cities of the* "Celestial Empire." *Some of the native* churches are becoming respectable for numbers. For instance, the one at Amoy, in charge of missionaries of the London Missionary Society, now numbers nearly 250 members, of whom 84 are females. The chapels and preaching-places are said to be always crowded with hearers. Is not this something to be thankful for?

WESTERN AFRICA.

Of the missions of the General Assembly's Board at Corisco, of the American Board at the Gaboon, of the English Church Missionary Society at Abbeokuta and other places in the Yoruba country, of the American Church Missionary Society at Cape Palmas, and the Methodist and other Missionary Societies in and near Monrovia, and of the American Missionary Society at Mendi, still further north, much might be said, if we had space. All are gaining ground. In our Liberian Colony, as in the British Colony of Sierra Leone, there are now many flourishing churches and schools, for the benefit of the natives, as well as the colonists and their descendants. In the Mendi Mission there is steady and decided progress. The printing-press has been introduced, and *The Early Dawn* has regularly appeared every month since last March, and finds a goodly number of readers. A vocabulary and grammar, and the Gospel according to St. John are in course of preparation in both the Sherbro and Mendi dialects. All this is encouraging.

SANDWICH ISLANDS.

The state of religion in the Sandwich Islands is represented as very satisfactory, perhaps never more so. The recent revival has greatly "edified" as well as "multiplied" the believers in the true Gospel. It is

thought that Protestantism never had so strong a hold on the hearts and convictions of the people as at this moment.

NEW HEBRIDES.

We are glad to see that our British brethren of what are called the "Lower Provinces," (Nova Scotia, New Brunswick, Cape Breton, Prince Edward's Island, and Newfoundland,) nothing daunted by the massacre of the Rev. Mr. Gordon and his wife, are about to send two missionaries to that field—one to the island of Erromanga, the other to the island of Tana.

NEWS OF THE CHURCHES.

OUR OWN COUNTRY.

It is cheering to see that there is an increasing interest felt among the Churches in behalf of the spiritual state of our vast army. Many of the regiments are now supplied with pious and able chaplains, and the number of such is increasing. Every month the soldiers are becoming better supplied with the Sacred Scriptures and other religious reading. Of this subject we have spoken in the first article of this number of our Magazine. Great efforts are making by the patriotic ladies of our cities, towns, and villages even, to provide needed "comforts" for the officers and men; and truly the season of the year demands all that can be done. We are pleased to see that at Fortress Monroe, and we believe at Port Royal, Sunday-schools have been opened for the benefit of the "contrabands," as the slaves that fall into the hands of our armies are now so commonly called. Still further, it is gratifying to see notices in our religious newspapers of so many revivals of religion. Oh that it would please the Saviour to visit the Churches extensively East and West, North and South, *with the outpouring of the Spirit!*

GREAT BRITAIN AND IRELAND.

The "danger of war with America" seemed, for an entire month and more, to absorb every other object. And whilst we must deplore the violence of most of the English secular papers, and even of some of the religious journals, from which we had expected better things, we can but bless God for the noble spirit displayed by the "Evangelical Alliance people," and many others, in the large and earnest meetings convened to pray that peace might be maintained. In the midst of this great excitement the "Prince Consort" is suddenly called away in the vigor and prime of his life. And about the same time the Rev. William Cunningham, D. D., Principal of the New College at Edinburgh, was also taken away; a man who in the highest sense was a prince among his theological peers. The Free Church has met with no loss comparable with this since the death of the great Chalmers, now almost fifteen years ago. Out-door preaching has been commenced in Glasgow, and preaching in the theatres in London and other cities in the British Isles is going on as it did last year. Mr. Reginald Radcliffe, Mr. Richard Weaver, and

Mr. Hambleton, draw large crowds; nor do they labor in vain.

FRANCE.

In France the war between the Imperial Government and the Romish hierarchy goes on with unabated violence. In this war the great leaders for the State are Messrs. De Persigny, Minister of the Interior, and M. Rouland, Minister of Public Instruction and of Worship: those for the Church are the famous M. Dupanloup, Bishop of Orleans, and M. Plantier, Bishop of Nantes. The cause of the present quarrel was the determination of M. De Persigny to require the "societies" or "conferences" of St. Vincent de Paul, a professedly charitable association of the Roman Catholic Church that ramifies throughout France, to conform to the common law by demanding a previous authorization. In the same circular the Minister blames the institution of a "central committee," and of provincial councils, affirming that such an organization is not at all necessary to the exercise of charity.

The occasion of this ministerial interference was the shocking abuse of the organization for political purposes that were hostile to the existing Government. Under the pretext of supplying food and raiment to the poor, its agents and emissaries were, it became well known, most active in influencing the votes of the recipients of its bounty in the various elections, against the "powers that be." Of course, such a state of things was not to be endured by a Government that possesses the instinct of self-preservation and the consciousness of power to so great a degree as that of *Louis Napoleon.* As suffrage is universal *in France,* we can well understand that the votes of even the poorest classes are not to be overlooked in political elections of any sort, whether of the State or the Municipality.

The Bishop of Poitiers, (M. Pie,) who some time since made himself ridiculous, and drew upon him the censure of Government for it, by comparing Napoleon III. to Pontius Pilate, has been making himself still more ridiculous in the affair of a M. Giequel, an exceedingly worthless fellow, at whose funeral the bishop preached, and whom he made a saint of, to the scandal of all good men. Even the more judicious but irascible Cardinal Archbishop of Besançon, has been getting into trouble with the State authorities, about a matter of official etiquette.

M. Guizot's book of 200 pages in defense of the unfortunate speech which he made at the annual meeting of the Society of Primary Instruction, last spring, has been published, and gives even less satisfaction to the Protestants than the speech did. M. Guizot is essentially a statesman, and would deal with religion as quite an affair of civil society. He thinks the temporal dominion of the Popes ought to be maintained, and that the Protestants and Roman Catholics, and all other Christians, should form a sort of Christian Alliance, if not a Union; and that, diverting their swords from each other, they should make war against Rationalism, Deism, and all other forms of Infidelity.

We are happy to say that the French Government has not for a long time shown itself more friendly to the Protestants, or done so much for them, as at this moment.

ITALY.

The Abbé Passaglia and his friends seem to be firm. It is impossible to predict what may grow out of this movement. The Abbé is no common man, that is certain. It may be that this movement will prepare the way for something like a schism in the Romish Church in Italy.—Something of this sort seems almost inevitable, sooner or later. Gavazzi and his friends are employing the pen as well as the lip at Naples.

GERMANY.

Whilst the Evangelical Alliance was holding its conference at Geneva, and the Gustavus Adolphus Society was holding its annual meeting at Hanover, there was a very large meeting of a very different nature in session at Munich, the capital of the kingdom of Bavaria. It was the annual general assembly of the Roman Catholic Societies, that have for their object the propagation of the faith in Germany and foreign countries. The representation must have been full, for it is said that 1,200 members were present. At the opening meeting, September 9th, it is said there were 8,000 auditors and spectators. The Baron Von Andelau, of Fribourgh, presided. A letter from the Sovereign Pontiff was presented by the Apostolic Nuncio, Prince Chigi, in which the assembly and the societies which it represented were exhorted to renew their zeal and exertion to uphold the cause of the Holy See in these times of peril. The discussions which ensued naturally turned mainly upon this "brief," and in response to it, resolutions eminently ultramontane were adopted. Among other things, it was resolved that "the *Holy See is the immutable rock of the Church and of the kingdom of God, founded for eternity*: its temporal domain, although of a nature in itself terrestrial, is nevertheless the very corner-stone of order in the family of Christian peoples, in the alliance of States, and in the law of nations, founded by the Church alone." "We consider, therefore, every attack upon the integrity of the domain of the Church as an attack upon that Church itself, upon our holy faith, and upon the prosperity and existence of the Christian life of nations. We see, in the overthrow and spoliation of the Holy See, a danger to all property, the overthrow of every right, the fall of thrones, the tomb of the liberty of the peoples, the ruin of Christian society." That will do. At this great meeting we are sorry to say that Professor Döllinger, of the University of Munich, disappointed the hopes of the friends of religious freedom; for in a speech which he made on the last day of the session, (Sept. 11,) he fully and explicitly endorsed the doctrine of the temporal sovereignty of the Pope.

On the 14th, 15th, and 16th days of September was celebrated at Kaiserwerth, an old German city on the western borders of the Rhine, the twenty-fifth anniversary of the founding of those wonderful institutions for the *sick*, the *poor*, the *children*, and the *prisoners*, which the good pastor Fliedner of that place has, under God, originated and carried forward. The "deaconesses," or nurses, who have been trained up at Kaiserwerth now minister in fifty-three hospitals, besides attending vast numbers of sick people in their own houses. Of orphan children, 900 have been educated and prepared to be instructresses, and sent forth to do good. Among

the orphans in the institution at this time are fourteen daughters of deceased Protestant ministers of Moravia, and six more are expected. After the example of Kaiserwerth, establishments of deaconesses have been founded in twenty-six different cities in Europe. On the occasion referred to, Dr. Fliedner received congratulations and testimonials of respect from many quarters, including a letter from the Queen of Prussia, and another from the Dowager Queen, both filled with expressions of lively interest in the enterprises of Kaiserwerth, and enclosing on their behalf new proofs of munificence.

The remarkable work of grace which commenced among the 300 youth in the Orphan House at Elberfeld last year is still in progress, it is said ; but rationalistic and infidel influences have been sufficient to turn out the truly evangelical and excellent chief director, steward, and teachers. This act has given great dissatisfaction to the truly religious people, pastors and laymen, not only in Elberfeld, but in all Rhenish Prussia. As of old, the Pharisees of the civic authorities of Elberfeld could not bear to hear the children of the Orphan House cry, "*Hosannah to the Son of David!*"

AUSTRIA.

Our readers are probably aware that since 1859 a most wonderful change has come over the political condition of the Austrian Empire. A constitutional government, central and provincial, has taken the place of the gloomy and oppressive despotism which up till that epoch reigned *throughout that country*; and, with *civil liberty, religious* freedom has *been guaranteed to all* classes of people. For the first time, Protestants now find that they can employ all prudent and proper means to spread the faith which they hold. What a door is opened for the spread of the Gospel in that important part of Europe, with its many "nationalities," to some of which something of an Orientalism that may be called Asiatic still cleaves! The Government has resolved to found a Protestant Theological Faculty in Vienna, and has called Dr. B. A. Lepsius, of Leipsic, and Dr. Vogel, of Jena, to be Professors in it. The former, on the 229th anniversary of the death of Gustavus Adolphus, (Nov. 6th,) delivered an address, in which, considering the place in which it was spoken, are some most extraordinary statements. For instance, the Professor maintained that it is to the efforts and sacrifices of Gustavus Adolphus that Protestantism and evangelical freedom of faith and conscience owe their existence in Germany. "In Vienna itself," he asserted "whence the decree once emanated whereby death and annihilation threatened the faith of the Gospel in all Germany, a company of Christian men are met to-day, to celebrate with joyful hearts the restoration of a free faith—In Vienna, whence Ferdinand II. sent forth his plundering, murdering hosts to bring back apostates to Holy Church, even from the eastern and the northern sea. But now Protestant Germans can meet in the same city under the protection of a successor of the same Ferdinand, free and without fear, for the extension of their faith—In Vienna, where the name of the Swedish King who crossed the sea to make war on an Emperor of the House of Hapsburg, was only used with hate and execration, a union has been formed, called

after the same enemy and heretic, under the shelter of Hapsburg law. —in Vienna, where the death of Gustavus Adolphus was celebrated as the happiest thing for the Imperial House and of the Catholic faith, which alone it tolerated, we celebrate the same death as the sacrifice of our faith's hero and restorer, from whose blood has sprung Austrian freedom of faith and conscience." Well may we, as well as the Professor, exclaim with grateful hearts: "O, the depth of the riches and of the knowledge of God! His ways are past finding out."

MISCELLANEOUS.

PROSPECTS OF THE SOCIETY.—The work of THE AMERICAN AND FOREIGN CHRISTIAN UNION never was in a more encouraging state than at present. Our Missionaries in the Home Field are laboring with good heart, and success attends their efforts. In the Foreign Field—South America, France, Belgium, Italy—the progress of the Gospel was never more hopeful. In the last-named country (Italy) the door is open for doing an immense work. Mr. Hall has six Italians at work under his superintendence. But why should he not have fifteen or twenty good men, Bible-readers, Bible-distributers, and others, making known the words of Christ to the millions of people in that interesting country, who may now for the first time in many centuries hear and read them in their native language! Now is the time for pressing on this good work. Will not every friend of the Society whose eyes read these lines ask himself, or herself, "Can I not do something?"

A SIGN.—A few weeks ago, the Bishop of Girgenti, in Sicily, made a bonfire in the court or yard of his episcopal palace, of some Italian Bibles of Diodati's translation; and whilst the flames were devouring the sacred volumes, he made an insolent speech from a balcony over the impious act. But mark the effect of both act and speech! A crowd of people assembled, and so indignant were they, that it was necessary for the police to intervene to prevent a riot! Surely there is hope for the Italians.

ANOTHER SIGN.—In the *Star in the East*, a newspaper published in Modern Greek at Athens, Greece, we read the astonishing fact, that at the recent inauguration of a railway from Smyrna to a town in the interior of Asia Minor, a Mohammedan priest officiated, and in his prayer distinctly invoked the blessing of Allah (God) on *Christians!* Most certainly the world does move.

WHAT ONE CONVERT CAN DO.—About five years ago, a Chinese *convert came to Hong Kong* from Bok-lo, a town about a hundred

miles in the interior, in the Quang-tong province. He had been converted through the labors of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year he came again, bringing with him a new convert, who had been brought to Christ by his teaching: the next year, and the next, he came again, each time with two converts. Early in 1860 he came a fifth time, bringing nine converts for baptism; and in the spring of that year a missionary visited the place, and baptized forty-four more. At the commencement of the present year the aged Christian came again, with sixteen more; and on a subsequent visit the missionaries, Messrs. Chalmers and Legge, found a people prepared for the Lord. A great number offered themselves for admission, and a chapel and mission-house were to be purchased and fitted up at once, the Chinese in Hong Kong furnishing the means. Such a movement is unprecedented in China, and we may well hope it is but the precursor of still more glorious progress for the truth.

A LARGE GIFT.—After a Church Missionary meeting in Brighton, England, one of the poorest widows in the parish wherein it was held, brought a sovereign, a gold coin worth nearly $5, to her pastor as her offering. He knew her deep poverty, and declined to receive it, saying that she must not think of giving so much, for he was sure she could not afford it. Her countenance fell; she appeared disappointed and distressed, and with irresistible eloquence—the eloquence of a full heart—she thus pleaded with him to accept it: "O, sir," she said, "I have often given copper to the Lord, and two or three times I have had the pleasure of giving silver; but it has been my earnest desire to have the great happiness of giving gold once before I die: I have long been engaged in saving every little mite that I could spare, that I might give this sovereign to-night. You must take it for the missions."

Her pastor could no longer refuse the gift. It was added to the collection—the precious offering of a loving heart.

Reader, never be content with giving that to the Lord which cost you nothing. He gave himself for you.

"Love so amazing, so divine,
Demands my soul, my life, my all."

BOOK NOTICES.

R. Carter & Brothers have lately issued *quite a number of books*—good ones, of *course.*

1. There is THE CHIEF'S DAUGHTER; or, DAYBREAK IN BRITAIN. By A. L. O. E., an English lady who has written several pleasant little works. The present one gives more than a dozen interesting stories

that relate to the introduction of Christianity into England.

2. HARVEY DANGERFIELD, THE POACHER, another and larger book by the same author, is full of interest for the young, and is fitted to exert a good moral influence. ANGUS TARLTON, from the same pen, is bound up with HARRY DANGERFIELD in the same volume. The two stories go well together. They will both be read with great interest by our boys and girls.

3. PARLIAMENT IN THE PLAY-ROOM, by the same A. L. O. E. This, too, is a delightful little book, from which parents and governesses, as well as children, may gather many a valuable hint.

4. Next we have OLD MARGIE'S FLOWER STALL—altogether anonymous, but containing eight charming stories for young folks.

5. But now we come to higher works. LIFE WORK; or, THE LINK and the RIVET, by L. N. R., Author of the "Book and its Story," and "The Missing Link." This is a book of nearly 350 pages, 12mo, and full of interest and instruction. The author is Mrs. Ranyard, of whom we have spoken as the originator (under God) and the director of the Bible-Women movement in London. We predict for this work a wide circulation in our country.

6. And so we do for the Rev. Dr. J. R. Macduff's SUNSETS ON THE HEBREW MOUNTAINS, in which the richest spiritual instruction is interwoven with brief and beautiful sketches of Sunsets in the land of Israel. This is no common book, and ought to be widely read. What a charming book for a *present!*

7. And lastly, we have The PATHWAY OF PROMISE; or, WORDS OF COMFORT TO THE CHRISTIAN PILGRIM. A perfect gem, both in its contents and its form—paper, type, binding, etc. We heartily recommend it to all our readers.

SERMONS—A SERMON DELIVERED AT THE MILITARY CAMP near Hestonville, West Philadelphia, by the Rev. Nathaniel West, D. D.

Dr. West chose for his text the Sixth Commandment; and after showing the cases to which this commandment does not refer, such as killing beasts, execution of criminals, destroying enemies in self-defense and in legitimate war, etc., he proceeds to specify what it does forbid in the most positive manner—acts of revenge, quarrels, duels, suicide of soul as well as body, etc., etc. The sermon is full of just such things as a soldier needs often to hear. Col. Murphy and the other officers of the 29th Regiment of Pennsylvania volunteers did well to request that it should be published and circulated gratuitously among the troops.

DISCOURSE ON OCCASION OF THE ANNUAL THANKSGIVING, by the Rev. Wm. B. Sprague, D. D.

This is a noble discourse, full of patriotic and proper reasons for national gratitude, eloquently expressed; one of Dr. Sprague's almost innumerable excellent published sermons and discourses. May he be spared to write and deliver many more!

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF DECEMBER, 1861, TO THE 1ST OF JANUARY, 1862.

MAINE.		
Portland.	State St. Church and Society,	$62 00
NEW HAMPSHIRE.		
Alstead.	Rev. *Daniel Sawyer*, - -	3 00
Gilsum.	*Amherst Hayward, in full of Life Member*, - - - -	12 00
Ringe.	J. B. Breed $3, J. Converse $2,	$5 00
Concord.	1st Cong. Ch. and Society, -	21 63
Walpole.	Cong. Church and Society, -	7 66
VERMONT.		
St. Johnsbury.	So. Cong. Ch. and Society,	14 38
St. Albans.	1st Cong. Ch. and Society, per C. B. Swift, Treasurer, -	15 63

MASSACHUSETTS.

Monson.	Andrew W. Porter, through Am. Home Missionary Society,	53 00
Amherst.	North Cong. Church,	27 35
Granby.	Congregational Church,	12 00
West Dennis.	Mrs. A. Collins, part L. M. for Capt. Seth Collins,	3 00
Oxford.	Mrs. Thomas Marsh,	1 00
Spencer.	Cong. Church, Rev. T. T. Waterman,	6 38
Boston.	Rev. H. B. Hooker, D. D.	15 00
Campello.	Cong. Church and Society,	20 00
Reading.	Old South Church and Society,	9 30
Wayland.	Mrs. Lydia R. Draper,	5 00
Enfield.	Benevolent Society,	33 00
Newton.	Eliot Cong. Church and Society,	27 80
Franklin.	Cong. Church and Society,	24 18
Lowell.	John St. Church and Society,	8 70
Westboro'.	Cong. Church and Society, for L. M. for Miss S. B. Parkman,	33 00
Shirley.	Cong. Church and Society,	1 00
South Abington.	Cong. Ch. and Society'	19 79
Worcester.	Union Church and Society,	41 84
"	Old South Ch. and Society,	29 30
North Andover.	Trin. Cong. Church and Society, for Italy,	15 00
Andover.	South Church and Society	35 50
Dedham.	1st Cong. Church and Society,	44 00
West Boylston.	Cong. Ch. and Society,	5 50
Lawrence.	Lawrence St. Ch. and Society,	13 95
Cohasset.	Geo. Beal, Jr., in full of L. M.	10 00
Northampton.	Edward's Ch. and Soc'y,	31 89
Amherst.	1st Parish Ladies' and Gentlemen's Benevolent Association, add. $1, Mr. Eastman's S. S. Class $2,	3 00
Norton.	Trin. Church and Society,	37 09
"	Teachers and Pupils of Wheaton Female Seminary, to make Miss Sarah E. Cole L. M.	22 75
"	Miss Abby Goodwin's Class,	1 00

RHODE ISLAND.

Newport.	Peter Guild,	5 00

CONNECTICUT.

Ansonia.	1st Cong. Church, per H. C. Spencer, Treasurer,	11 43
South Windsor.	Cong. Church, for L. M, per T. Elmer,	17 00
West Haven.	Lewis Fitch,	5 00
Windsor Locks.	Cong. Church, in full of L. M., for Rev. S. H. Allen,	21 34
Hartford,		19 82
Newington.	Cong. Church and Society, to make W. P. Aiken L. M.	33 00

NEW-YORK.

Kingsboro'.	Presbyterian Church,	53 83
Gloversville.	Congregational Church,	36 97
"	Baptist Church,	9 74
Bernard's Bay.	A Friend,	2 00
New York.	Bequest of the late Mrs. C. Brown,	3000 00
Kingsboro'.	Presb. Church, add.	9 00
New Hackensack.	Rev. C. Van Cleef,	2 00
New York City.	R. Watrous,	5 00
Thompson's Station.	E. F. Richardson,	5 00
Westfield.	Presbyterian Church,	19 50
"	Baptist Church,	3 13
"	M. E. Church,	2 75
Palmyra.	Presb. Church, of which $30 to make A. C. Sanford, L. M.,	41 50
Aurora.	H. W.,	5 00
Fredonia.	Presb. Church, to make D. J. Pratt, Life Member,	32 19
"	Baptist Church, Rev. G. D. Downey, part L. M.	18 79
Rhinebeck Station.	Mrs. J. Schultz,	1 00

NEW JERSEY.

Vienna.	*Presb. Ch., Rev. Mr. Simonton,*	4 00
Newark.	*A Friend, to make Jos. Clark a L. M.,*	30 00
	3d Presbyterian Church,	8 00

PENNSYLVANIA.

Barren Hill.	Rev. S. Sentman,	5 00
Carlisle.	S. A. McDowell, M. D.,	1 00
Washington.	Presbyterian Church,	7 31
Alleghany City.	Rev. Dr. Pressley's Ch.,	18 60
Philadelphia.	Miss A. Graham,	1 00
"	Miss Ellen Rose,	10 00
Reading.	H. Crouse $4, J. Peace $4, Mrs. J Schlemm $1, A. Steinback $1, M. E. Church $1 60,	11 60
Harrisburgh.	J. A Weir,	5 00
"	Bethel Church, in part of L. M. for Rev. J. Colder,	20 00
"	Union Coll. in Bapt. Ch.,	6 25
Montrose.	Presb. Ch., to make P. Wells L. M., and J. Lyons part L. M.,	40 00
"	Baptist Church,	8 77

MARYLAND.

Baltimore.	Mrs. H. Jones, Treasurer of Ladies' Christ'n Union Soc., per Mr. Drige,	14 00

MISSOURI.

St. Louis.	Collection by Mrs. Maltby, for the Indus. Schools, viz., Mrs. Dobbins $1, Mrs. Ramsey 50c., Mrs. Broadhead $1,	2 50

ILLINOIS.

Springfield.	2d Presb. Ch, Rev. A. Hale, Pastor,	24 35
"	Jos. Thayer,	10 00

OHIO.

Xenia.	1st German Ref. Presb. Church,	2 34
Marietta.	Rev. Pres. Andrews.	3 00
Pataskala.	Presb. Ch., P. Atkinson $5, Rev. Mr. Howe $2, Miss Harris $2, Messrs. Nichols, Jos. Baird, Hockey, Peters, Miller, Howe, $1 each; Mr. Baird 75c; Others $4 45,	21 20
Kirkersville.	Presb. Ch., L. Beecher, $3, Mr. Alward $5, Miss Cunningham $1 50, Messrs. Wells and Wilcox $1 each; Others $1 25; in full of L. M. for Rev. T. W. Howe,	12 75
	Methodist Church, Mr. Shanks,	50
Alexandria.	U. P. Church, R. Elliott $2, Mr. Moore $1,	3 00
Delaware.	2d Presb. Ch. $20 17, Sabbath School $19 32; both to make Rev. O. H. Newton L. M.	39 49
"	Methodist Church, Dr. Dunn,	25
"	St. Peter's P. E. Church,	5 78
Cincinnati.	Mrs. J. P. Harrison $5, Mrs. W. H. Harrison and H. Stewart $2 each; Mrs. Shute and Bryant, Messrs. Arnold, Richards, and Bradstreet, $1 each,	14 00
Columbus.	1st Cong. Ch., Mr. Sessions $10, Others $19 36; for L. M. of F. C. Sessions,	29 36
"	Welsh Meth. Cal. Ch.,	3 15
"	Blind Asylum, in part of L. M. for itself,	7 80
"	2d Presb. Ch, to make Rev. A. Smyth L. M,	31 28
Oxford.	Female College, in part,	5 00
"	2d Presb Ch., in full of L. M. for Rev. J. P. E. Kumler,	22 21
"	3d Presb. Church, in part,	13 48
"	Western Female Seminary, to make Miss Helen Peabody L. M.,	33 67
Hamden.	Thos. Hicock, annual donation,	5 00

MICHIGAN.

Grand Haven.	Presb. and Cong. Churches,	19 00
Birmingham.	M. E. and Presb. Churches,	9 00
Flint.	M. E., Presb. and Bapt. Churches,	19 00
Ann Arbor.	Cong. and Presb. Churches,	22 00
Jackson.	Collection,	7 00
Ypsilanti.	M. E. and Presb. Churches,	5 00
Milford.	Presb., M. E. and Bapt. Chs.,	13 00
Ionia.	M. E. and Presb. Churches,	11 00
Monroe.	Rev. H. K. Strong,	3 00

THE

CHRISTIAN WORLD.

VOL. XIII. MARCH, 1862. No. 3.

TWO CLASSES OF ROMAN CATHOLIC NATIONS.

The "gentlemen at Rome," with the Pope at their head, estimate the number of the adherents of their Church at *two hundred millions*. We are neither going to accept nor reject their estimate on the present occasion. It is a very large one—too large by something like *thirty millions*, in the opinion of the Berlin statisticians, who have the credit of being well informed men on all such subjects. For the once we let this point pass.

We wish, however, to call the attention of our readers to a most important classification of Roman Catholic nations, or countries, for we shall have occasion to use these words interchangeably in this article.

The First Class consists of those Roman Catholic nations in which there is a Protestant element, greater or less, interspersed and diffused. To this category belongs IRELAND, in every parish of which there is a Protestant church, and more or less of a Protestant population; FRANCE, in which there are a million and a quarter or a million and a half of Protestants distributed—by no means equally however—among the thirty-seven millions that constitute the entire population; BELGIUM, where is now a considerable number of churches and Protestant chapels for the French, Flemish, and Dutch speaking people in the southern, western, northern, and middle portions of the kingdom, and several for the German in the eastern; ITALY, where there is a population of 22,000 in the Vallies of Piedmont (the Waldenses) who are Protestant in every thing but the name, and some twenty-five or thirty chapels in the principal cities for foreign Protestants—English, American, Swiss, French, and German. Besides this, within the last few years, Protestant chapels for native Italians have been opened in many of the cities in Northern and Central Italy, and even Naples and Palermo; *AUSTRIAN GERMANY*, including all the Germanic part of the

Austrian empire, with Bavaria, and a few small Duchies, in all which there are disseminated Protestants, with chapels or churches, and in Bavaria and the larger cities many large churches; HUNGARY, where there is a large Protestant element, and in the eastern part, including Transylvania, a large number of people who belong to the Greek and United Greek communions; POLAND, where there is still a "remnant" of Protestants of the Polish race, and a considerable number of German immigrants. We are speaking of the modern kingdom of Poland, with its five millions of people. But if we speak of Poland as it was at the First Partition, (1773,) we shall find that in the portions that belong now to Prussia there is a considerable number of Protestants; even in Gallicia or Austrian Poland there are a few; whilst in the portions which Russia obtained by the Three Partitions, and which now form a constituent part of her vast empire, there are some Protestants, and millions of the Greek faith; CANADA EAST, in which the English Protestant element is large, and that which is French, though not large, is appreciable and increasing.

In all these countries—Ireland, France, Belgium, Italy, Austrian Germany and Bavaria, Hungary, Poland, Canada East,—although the majority of the people, in most cases overwhelmingly so, are Roman Catholics, and the political, civil, and social power and influence in their hands, yet there is a Protestant element which must be of immense importance in the work of imparting the Gospel to their inhabitants.

The Second Class of Roman Catholic countries consists of those in which there is no native Protestant element, or none that is appreciable. These countries are Spain and Portugal, in Europe; Mexico, Central America, the Spanish and French Islands, (Cuba and Porto Rico,) etc., in North America; and the entire of South America, excepting the British and Dutch Guianas, which are the only Protestant countries on that continent.

A few remarks respecting the state of things in some of these countries may be interesting to our readers.

In Spain Proper we know of no Protestant natives; nor are there more than two, or at the utmost three, Protestant chapels for foreigners in that country. When we were there fifteen years ago, there was not one! At Gibraltar, which is geographically a portion of Spain, but politically is a part of the British empire, and has been for more than one hundred and fifty years, there are three or four Episcopal churches and one Wesleyan for the garrison and English-speaking inhabitants, and three Spanish Protestant chapels. These chapels comprise the largest *Spanish population in* any one place in the world that is Protestant, of *which we have any* knowledge.

In Portugal there are no native Protestants that we know anything of, and only three chapels for foreign Protestants; two at Lisbon and one at Oporto. That in the last-named place is English, (Episcopal,) as is one of those in the former city, whilst the other is German. There was in Lisbon, some years ago, a Protestant service in Portuguese, conducted by a converted Spanish priest, rather privately; and yet it was very considerably known. We know not what has become of it.

There is no Protestant chapel in Mexico that we are aware of. If any Protestant service has been held in that country, it must have been in connection with the British Embassy and for short seasons. Something of the sort has been attempted at Vera Cruz, but no permanency was attained.

In the States of Central America, with the exception of the English chapels at Belize and the German ones in Mosquitia, we know of no Protestant services.

Nor do we know of any native Protestants in the Spanish Islands, nor of a chapel for foreign Protestants. All the attempts of the American Seamen's Friend Society to establish a chapel for American and English seamen at Havana were fruitless. And in the French Islands we know of but one Protestant chapel, that at St. Martin, (Martinique,) of which Mr. Frossard, of the *Reformed* Church, is pastor. There are several Protestant chapels in Hayti.

With the exception of the Guianas, we know of no countries in South America in which there are native Protestants; nor any Protestant chapels at all, excepting those for English, American, French, and Germans, temporary residents and immigrants, together with that of the Waldensian colony near Montevideo.

It may be proper to say a word in regard to Protestant countries in which there is a Roman Catholic element, greater or less.

In England and Scotland there is quite a large Roman Catholic population, for the most part immigrant—from Ireland chiefly, though there is a considerable number of residents or sojourners from Italy, Spain, Portugal, France, and other papal countries on the continent, to be seen in London and other seaports. In Scotland there is quite a number of Romanists that are lineal descendants from the Highlanders that refused to receive the doctrines of Knox and the Reformers of the sixteenth century.

In Holland more than the third part of the population is Roman Catholic.

In the Protestant States of Germany and the Protestant Cantons of Switzerland there is a Roman Catholic population that varies from a small fraction up to almost a half.

In the Scandinavian countries—Denmark, Norway, Sweden, and Finland—the Roman Catholic element is very inconsiderable.

In the United States the Roman Catholics are numerous; and so

they are in those of the British Provinces in which the Protestants are the majority.

In most of the British West India Islands the Roman Catholic population is not large. In a few small islands, including Trinidad, they are in the majority. In the Dutch, Danish, and Swedish West India Islands the Roman Catholic population is inconsiderable.

We have made this brief survey of the Roman Catholic world, because of the practical remarks which we desire to found on it in the next number of THE CHRISTIAN WORLD. It will then be made to appear that the state of the Roman Catholic mind in relation to Protestantism and the Gospel depends immensely upon circumstances and influences which have been created by the facts to which these civil and political states of society have given origin. The consideration of this subject thus becomes eminently practical, and has a bearing unspeakably important on all efforts to bring Romanists to the knowledge of the truth.

COLPORTAGE IN FRANCE—POWER OF THE TRUTH.

The following narrative, which is contained in one of the late reports of the Agent of the British and Foreign Bible Society in France, shows how remarkably, in the providence of God, the colporteur is sometimes enabled to introduce the Scriptures to those who have hated and opposed both him and his work. M. de Pressensé writes :

"About two years ago one of our colporteurs, whilst prosecuting his labors in one of the seaports of Normandy, gained access to the yard of a ship-builder where a great number of men were employed. The appeals which he addressed to these men seemed to meet with a favorable reception, and he thought he had every ground for hoping that he was about to effect the sale of a goodly number of his copies. But all of a sudden an individual made his appearance who seemed to possess some authority in the yard, and who violently opposed the continuation of our friend's efforts: he even gave expression to threats against every workman who should prove himself to be so bad a Catholic as to purchase a copy of the poisoned Bibles offered to them. In vain did our colporteur attempt to make head against the storm: he was compelled to submit to brute force; but, while taking his departure, he, in a solemn and serious tone of voice said: 'Take care, sir, lest all the blasphemies which you have especially directed against the Book of God come not to your remembrance when on your death-bed, and overwhelm your soul with despair. They have filled me with such terror on your account, that I shall pray to my God to cause them to have a very different result at that extreme period of your life: I shall entreat Him to cause that they may serve to lead you to repent with a repentance that shall conduct you to the foot of the cross of Jesus Christ.'

"Very recently the same friend was aroused in the middle of the night by a loud *noise in the street* where he resides. The noise was caused by a continued knocking *at the door of the neighboring* house. As, in spite of all this noise, no one came to *the door, our colporteur* remembered that his neighbors were away from home,

and, in consequence, he went to the window to communicate this fact to the person knocking. On opening the window he beheld a female, seemingly in much affliction, who told him that she had come to obtain assistance from friends who, to her sorrow, she now found were not at home: that her husband was dying, having been seized with a fit of apoplexy. On hearing this sad news, and believing that the Lord was calling him to fulfill a Christian mission, our friend told the woman that as she was in need of assistance and consolation, he was prepared to go with her. Our friend speedily dressed himself, and in the course of a few minutes was standing with the afflicted woman at the bedside of her husband. The latter appeared to be as ill as he could well be, and seemed likely to succumb to the attack of apoplexy with which he had been seized. After having rendered him some services, which appeared to afford him relief, our friend set out in quest of a medical man with whom he was acquainted, and was not long before he returned with him. Bleeding, and some other energetic remedies which were at once adopted, very speedily caused a disappearance of the more alarming symptoms, so that ere long the medical man was able to leave without the apprehension of any serious results. Our colporteur, however, remained behind, and installed himself until morning as the nurse of the sick man. During the period that he thus spent by the bedside our friend became aware, to his great surprise, that the man whom the Lord had thus confided to his care was the identical sub-inspector of the ship-building yard who had so violently opposed him in his labors, and whose impious words, any more than his person, had in nowise become effaced from his memory. The dread of doing harm, by causing the exhibition of any strong emotion, led our friend to abstain from making the least allusion to their first meeting; but he could not refrain from one thing, which he regarded in the light of an absolute duty, namely, proposing to the sick man, as well as to his wife, to unite in rendering thanks to God for the deliverance which it seemed to be His good pleasure to grant. The sick man accepted this proposal with so much eagerness, that our friend felt no hesitation about prefacing his prayer with the reading of some few verses of Scripture. When he pronounced the words, *the Word of God*, the countenance of the sick man gave evidence of great mental agitation, though it was plain that this agitation did not proceed from anger or aversion, for it was with serious and even pious attention that he listened to the portion of Scripture which our colporteur read, as well as to the prayer which he offered up on his behalf; and the 'Amen' which he added to the 'Amen' of the Christian man who was on his knees at his bedside, told more plainly than any words could possibly have done that his soul had been comforted and gladdened. The morning having arrived, the colporteur took his departure, almost overwhelmed with expressions of thanks and manifestations of affection for the devotedness of which he had given proof.

"But a work commenced under such interesting circumstances could not be suffered to remain uncompleted, and thus on the evening of the same day the colporteur was again in the same apartment, and at the same bedside. He then learned that the improvement which had taken place in the morning had not continued, and that there had been internal ravages, which plainly indicated that the end of the sick man could not be far distant. So close at hand did this end appear to our friend, that notwithstanding he had been up the previous night, and that during the day he had encountered the great fatigues which are inseparable from the occupation of a Bible colporteur, he could not refrain from again offering his services for another night. At first, from motives of consideration, his offer was declined, though it was but too evident that it would be gladly accepted; and so, in the end, the matter was very easily arranged. What occurred during the night will now be related. On the wife leaving the room to have a little rest, the sick man asked the colporteur to come

as near to him as possible; and, on his doing this, he addressed him as follows in an under tone:—'I do not know whether you have recognized me: for my part I have recognized you. You are the seller of the Word of God who paid a visit to the yard belonging to ——. I am the sub-inspector of that yard, the same man who so violently prevented your selling the copies of the Word of God which you had with you; who likewise so grossly insulted you, and who uttered such blasphemies with respect to the things written in the book. I am the man to whom, in such solemn tones, you said, 'Take care that all this does not recur to your memory, in order to drive you to despair on your death-bed." On hearing these words from you I became still more angry, and drove you with scorn from the yard; but, would you believe it, these words were written as with letters of fire on my heart, and have haunted me without respite ever since that time. The very thought of my death-bed brought me into a state of frightful terror, and I could scarcely contain myself. When, the other evening, I was struck with apoplexy—at the first moment of my returning to consciousness I found myself lying on this bed—I said to myself, with inexpressible anguish, This then is my death-bed! . . . and judge of my inconceivable astonishment, when, on turning towards those who were at my bedside, the first face on which I fixed my gaze was yours. The first thought which entered my mind was, that God had sent you to me to confirm, by word of mouth, his sentence of condemnation. I wished to cry out, Mercy! mercy! but my paralyzed tongue absolutely refused to utter the words. By-and-by my spirits returned, more especially after I had persuaded myself that you did not recognize me; but when you proposed to pray for me, and more particularly when you offered to read some passages from the Word of God, it was just as if a miracle were being wrought before my eyes. I thought that God himself had assuredly sent you to pardon me; and certainly what you read from the Gospel seemed to me as if pronounced by the voice of the Saviour himself, and the expressions you used in your prayer were, for my heart, like words coming down from heaven. . . . .'

"I here abridge the narrative in order to come to its conclusion, which is both encouraging and gratifying.

"In the morning of the day which followed that night, the whole of which had been spent in searching the Scriptures and in imploring the assistance of the Holy Spirit, the man in question, who formerly had been so opposed to the Bible, had become one of its warmest and most fervent friends. With humility and with joy he felt that he had a right to apply to himself all the glorious promises made to believers, and even whilst mortification was successively seizing the different parts of his body, he was able to say that he had passed from death unto life, and that although his mortal body was being destroyed before his eyes, his spiritual life was being renewed from moment to moment. Never, it would seem, has such a striking work of grace been manifested with so much rapidity. The colporteur was truly amazed at what he saw and heard, and, although quite exhausted with fatigue, after two nights without any sleep, whilst returning to his own home to seek a little rest, he, in spite of himself, could not refrain from singing a hymn of praise and adoration.

"A few hours afterwards his new brother in Christ sent for him in great haste, accompanied by the message that the hour of his departure, which he also styled the hour of his deliverance, was nigh at hand. On the present occasion the colporteur, who understood why he had been requested to bring a number of Bibles with him, saw not only the wife seated at the bedside, but another woman also, habited in *the dress of* one of our religious orders, and, in addition, two men somewhat *advanced in years, and six youths.* 'This is my sister-in-law,' said the sick man, 'and *these are my two brothers* and their sons. I have related to them the good things

which the Lord has done for my soul at the moment when He purposes calling me to himself. They have all been greatly moved by what I have told them, and, like my dear wife, they are most anxious to possess the peace which makes me now so pefectly happy. This peace, I have assured them, they will find by believing in Jesus Christ, as He makes himself known to us in his Gospel, and as I have been taught by the Holy Spirit; and it is in order that they may gain this blessed faith that I have requested you to bring these Bibles. My dear wife will pay you for them, for it is a gift which I wish them to receive direct from myself.' After this short address, which he had uttered with much difficulty and pain, this dear Christian man took the Bibles one by one, and with his own hands gave a copy to each of the members of his family, accompanied by an exhortation so full of warmth and earnestness, that the colporteur experienced a sensation which caused him to exclaim, with Jacob, 'Of a truth, the Lord is in this place; . . . this is none other than the gate of heaven!' and this was made so much the more applicable to this chamber of sickness and death, when, on the invitation of the dying man, all the persons present fell on their knees in order to unite in prayer with the colporteur; and when he who was on the point of quitting this world of sin, with tears in his eyes, confessed the impiety and the sins which had marked his life, and declared, with a voice full of assurance and delight, that Jesus Christ was his Saviour; that he felt that he had been washed and purified by his blood; that his sins were pardoned; that he was reconciled with his Heavenly Father, to appear in whose presence he was now no longer afraid, fully clothed as he was with the merits and righteousness of his Redeemer. . . . . A very few moments after this proclamation of his faith, this violent enemy of the dissemination of the Word of God, who now had become converted by this very Word, fell asleep in peace, having received and believed all that it reveals to us concerning the unsearchable love of our great God and Saviour."

MACAULAY ON THE JESUITS.

The following portrait of the Jesuits (the Order of Jesus, as they are impiously called) is drawn by Macaulay, and is to be found in the second volume of his History of England:

"It was alleged, and not without foundation, that the ardent public spirit which made the Jesuit regardless of his ease, of his liberty, and of his life, made him also regardless of truth and of mercy: that no means which could promote the interest of his religion seemed to him unlawful, and that by the interest of his religion he too often meant the interests of his Society. It was alleged that, in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order. The mighty victories which he boasted that he had achieved in the cause of the Church were, in the judgment of many illustrious members of that Church, rather apparent than real. He had, indeed, labored with a wonderful show of success to reduce the world under her laws; but he had done so by relaxing her laws to suit the temper of the world. Instead of toiling to elevate human nature to the noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He gloried in multitudes of converts who had *been baptized* in the remote regions of the East; but it was reported *that from some of those converts* the facts on which the whole theology of the Gos-

pel depends had been cunningly concealed; and that others were permitted to avoid persecution by bowing down before the images of false gods, while internally repeating Paters and Aves. Nor was it only in heathen countries that such arts were said to be practised. It was not strange that people of all ranks, and especially of the highest ranks, crowded to the confessionals in the Jesuit temples; for from these confessionals none went discontented away. There the priest was all things to all men. He showed just so much rigor as might not drive those who knelt at his spiritual tribunal to the Dominican or the Franciscan church. If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive Fathers; but with that large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed a different system. Since he could not reclaim them from vice, it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for wounded consciences. In the books of casuistry which had been written by his brethren, and printed with the approbation of his superiors, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might, without sin, secrete his goods from his creditors. The servant was taught how he might, without sin, run off with his master's plate. The pander was assured that a Christian man might innocently earn his living by carrying letters and messages between married women and their gallants. The high-spirited and punctilious gentlemen of France were gratified by a decision in favor of duelling. The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind hedges. To deceit was given a license sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Order of Jesus assured them that they might with a safe conscience do."

INCREASE OF POPERY IN LONDON.

Cardinal Wiseman recently delivered an address to the clergy of the archdiocese of Westminster, in the course of which occurs the following paragraph:

"And now, my brethren, coming nearer home, let me congratulate you on the success with which God has crowned your zeal in His cause during the past year. It is neither necessary nor opportune for me to enter into statistical details, or to enumerate the many good works for God's glory or our neighbors' spiritual and temporal weal that have been this year begun, advanced, or completed. New missionary districts have been marked out in various parts of London—the stakes, as it were, planted in the ground for new tabernacles for the God of Israel; land for several churches has been purchased or given, both in the city and in the suburbs; several new communities of both sexes have been introduced; fresh institutions of charity have been firmly established; presbyteries, schools, convents, and other religious buildings erected, some of considerable extent and elegant forms; while the seed has been cast into the ground which will require a year or more to mature its growth. But what *is more, and far more* important than this outward increase of God's house, is its *spiritual advancement.* There is a visible progress in the extent of attention to religious duties, *in the observance* of festivals, in attendance on multiplied services,

frequentation of varied devotions, in affectionate worship of our Lord in His most Blessed Sacrament, *of His Immaculate Mother, and of His Saints;* and lastly and chiefly, in the edifying approach to the two great Sacraments, the medicine and the food of the spiritual life. With these proofs of interior fidelity, piety, and Divine love, I feel that we have no reason to fear that the outward show of religious progress is cultivated and favored at the expense of the spirit and soul of our holy religion; but that we have a well-founded trust in the stability and future increase of our present happy advancement."

THE GREAT EXHIBITION OF 1862.

Dr. Wiseman, in addressing the Romish priesthood, the other day, in London, said:

"I should feel obliged to you if you would turn your minds to the making of preparation for the Great Exhibition of next year. It is calculated that millions of foreigners, many of course Catholics, will visit this metropolis; and so long as they reside in it they will be under my responsible care in general, and yours individually. It is important that spiritual aid be at hand, in case, especially, of illness. Independently of this, pious persons may be anxious to approach the Sacraments, and therefore to find access to directors speaking their own language. If possible, therefore, priests speaking them should be accessible in every part of London; and lists should be in foreign hotels here, and published on the Continent, of the churches where foreigners may, either always or at stated times, find the assistance they desire. There is another possible result of this coming Congress of Nations which much interests me, and occupies my thoughts, on which, as on one or two other topics, I will briefly address you *orally*."

His Eminence certainly displays a forecast and zeal in reference to the spiritual interests of the "millions" of foreigners who may be expected to visit London on the occasion referred to, that may well challenge imitation from the Protestants of that city. We trust that they will be wide awake to the duty of availing themselves of the opportunity that will then be afforded them, of imparting the blessed Gospel to these "millions" in the languages of the countries in which they were born.

Rome has now 1,019 chapels and stations in Great Britain, 12 colleges, 50 monasteries, 162 convents, 1,388 bishops and priests, and 19 military chaplains. Her increase the last ten years by immigration, conversion, and "perversion," has been great.

THE PROTESTANT INSTITUTE IN EDINBURGH.

On the 5th of November last, the Rev. Dr. Wylie was installed as Professor in this new and important Institution, which has been recently founded in Edinburgh for the purpose of training up a special class of Protestant missionaries to labor among the Roman Catholics. Dr. Wylie has *admirable qualifications* for the important post. Few men *understand the Romish* controversy in all its details so well as he. The

occasion was a very interesting one. The services were held in the church of the Rev. Dr. Goold. Dr. Candlish preached an appropriate and able discourse from Acts, 15 : 6–29, in which he gave a review of the leading principles which guided the first Assembly of the Reformed Scottish Church, held in 1560. After the sermon a business meeting was held, at which the Rev. Dr. Begg made some remarks, in the course of which he stated :

"There are at present in Edinburgh a Popish bishop and twelve priests ; and that, taking the whole of Scotland, there had been added since 1850, forty Roman Catholic chapels to those previously existing, making 126 in all. Respecting the Protestant Institute itself, Dr. Begg said : 'We have had a large measure of success, considering the comparative apathy which has been manifested in many quarters; but we have now purchased all the property connected with the old Magdalene Chapel, in which the first General Assembly met, and which is now the property of the Institute, with the block of houses on each side. We have now raised our building to the corner of the street, and in addition to that, have £2,300 in the bank. We intended to have begun the final building at Whitsunday last, but we found ourselves at the least £1,000 short, or £2,000, if you consider the importance of buying up the feu-duty. We are bound to proceed with the building at Whitsunday next; and I hope that, if we are spared to that time, before next year we may see the termination of an important enterprise.' Resolutions in favor of the principles of the Institute, and recommending it to public support, were then unanimously adopted, after addresses in their support by the Rev. Dr. M'Michael, of Dunfermline, (United Presbyterian,) Rev. Dr. Goold, (Reformed Presbyterian,) Rev. Dr. Alexander, (Congregational,) Rev. D. T. K. Drummond, (Church of England,) and the Rev. Jonathan Watson, (Baptist."

CHILI.

The Rev. N. P. Gilbert, the Society's missionary in Chili, has written another letter to the Sunday-school children of the churches that take an interest in the work of giving the Gospel to South America, which we subjoin. We hope that the superintendents of some of these schools will call the attention of their young friends to the fact that Mr. Gilbert has commenced a Sabbath-school for English children in Santiago, of whom there are *sixty* that belong to Protestant families. *He wants a Sunday-school library.* Will not some of our Sunday-schools see that he shall have one soon—as soon as possible ? We hope they will. Dr. Campbell will forward it as soon as it comes to hand. Dear children, please not to forget this appeal. It will be very pleasant for you to know that you have helped to give the children in Santiago, away off in South America, a library of Sunday-school books, such as you are in the habit of reading every week.

"SANTIAGO, Chili, S. A., Dec. 16, 1861.

"*DEAR CHILDREN* :—You know that when I was expecting in a few weeks to sail from New York for Chili, an arrangement was made for me to go to Callao, Peru,

"To Peru I went, and labored nine months. During this time Rev. Mr. Swaney, who was also in Callao, was making endeavors to get a Bethel hulk conveyed over to the Chincha Islands near Callao, where formerly a large number of ships were accustomed to go for loading guano. That enterprise cannot for the present be carried out; so that Mr. Swaney is now left with his original field.

"I think I told you before, that I reached Valparaiso the 7th of September. The larger part of this city is built on a semicircular, steep, and rocky side-hill. We found Rev. Mr. Trumbull's house perched up on the top of the hill. The path to it was cut through rock: you go first one way and then another in a zigzag manner. Mr. T. has been here fifteen years. He has a pleasant house and garden, and within you will find his mother, sister, wife, and a nice family of children. He has also a congregation of 150 and a Sabbath-school of 100—one of the best conducted schools I was ever in. There is also a Bible Society. Besides this there is a day-school, which Mr. T. has done much to sustain, and which numbers over 100 scholars. This is especially for the English mechanics. The Principal, Mr. McKay, is an admirable teacher. There are other good schools. In the city there is a very fine Episcopal church, connected with which is a Sabbath-school. In the centre of the city there is a large reading-room. A horse railway is now in process of construction. There is a telegraph communication between Valparaiso and Santiago; and it will interest you to know that a contract has been made to complete the railway between the two cities in three years and a half. It will also interest you to know that the contractor is an American, Mr. Henry Meiggs. In his employ there are some Americans. One of them told me that he had five brothers in the Federal army. Another, who called upon me last week, I found was cousin to General Lyons, who was killed in Missouri.'

"In this letter I will only tell you about the Sabbath-school which we have commenced in our own house here in Santiago, for I preach in 'my own hired house,' as Paul did in Rome. The first Sabbath there were no scholars. I felt sad, but not discouraged. I prayed and labored that the next Sabbath we might have some scholars. Two came, George and Mary Bennett. We were disappointed in not seeing others who had promised to come, but we were very glad to see these poor children: their father is intemperate, and they need instruction so much the more. I saw them during the week: they were delighted with their little books, and were anxious for the Sabbath. The next Sabbath was yesterday. These two brought along a younger sister and two neighboring children, making five in all. You will say that I have a very small beginning. It is very true, but I hope that this is the beginning of a Sabbath-school which shall be continued for many years. There are sixty Protestant children in Santiago, and I hope our Sabbath-school will increase. I took a dozen books from my own library: this forms the Sabbath-school library. Now if you would send a small second-hand library to Rev. Dr. Campbell, 156 Chambers Street, New York, he would send it to me. Rev. Mr. Trumbull kindly sent some copies of 'The Child's Paper' and of the 'Tract Journal,' so the little children in Santiago are reading the same paper which many of you are reading. As you read this, will you not pray that your missionary in Santiago may be blessed in his work? NATHANIEL P. GILBERT."

AN IMPORTANT WORK ON ROMANISM.

We have *received the* prospectus of a most valuable work on Ro*manism, which has just* been brought before the British public, and

which we trust will not be long in finding a publisher in this country. It is entitled, THE GREAT CONFLICT OF THE AGE; OR, PROTESTANTISM AND POPERY CONTRASTED IN THEIR LEADING DOCTRINES. The work is dedicated to the King of Italy. The contents are as various as the phases of the subject of which the work treats. For instance, we have in the First Chapter, THE HISTORY OF THE CONFLICT. In the next, A GENERAL VIEW OF THE ROMISH SYSTEM, in its Doctrinal Errors, its Past History, and its influence on Mental Independence.

The subject of the Third Chapter is ROMAN CATHOLIC AUTHORITIES, and in it a Sketch of the Council of Trent, Sketch of Peter Dens, Sketch of Bossuet, Bishop of Meaux.

The Fourth Chapter contains a CONTRAST OF LEADING DOCTRINES. Under this head the great errors of Rome on the SACRED SCRIPTURES, on the SACRAMENTS, on the ATONEMENT, on JUSTIFICATION BY FAITH, on PURGATORY, are explained and refuted, and the teaching of the Word of God on these subjects is set forth and enforced.

The Fifth Chapter treats of the question, HOW TO TREAT ROMANISTS?

The Sixth contains AN EARNEST APPEAL TO PROTESTANTS.

The Seventh, and last, is devoted to the ENCOURAGEMENTS TO WORK.

Our readers will see, from this brief sketch, that the book goes over much ground. We know well the author, and had the pleasure to hear him read portions of the work from the manuscript when we were in London last October. We will only add that the work is issued in one volume, crown octavo, and for three shillings sterling.

THE BIBLE IN RUSSIA.

In our CHRISTIAN WORLD for February we gave a brief article entitled, GOOD NEWS FROM RUSSIA. We have received a recent letter from the Russian Princess, to whom we referred in that article, from which we venture to make a quotation. Our readers will learn from this letter that the state of the case is far more interesting than it was a few months ago. The entire New Testament is now translated and published! and the translation of the Old Testament is going forward. It will be a great day for Russia when the entire Bible is published in the Modern Slavonic, or Russ, the language of the fifty millions of people who may be reckoned adherents of the NATIONAL GREEK CHURCH of the Empire. And all this not only with the sanction but at the command of the Government! The HOLY SYNOD must feel deeply mortified, *if they have* any sense of shame, to find themselves outstripped in zeal *for the Word* of God by the secular Government. That Body,

with the late Archbishop of St. Petersburgh and Novogorod at their head—the "venerable Seraphim"—who certainly had a name sufficiently magnificent—promised the late Emperor Nicholas, in the first months of 1826, that if he would abolish the Russian Bible Society, they would supply the empire with the Sacred Scriptures—if the work must be done! Thirty-five years passed away, and they did nothing towards getting out an edition of the Bible in the modern or vernacular language of Russia, but contented themselves with publishing the Word of God in the old Slavonic, a language quite unintelligible to the masses, or to any considerable portion of the common people, unless it be in Old Moscovy, the central part of the empire. But let us hope that a new and glorious era will, before a very long time passes away, commence to dawn upon that great country, which, geographically considered, is larger than all the rest of Europe. Here is the extract of the letter referred to: "We are very busy, just now, preparing for a journey to Germany and Switzerland, and leave soon. I was very much pleased to hear that both yourself and family were quite well, and trust that you all continue so. *The translation of the Bible into the Russian language is progressing. Many copies of the New Testament have been published and sold,* but the Old Testament has not come out yet. We are, thank God, all well. The Prince and our children unite with me in very kind remembrances."

We may give another item of good news from Russia. It is in effect, that the agent of the British and Foreign Bible Society in that country writes, that the restrictions which for some time had been laid on the Word of God, obliging Russian soldiers and sailors, on returning after the Crimean war, to give up the Bibles they had procured in Turkey, are removed, and the Old and New Testaments in all languages are now freely permitted to pass through the custom-houses.

COUNT DU PLESSIS MORNAY.

The history of the Reformed Church of France, during the sixteenth and seventeenth centuries, is resplendent with names that must ever be ranked with the most illustrious ornaments of Protestantism. We may go further, and say that the history of the "Churches of the Desert," —as the Reformed Church of France was called after the Revocation of the Edict of Nantes till the dawn of the Great Revolution, that is from 1685 to 1786, when Louis XVI. issued an edict in favor of the Protestants—is not without its *clara et verabilia nomina*, although almost throughout that entire period of 101 years persecution in the *shape of spoliation of goods*, denial of the commonest rights of citizen-

ship, exile, or death, was their certain inheritance. But if we were to make a full catalogue of the names of those great men, ministers of the Gospel and laymen, who shed such a radiance on the history of their church and of their ungrateful country by their writings and by their deeds, we should not be able to find room for it in this article. We shall confine our remarks at present to one man—Count Philip Du Plessis Mornay. This distinguished nobleman was born in Normandy in 1549, and was early and faithfully instructed in the tenets of the Reformed religion by his pious and excellent mother. At the age of eighteen he entered the army, and bore his part in the civil war which distracted his country at that period. But after the Massacre of St. Bartholomew's Day, August 24, 1572, he left his country, and visited Switzerland, Germany, Italy, and a great part of Northern Europe, including England, where he was received with much consideration by Queen Elizabeth. In 1576 he joined the party of Henry of Navarre, (afterwards Henry IV. of France,) and continued in the service of that monarch during the whole struggle against the League. But when Henry IV. abjured the Reformed religion, in 1593, De Mornay sent in his resignation, and retiring from the court, devoted the remainder of his life chiefly to literary pursuits, and to the advocacy, by his pen, of the cause of that religion which he had defended with his sword. His Treatises on the Church, on the Truth of Christianity, on the Sacrament of the Lord's Supper, together with his History of the Papacy, printed in 1605, under the title of *The Mystery of Iniquity*, earned for him a high reputation as a theologian. Until 1621 he resided at Saumur, on the Loire, a fortified town with its military school, and where, too, was one of the most important Protestant churches in France, and the chief theological school of the Reformed Church. But in that year he was deprived of the government of that place, and returned to his chateau of La Forest, in Poitou, where he died in 1623. Of the manner of his death we have an interesting account in the last number of the *Biblical Repertory*, in an article which gives a sketch of his life. We subjoin a paragraph or two:

"When the pastor of the congregation of which he was a member announced to him, somewhat bluntly, that his recovery was hopeless, 'Is it so?' said he, 'well, I am content.' Not long afterwards he added, 'I have an account to render; I have received much and have profited little.' The pastor rejoined, that during a long life he had happily and faithfully used his talents in the service of Christ and His Church. De Mornay instantly exclaimed, 'Say not I have done it—not I, but the grace of God in me.' The pastor asked him, 'Monsieur, do you attribute no merits to your works?' 'Merits! merits!' replied De Mornay, 'away with merits from *me, and from* every other man, be he who he may. No; I ask only for mercy, *unmerited mercy.*' Then with a firm and grave voice he blessed his daughters and *husbands, praying* them to maintain among themselves peace,' which,' added

I bequeath to you.' Then he pronounced his blessing upon their children pre- and absent, beseeching God to ratify it with his own holy benediction. The same done to his nephew and niece, and to all his domestics. Lastly, and with deep nnity, he gave a blessing to the pastor present, and to the church of Saumur, ı which he was accustomed to worship, and in the spiritual welfare of which he long taken the deepest interest. 'During my life,' said he to the company in hamber, 'I have had no other aim but the glory of my God. Those who have wn me, are well aware that if I had chosen other ends, it would have been for o attain great riches and high honors. Pray to the Lord that he will dispose of is he pleases. I am not disgusted with life, but I see before me one far better ı the present. I withdraw from life, but I do not fly from it.' As his children grandchildren, for the last time before he became insensible, gathered round his he took the hands of each and pressed them to his lips, and said, 'I commend e and fraternal love to you all, so that you may possess in peace the inheritance the name I leave you.' On the 11th of November, 1623, he calmly fell asleep.

"Such was the peaceful end of the great and good Du Plessis Mornay—one of the est spirits and brighest ornaments of his time. 'You will search in vain,' says Vassor, 'history, ancient and modern, for a character superior to his. Equally ıome in science and the affairs of the world, he defended religion, discussed the ıt thorny questions of theology, he sustained the Reformed Churches by his pru- ce, he gave counsel to ministers of state and to princes, and even kings listened ım with respect."

THE FOREIGN FIELD.

The intelligence from the several countries which constitute the REIGN FIELD of our Society's labors, during the last month, was ious and interesting. We will give a summary of it.

LY.

t the date of his last letters itten in January) the Rev. Mr. l was gradually extending his k. Nothing but the want of funds vents him from increasing greatly number of the laborers under his ction. Everywhere the colpor- r and the evangelist find hearts pared and disposed to receive the red Scriptures and hear them ex- nded. Of course, it is not to be ected that the priests of Rome l make no opposition. This they e been doing in Elba; yet the d work still goes on in that island. k where we may in Italy, we see ouraging "signs." The British l *Foreign Bible Society*, through their agent, Mr. Bruce, and a staff of nearly thirty colporteurs, sold, at reduced prices in many cases, during the year 1861, nearly if not quite 30,000 copies of the Sacred Scriptures, in whole or in part; whilst the Edinburgh Bible Society, with its sixteen colporteurs, sold nearly 3,500 copies. Both Societies proceed on the principle of *selling*, not *giving*, (except in special cases,) the sacred volume. The price, however, is placed at a low figure, so as to put it in the power of the poor to obtain the blessed boon.

The Waldensian Theological Seminary at Florence has an increased number of students this term, among whom are four ex-priests. The "Ital-

ian Church," of which Dr. De Sanctis and Prof. Mazzarella are the most prominent ministers, proposes to establish a theological school at Genoa for the benefit of that new and growing religious body. It has a chapel in that city, three in Florence, one in Turin, and several in other places. Dr. De Sanctis is pastor of the Italian Church in Genoa. Professor Mazzarella is Professor of Moral Philosophy in the University of Bologna. If he should be transferred to a similar professorship in the university of Genoa, then he and Dr. De Sanctis may be able, it is thought, to carry on the proposed theological school. Time will show how far this project is practicable.

Signor Gavazzi, who is well known to our readers by name, at all events, spent a few weeks, in December, at Florence, and gave to crowds of hearers lectures on some of the more prominent errors of the Church of Rome. But on the 23d of that month he was stopped, by a prosecution before a civil court, for slandering the religion of the State. Whilst the magistrates and judges of the inferior courts generally in the kingdom of Italy are still much under the influence of the priests, it is quite otherwise with the superior tribunals and the National Government. In the Parliament there are many liberally-minded men; whilst Baron Ricasoli, the Prime-Minister, is well known to be the firm friend of religious liberty, and well disposed to Protestantism.

The evangelical press is now very active in Italy. Many works—some small, some of considerable size—are *constantly publishing*; such as "*Lucilla*," "*Amico di Casa*," (which is a popular almanac,) "Historic Improbability of Peter's Voyage to Rome," Dr. D'Aubigné's "History of the Reformation in the Sixteenth Century," and many others. Prof. Geymonat is preparing a "History of the Waldenses," intended to make the people of Italy understand the true history and character of that people, and the faith which they have from early ages held. At Naples the friends of the truth are active in bringing forth controversial treatises on the errors and superstitions of the Roman Catholic Church. Dr. De Sanctis is engaged upon a publication in the form of a weekly Dialogue. The Rev. Mr. McKay, a Scotch minister at Genoa, is publishing an illustrated periodical called "*Letture di Famiglia*," (Family Readings,) which it is hoped will become popular. And still further to advance the good work, an Association was formed in the early part of January at Florence, of which Dr. Revel is President, called "The Italian Evangelical Publication Society." The semi-monthly periodical called the *Buona Novella*, hitherto published at Turin, is to be transferred to Florence, and edited by Signor Tito Chiesi (a lawyer) and Prof. Geymonat.

FRANCE.

The "Central Society of Evangelization," the "Evangelical Society of France," and the "Evangelical Church of Lyons," which are the Missionary Societies in France with which our CHRISTIAN UNION co-operates, are all prosecuting their work with much encouragement. Gradually and steadily the Gospel advances, amid much opposition in some places, and scarcely any in others. We are not aware that any

Protestant chapel or school is shut up at this time. This happy state of things has existed since last summer, and forms a striking contrast with what existed in that country a few years ago.

BELGIUM.

Our friends of the Evangelical Society of Belgium are going forward with their work, so various, and yet all parts of it having so direct a bearing on the advancement of the kingdom of our Lord. Lately they opened a chapel in the *commune* (or township) of Dampremy, in the vicinity of Charleroi. During three years the Gospel had been preached from time to time in a room in a private house. But the place becoming too small to accommodate the people who desired to hear the truth, a piece of ground has been bought, and a chapel that will comfortably seat 150 people has been built by the Consistory or Eldership of the Protestant Church at Charleroi and the Evangelical Society of Belgium. The expense of preparing the site and furnishing of a portion of the brick was borne by a few individuals of the commune. The new chapel was crowded by an audience of 225 people at the services of dedication, which were conducted by the Rev. Messrs. Anet and Filhol. Great hopes of good are entertained in regard to this chapel, for it has been opened among a people who seem, Romanists as they are, to be prepared to receive the glorious salvation of the Gospel.

EVANGELIZATION OF THE DEAF AND DUMB IN BELGIUM.—The *Chrétien Belge* for January gives an interesting account of an evangelical effort in behalf of the Deaf and Dumb in Brussels and other *cities in the kingdom. We give the substance of it:*

Some twenty years ago a Mr. V. de B——, a deaf and dumb portrait-painter, was brought to the saving knowledge of our Lord, and received into the Evangelical Church of Brussels. Recently his heart became much interested in behalf of his companions in misfortune, and with the advice and under the direction of the church he commenced his labors among them. God blest those labors, and now there are *eleven* deaf and dumb persons who are members of that church, to whom Mr. V. de B—— ministers every Sabbath in the Sunday-school room of the chapel, and holds a meeting for them three times during the week in a private house. His little congregation numbers usually fourteen or fifteen, of whom eleven, as we have just said, are now members of the church. Within a few months he has begun to visit Antwerp, Ghent, and Namur, where he has found deaf mutes who are disposed to receive the Gospel. Hitherto he has been aided in his missionary efforts by donations from Christian friends in Brussels; but now the Evangelical Society have agreed to give him fifty francs per month, and bear the expenses of his missionary visits to the cities of Belgium to which he may be called to go. The Society hopes that an equal sum, if not greater, will be contributed voluntarily by friends, to enable this good brother to continue his labors *as an evangelist to the deaf and dumb.* There are 2,500 deaf and dumb persons in Belgium, according to the census. Certainly this is a most interesting work, and it appeals to the deepest sympathies of our hearts as men and as Christians.

NEW GRANADA.

Mr. Monsalvatgé is prosecuting

his work in Carthagena. He speaks highly of the kindness of Mr. Matthiu, the American Consul, who had offered him the use of his large parlor for the administration of the ordinance of baptism to his infant daughter, that was born in Panama a few months ago. Mr. M. expects to spend the month of March in Panama, for the purpose of proclaiming the unsearchable riches of Christ to the many friends whose acquaintance he made when he was there last spring and summer. He will find the excellent publications of the General Assembly's missionaries, Rev. Messrs. Pratt and Maclaren, at Bogota, to be a great help to him in his missionary efforts in Carthagena, Panama, and other maratime cities of New Granada.

CHILI.

Our readers will find a letter from the Rev. N. P. Gilbert in another part of this number of THE CHRISTIAN WORLD, from which they will learn that he is now installed at Santiago, the political capital of Chili. Mr. G. proposes to employ a portion of his time in teaching a school, both with the view of doing good to the children of that city, and also with the hope of making the mission less burdensome to the Society in these "war times."

BRAZIL.

We have letters from Dr. Compton, at Rio de Janeiro, down to the 15th of November. He was well, and encouraged in his prospects. As to the tract entitled, *The Thief on the Cross*, of which we spoke in our last number, he states, that inasmuch as it was impossible to get it through the custom-house, Dr. K. had caused it to be reprinted at Rio de Janeiro. It would probably have been as well to do that at the first. Wherever books or tracts can be decently printed on the ground, at a reasonable cost, it would seem, in every point of view, good policy to print them there rather than in a foreign land.

THE HOME FIELD.

Of the Home Field we have not room this month to say many things.

Our missionary in New Jersey, to the value of whose labors the Rev. Mr. Martin bore such decided testimony in our last number, makes his last monthly report in the following words:

"In sending you my report for the past month, I am happy to say that the Lord has continued to bless our labors in these regions.

"In W—— there exists the most intense feeling. Our prayer-meetings have been held during an entire week, every evening in a different family previously unconverted, and in some cases in Romanist families too. Among the numerous German population of this place we trust there will none be left by the first of March who have not come out on the Lord's side, if we except four or five families of very ignorant and bigotted Romanists. I preach here every Sabbath, and attend three or four meetings in the week, one of which is a singing-class, to learn the English hymns which we sing on the Sabbath.

"In R—— we had last Sabbath a congregation of about thirty-five or forty people. After the service the Rev. Mr.

L— stepped in, and we had a delightful meeting. Here I preach, likewise, every Sabbath. Of course, as the road is not well paved it is hard work at present. And the views which your Board entertains with regard to the German churches are here too painfully realized, as the following incident will show: There is a German church here, established some four or five years ago, with an average attendance of fifteen to twenty persons. They have elders and deacons, but never had as yet a *prayer-meeting*. I appointed one to be held last Wednesday; and seeing one of their elders present at our services, I ventured to say that it would be at his house. As we are in the midst of a revival at W—, I thought it best to have him direct the meeting, but he told me he never had prayed!"

We presume that the elder meant to say he had never prayed in public; a confession, alas! which many professors of religion who are not Germans would be forced to make, if the subject were brought home to them. Still, a man is hardly fit to be an elder or a deacon who cannot pray in a prayer-meeting.

In one of our lake-shore cities of more than 50,000 inhabitants, where the CHRISTIAN UNION employed, in years past, missionaries, we have been greatly gratified to learn that the churches on the ground are now doing what it is in the highest sense desirable should be done in all places of sufficient size, namely, they have a well-organized mission of their own, to look after the foreigners as well as the outlying American population, whether Protestant or Roman Catholic, and cause the Gospel to be carried to them at their houses, until they can be gathered into the churches of Christ in their vicinity. An excellent German missionary in that city, *supported by an Association on the spot, made last year* five thousand visits to the German and Irish families, Roman Catholic and Protestant, of the place, and carried to them the Gospel.

In an eastern city of not one-third part of the population of the place just referred to, during many months a zealous missionary has been employed at a salary of $600, and six prayer-meetings have been kept up in private houses several nights in the week, and four "out-door services" have been held every Sabbath when the weather permitted. All this has been done by the churches with ease, and more could be.

In neither of these cities—one in the East, the other in the West—is the Society now asked to employ missionaries at an annual expense to us of hundreds of dollars. On the contrary, the churches in both are ready to help us in our foreign work, as well as in the work in the more destitute places at home.

The reports from several of our missionaries in the West were highly interesting last month; particularly those of our Bible-women, who are much encouraged in their Industrial Schools, and also in their visits from house to house among the foreigners, German and Irish, many of whom are very poor and needy. In many cases relief for their temporal necessities is a primary and most pressing duty. Blessed be God! the Gospel leads those who receive it into their hearts to care for the temporal as well as the spiritual well-being of the destitute around them.

Our missionary among the thousands of Italians in the city of New York reports many interesting incidents, some of which we must give hereafter.

MISSIONARY INTELLIGENCE.

The Missionary Intelligence of last month possesses many features of more than common interest.

CHINA.

The vastness of China as a missionary field, with its teeming population, must give it a prominent place in the thoughts and the prayers of Christians. One of the most interesting items of news from that country, is the translation of some of our precious hymns into the Chinese language by the Rev. W. C. Burns. The success of the effort has been most encouraging. The same tunes and choruses are used as in England and the United States. These sweet songs of Zion are beginning to be sung in Chinese villages, it is reported, as well as at the missionary stations. This is a great step in the right direction. How interesting it must be to hear "Rock of Ages, cleft for me," "Just as I am, without one plea," "There is a Fountain filled with blood," "The Happy Land," etc., sung by those strange children of the East!

The Rev. Messrs. Doty and Kip, missionaries of the Reformed Dutch Church, who left this country last spring, arrived safe at Amoy; the former returning to his old post with recruited health, the latter entering the mission field for the first time. These brethren received a cordial welcome from the Rev. Mr. Ostrom and the other brethren of the Mission, as well as from the missionaries of other Societies who labor in that city and its vicinity. The Rev. Mr. Culbertson, *of the* Board of the General Assembly, *who had* left Shanghai by ship *to go up to* Che-foo, the seaport of Tang-chau, in the north-eastern part of the empire and on the borders of the Yellow Sea, but was driven down the coast by a terrible typhoon, arrived at Amoy about the same time, and enjoyed much the society of the brethren of that highly favored place. The Rev. J. H. Ballagh also stopped there a few days and then went on to Shanghai, and thence pursued his way to Japan, the field of his labors. Shortly afterwards (in October) the Rev. Mr. Rapaljé returned to his post at Amoy, from a three months and a half's visit up the coast as far as Che-foo and Tang-chau, whither he had gone in quest of health. Amoy was also visited by the Rev. Mr. Douglas, of the English Presbyterian Mission, about that time. The letters of these several brethren, contained in the *Missionary Recorder* and the *Home and Foreign Record* for January and February, give much interesting information respecting the wonderful progress of the Gospel in Amoy, in Cioh-be, Chang-chau, Pechuia, and other neighboring places within the last four or five years. The Dutch Mission has two churches in Amoy and several in the neighborhood, embracing several hundred communicants. Almost every week, it is believed, new inquirers after the truth become known. It is, we suppose, the most prosperous mission in China; although, as we remarked in our last CHRISTIAN WORLD, the English Mission in the same place has also been greatly blest. The missionaries of

all the Societies, and at nearly every point occupied on the coast of China,—Canton, Hong Kong, Amoy, Fuh-chau, Ningpo, Shanghai, Che-foo, Tang-chau, Tiet-sin,—are meeting with more or less encouragement.

The Rev. Mr. Bonney, of the American Board at Canton, reports that the schools, male and female, of the Mission are prosperous, and that his chapel in the central part of the city is well filled when the weather is good. A considerable number manifest a desire to be baptized, but need further instruction. Mr. Bonney deems the "prospects of this field more hopeful than ever." "The name of Jesus, as the Lord and only Saviour of men, is becoming widely known; the Word of God is more generally read and respected; and the fear of reading it in the presence of others, and of attending on Christian worship, is diminishing."

But the cause of missions in China has been called to suffer a great loss by the death of the Rev. Dr. Bridgman, who had labored thirty-two years for its advancement. His end was eminently peaceful. Dr. B. enjoyed the great happiness of having with him, in his last hours, the company of two of his dearest and most intimate friends—the Rev. Mr. Brown, of the Japan Mission, who was formerly associated with him in the work in China, and the excellent Bishop Boone, of the American Episcopal Church.

It would seem that the death of the late Emperor of China, the assumption of the supreme power by the mother of the young Emperor, the death of three wicked and detested princes whose conduct had *been hostile to foreigners*, are concurring with the influence of the late treaties made by England, France, and the United States, to open China to the trade of the civilized world, and to Christianity as well. The increase of steamers along the coasts and on the lower portions of the great rivers of that empire is astonishing. And although no Christian man can possibly look upon the conduct of the English Government in the late war with the Chinese, and its persistent efforts to open that country to the trade in opium, without utter disgust and detestation, yet he will not fail to admire the wonderful ways of Him who knows how to overrule even the wicked acts of nations as well as individuals for the furtherance of His great plans of mercy.

INDIA.

The Arcot Mission, in Southern India, of the Reformed Dutch Church of the United States, as well as the other missions in that part of the Peninsula, are advancing steadily, and gaining a firmer hold upon the affections of the people that are brought within the sphere of their influence. We have been exceedingly interested in the account given in the *Deccan Herald* of the examination of the Free Church Institution at Poona. "The pupils in the Mission School amount in all to nearly one thousand. Of these, full 200 are females and nearly 750 males. The languages studied are Marathi, Hindustani, and English." This Institution is established on the plan of Dr. Duff's, at Calcutta. As the Bible is carefully studied in this important school, we must hope that, with God's blessing, it will be "a fountain of living waters" to the Mahratta people. The missionaries of the Gen-

eral Assembly's Board in the Punjaub have been much encouraged by the liberal aid proffered by the British officers, civil and military, to the mission in this time of distress at home.

EXTRAORDINARY MEETING AT AHMEDNUGGUR.—In the last week of October a most remarkable meeting was held by the American Mission at Ahmednuggur. It was their *Anniversary week*. The first three days were devoted to the examination of the schools, theological class, etc. The anniversaries commenced on Thursday. In an address that day by a native student in theology, it was stated that there are now nineteen churches in the connexion, (including one in Bombay and one in Satara,) six of which have been organized since the last anniversary. During that period 85 persons were received into the churches, six were excommunicated, and nine died; leaving 549 as the present number of members, and 391 baptized children. On Friday the subject of sustaining the missions, undiminished by retrenchment, was discussed. The question was considered, "What shall be done during the hard times in America?" Vishnupunt, the native pastor, made an earnest appeal to *all* to come forward and help, declaring that he would give one month's salary. A wonderful scene ensued. Some gave money, some, promissory notes; old and young gave something. A blind woman made her way up to the table and laid on it a *rupee* (half a dollar;) chickens, geese, ducks, a cow, a pair of horses, half a buffalo, a pair of goats, gold and silver ornaments, etc., were offered. The whole, including what the missionaries gave, excceded one thousand rupees. The next day the scene was repeated. None seemed to think that anything they had was their own. But what was better than all, the meeting became a most earnest one in relation to the salvation of the souls of those who were present. All were exhorted to come to Jesus without delay. Many touching hymns were sung, and many prayers were offered up. Altogether it was a great meeting for India.

BURMAH.

We have read nothing for a long time that has interested us more than the account which the Rev. Dr. Binney has given of a recent meeting of the *Karen Association* at Bassein. It lasted three days, and was convened for conference on various subjects relating to the best means of advancing the kingdom of God. Letters from the churches were read, theological and casuistical queries propounded and discussed, just as would be done in a large Baptist Association with us; and all the proceedings were conducted with order, due seriousness, and devotion. Some eight or nine hundred Christian Karens were convened, and on the Sabbath from a thousand to eleven hundred. This speaks well for the progress of the Gospel among those people, and for the faithful instruction and training which they have received in its great doctrines and precepts.

SIAM.

The prospects of the Gospel in Siam are certainly greater than ever before.

AFRICA.

It is pleasing to note the progress of the Gospel at the Colony of the

Cape of Good Hope, among the English-speaking people as well as the natives. The truth is also gaining ground among the Dutch-speaking portion of the inhabitants; but the conflict is severe. A dead formality, associated in many cases with no inconsiderable amount of latitudinarian error, has opposed everything like evangelical doctrine and spiritual life. But Christ is with His people there, as everywhere else, to crown with His blessing the efforts of his faithful followers. In the various evangelical missions on the western coast of Africa, from Sherbro to Corisco, under the labors of a hundred missionaries,—ministers and teachers,—the Gospel is evidently making progress. We hope to be able soon to give a continuous and somewhat extended notice of this blessed movement.

MADAGASCAR.

The French Press of the Island of Bourbon loudly asserts the right of France to the political dominion of Madagascar. A large body of Romish missionaries is expected to go there. In the meantime Mr. Ellis, of the London Missionary Society, is on his way to make another visit to the island, and that Society is about sending a band of not less than six missionaries.

A letter has recently been received by the London Missionary Society from some of the most devoted Christian pastors and other native brethren in Madagascar, addressed to Mr. Ellis, in which they say:

"We tell you, our beloved friend, that whosoever of our brethren and sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for *Radama II. said to us*: 'Write *to our friends in London*, and say that Radama II. reigns, and say that whosoever wishes to come up can come.' And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God."

TURKEY.

The recent intelligence from the Missions in Turkey, Syria, and among the Nestorians, is generally encouraging. Several of the missionaries in Syria have been sick, but were recovering. The news of the death of the excellent Dr. Dwight, of whom we have so often spoken in these notices, and whose spirit was so suddenly taken up to heaven from our midst, will cause one universal cry of distress to be uttered in every church gathered in those fields; for he was known personally in all those missions. But good is the will of the Lord. Let that will be done! The work of missions is Christ's, and He will carry it triumphantly through, raising up His servants, employing them for a few years or a few months, and then taking them home to glory, and calling forth others to take their place.

SANDWICH ISLANDS.

The prospects of Oahu College are encouraging. During the term which closed in November last, the number of pupils was seventy-one. Of these, forty—a much larger proportion than formerly—were from "outside the mission families," and "not objects of charity." Six pupils made a profession of religion during the term. President Mills writes: "Since I wrote you before, $3,000 have been subscribed on the Islands towards the endowment of the College, and I hope $2,000 more may be obtained. The land granted by the Government has been sold for about $8,000, and the funds invested."

NEWS OF THE CHURCHES.

The news from the Churches this month is of surpassing interest. In England, France, Switzerland, and some other parts of Christendom, there are movements that are well calculated to command our attention. We shall speak of a few of them.

ENGLAND.

During the last days of the last year and the first days and even weeks of the present, the public mind of England was intensely occupied with the death of the Prince Consort, and the critical relations of England and the United States. In the religious world of North Britain the death of Principal Cunningham made a great sensation; nor had his place, the date of the latest intelligence, been filled, although it is probable that the Rev. Dr. Buchanan, one of the professors in the New College, will be called to that post, whilst the Rev. Mr. Rainey, who is pastor of the Free High Church in which Dr. Cunningham was an office-bearer, will take the Church History department. The "Week of Prayer" seems to have been well observed in many of the cities, and we doubt not in many smaller places, in the three kingdoms. The Sabbath-evening public services in Exeter Hall, St. James' Hall, and several other Halls, are well attended; but it is doubted whether these services which are very attractive because of the superior talent of the preachers, the excellence of the music, and the general comfort which characterizes their arrangements, do not attract too many people who ought to be contented with the ordinary services of their own churches. It is otherwise with the theatres, several of which are now open every Sabbath night, and are crowded with the "masses," many of whom could not be persuaded to attend a regular place of worship. The Victoria Theatre, Sadler's Wells Theatre, Standard Theatre, and Pavilion Theatre are filled to overflowing with people, many of whom are from the lowest walks of life. A "City Missionary" testifies that "hundreds of persons to whom the gallery (of a theatre) was their school—drovers, dustmen, sweeps, etc.—who never, not even to get married, had entered a place of worship, now attend the theatre-services in the district," adding the truly remarkable fact, "some Sunday evenings the lowest courts (alleys and narrow streets) have actually been cleaned out by the people who had gone there; and places which had been at that season the invariable scenes of disorder and quarreling, were entire silence and quietness. Even the tradesmen around have rendered their aid, through seeing the good effected." Open-air preaching, when the weather permits, is, however, the most important way of reaching the really neglected, ignorant, degraded, irreligious masses in large cities and towns. There is verily need of *all* the efforts which are now making in London by the city missions, Mrs. Ranyard's "Bible-Women," the free services in halls, theatres, etc., to cause the Gospel to reach the masses, if it be true, as is asserted in

the Report of the Wesleyan Home Mission and Contingent Fund, recently published, that there are in that city "entire quarters in which it seems to be a custom that men and women should live in promiscuous concubinage; where the most frightful debauchery goes on night and day in the lowest public-houses; where the very shopkeepers make a profession of atheism, and encourage their poor customers to do the same."

The trial of the Rev. Dr. Rowland Williams, the worst and most daring of the writers of the "Essays and Reviews," is going on in the Court of Arches, before Dr. Lushington. The counsel of Dr. Williams are evidently men of the "New School," and do not hesitate to utter sentiments whose tendency is to dishonor the Word of God and sow broadcast the seeds of skepticism. The *Daily Telegraph*, with its immense circulation, scatters abroad these assertions, and advocates the most unblushing universalism and infidelity. In the meanwhile, the admirable volume of counter-essays, by Dr. Goodwin and other able writers, has just been issued, which is well calculated to overthrow the positions of the "Essays and Reviews."

There is an important movement going forward in England, which has for its object the union of the English Presbyterians and the United Presbyterians in that part of the realm. A united communion was celebrated in Regent Square Presbyterian Church (Rev. Dr. James Hamilton's) on Saturday evening, January 11th.

SCOTLAND.

United meetings for prayer are well attended in Edinburgh and other cities, and there is a wholesome state of religion in the churches generally. Dr. Wylie has commenced his lectures on Romanism in Edinburgh and Glasgow, as Professor and Head of the Protestant Institution of the former city. They are said to be attended by from 100 to 150 students. The Edinburgh City Mission employed last year seventy agents, of whom fifty were males and twenty females. Thirty-two of these agents gave their whole time to the work of the mission; 60,000 persons were brought within the operation of the agency, of whom 40,000 never attended a place of worship.

FRANCE.

It would really seem as if the Romish hierarchy in France were bent upon bringing their church and religion into popular contempt, to the great grief of all good men and the delight of skeptics and infidels. The foolish conflicts of the Bishops of Orleans, Poictiers, and Nantes with the Government; the ridiculous efforts of the "White Monk of Prémontré" to revive an old Order of that name, and his attempts to gain money by false pretenses and mislead the young, which resulted in his condemnation by the civil tribunals; the abduction of Sarah Mayer, a Jewish girl, whose restoration to her father the civil government compelled — all these things, and more, have created much excitement and scandal.

On the other hand, such men as St. Marc De Girardin are standing up, in the *Journal des Dèbats*, in behalf of that firm religious basis necessary to every moral effort. Madame Gasparin has just published a new volume entitled *Vesper*, which a writer in the Revue des Deux Mondes terms "Protestant Reveries." Mr. Ed. De Pressensé has published two more

volumes of his History of the First Three Centuries of the Christian Church. The *Almanach des Bons Conseils* has reached a circulation of 200,000 copies! It is a pamphlet of eighty pages, filled with the truths of the Gospel, presented in an uncontroversial form. It is well calculated to do good to all classes of people.

But the most important movement in France of which we would speak in this number of our CHRISTIAN WORLD, is the struggle which is going on in the bosom of the *Reformed* Church, one of the two National Protestant Churches of France—the other being the Church of the Augsburg Confession, or Lutheran. Soon after Napoleon I. gave to the Reformed Church (in 1801) its present form and status, the germ of spiritual life began to manifest itself. At his downfall, in 1815, there were a few evangelical and converted ministers in that Church. In 1835 there were eighty. Now it is supposed that out of 550 ministers, more than one half are evangelical. Of the rest, many are latitudinarians, and others even more decided in their opposition to the distinguishing doctrines of the Gospel and true Protestantism. The evangelical party is headed by the Rev. Dr. Grandpierre, Rev. William Monod, and men of like character; the unevangelical party is headed by Ath. Coquerel, Martin, and others. The *Esperance* is the organ of the former; the *Lien*, of the latter. The strength of the parties has recently been tested in Paris, so far as that city is concerned, at the election of six laymen, or the one half of the Consistory, or *Presbyterial Council*, as the body is often called. According to the *Organic Statutes* of Napoleon I., this election took place once in two years. But since the modifications of the law in 1852, it takes place once in three years. The Consistory last year consisted of Messrs. D'Aldebert, E. André, Beigbeder, F. Delessert, Guizot, Laffon De Ladébat, I. Mallet, Mettelal, R. De Pourtales, Thierry Ainé, De Triquetti, and M. Vernes, all of them men of position; some of them rank among the most distinguished men in France.

The election excited intense interest. The unevangelical party formed what they called the "*Liberal Protestant Union.*" This rationalistic Society was founded on a negative basis, and its chief object was to defeat the election of evangelical men to fill the places of the six members of the Consistory that were to be elected. They issued two circulars that teemed with abuse of the orthodox party, which they asserted had obtained a monopoly of the pulpits, the Consistories, and Christian Societies of the National *Reformed* Church of France. Well, the election took place. All the members of the Protestant churches in Paris belonging to the *Reformed* Church, some six or eight in number, who were above thirty years of age, have a right to vote. The election took place on the 12th and 13th days of January. The whole number of votes exceeded 1,500, and the majority in favor of the evangelical party was between six and seven hundred! The importance of this election will be seen at a glance, when the fact is stated that it is the Consistory of Paris that elect the pastors of all the individual churches in Paris and its suburbs; for all those churches form, according to the law, but one Consistorial church. Such a church can only exist where there is

a population of at least 6,000 Protestants.

Whilst this statement sets forth the progress of the truth in Paris, where, twenty-five years ago, the majority of the Consistory were *latitudinarian*, to say the least, as were the most of the Consistories of the Reformed Church in France, it also shows the deplorable organization of the Reformed Church as it exists now, and has existed since Bonaparte moulded it according to his military ideas, and gave it a position in view of the law and the government. But truth, in its onward movement, is destined to change all this. May the day soon come!

SWITZERLAND.

The most remarkable movement in Switzerland is that in reference to the better observance of the Sabbath, and the promotion of home missions. This movement is very decided in its effects in Geneva and Lausanne, and is extending to other cities, especially in *La Suisse Romande*, or that part (the south-west) of the Confederation in which the French language is spoken.

OUR OWN COUNTRY.

Two things are noteworthy in the events of the last month. One is the manifest tokens of the presence of the Holy Spirit in our churches. From all quarters there come very cheering reports of revivals of religion. In some of our cities, among which we may name Brooklyn, (N. Y.,) Cincinnati, Portland, (Me.,) and larger towns, the blessed work extends to quite a number of the churches. What a blessing it will be to this nation, should it please the Saviour to visit the churches generally with the effusion of the Holy Spirit! How it would temper the trials, the adversities, and the cruelties, even, of war, and enable the nation to bear patiently the burdens and the sorrows of this dreadful conflict, and prepare the hearts of the people for those overtures of peace which must one day come! God grant that it be not very distant!

The other fact that challenges our attention, is the great efforts which are making by the Bible Societies to supply copies of the Word of God to the soldiers and seamen in the service of the country. The efforts of the Tract Societies and Boards of Publication of the various Churches also,—Presbyterian, Dutch Reformed, Methodist, Baptist, Episcopal, Lutheran, etc.—to supply the army and navy with good religious reading, in the shape of books and tracts, are worthy of all praise. To afford the people an opportunity to contribute to the promotion of this good object, large meetings have been held in our cities and towns, and addresses delivered, not only by clergymen, but by laymen, and often by officers of the army.

It is matter that calls for sincere thanksgiving, that there is such a large number of pious officers in the army and navy, who are so willing to co-operate in every good work. Nor is this all: there is a large number of Christian men in the ranks of the soldiers, and in many regiments there are prayer-meetings—in many cases daily—and Bible-classes. In some regiments, too, there are indubitable indications of the presence of the Spirit to renew and save the soul.

MISCELLANEOUS.

THE NEXT ANNIVERSARY SERMON.—We are happy to announce that the next Annual Sermon in behalf of THE AMERICAN AND FOREIGN CHRISTIAN UNION will be preached (Providence permitting) on the first Sabbath night in May by the Rev. Dr. Goddard, of Cincinnati, in compliance with the request of the Executive Committee. Dr. Goddard is a highly distinguished and greatly esteemed minister of the Protestant Episcopal Church, and is well known and honored in that Church and out of it, for his zealous and useful labors as a servant of Christ, both in the East and the West. In our next number we shall announce the church in which Dr. Goddard will deliver the sermon which he has been invited to preach.

ONLY TWO MONTHS TILL THE ANNUAL MEETING!—We call the attention of our friends to this fact, to remind them that we greatly need their help. Our treasury is lower than it has been for a long time, and we have large remittances to make to aid the work in Italy and other foreign lands, as well as to sustain our missions in South America, before the Anniversary. Dear friends and supporters of our CHRISTIAN UNION, will you not kindly and promptly respond to this appeal? Your help was never more needed than now. Trying as the times are with us, we have the Gospel and all its blessings. How much better is our lot than that of the millions, and tens of millions, in the Papal world who do not even possess the Sacred Scriptures! God is teaching us the value of money, whilst at the same time He gives us the opportunity of doing good.

ROMAN CATHOLIC SCHOOLS.—Dr. Brownson, in a late number of his *Review*, says some hard things about the education which Rome gives in her schools. "They do not educate their pupils to be at home and at ease in their own age and country, or train them to be living, thinking, energetic men, prepared for the work which actually awaits them in Church or State. As far as we are able to trace the effect of the most approved Catholic education of our days, whether at home or abroad, it tends to repress rather than quicken the life of the pupil; to unfit rather than to prepare him for the active and zealous discharge either of his religious or his social duties. They who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that has ceased to exist. They come out ignorant of contemporary ideas, contemporary habits of mind, contemporary *intelligence and tendencies*," etc. Dr. B. makes the humiliating admission, that "*in all*, or nearly all countries, the Catholic population

is the weaker and less efficient portion of the population in all that relates to the war of ideas and the struggle of opinions." It is manifest that Dr. B. has no great opinion of the Catholic schools in this country. The two great evils here, in his opinion, are, first, that the schools of the Church being "almost entirely in the hands of foreigners, give a foreign education, which is tied fast to a worn-out civilization, and which rather hinders than helps those who have been moulded by it;" and second, "if this inferior foreign element enters the public schools of the country, it succumbs to the superior civilization with which it there comes freely to mingle." All this is true to the letter; but no other man in the Roman Catholic Church in these United States has the courage to say it but Dr. Orestes Brownson, who seems not to have the fear of Archbishop Hughes, or even of the Pope, before his eyes.

ST. PAUL *versus* PAUL.—A correspondent of the *Providence Journal* gives something of his experience in Italy. Writing from Florence, on the 16th of January, he says:

"Ten years ago I went, one Sunday morning, to the English church of this city, whose service was then, I think, the only one here in the English language. As I drew near the church door, the sexton held out his hand and said, 'Two pauls* admission fee, sir.' I turned on my heel with my pauls in my pocket, and retiring to my room, consulted St. Paul without the aid of sexton or priest. On my second visit to Florence, in 1854, learning that the two paul—not St. Paul—system still prevailed, I kept aloof from the English church. The price of admission here is the same as to the pit of the Grand Opera, and is understood to be varied according to the expense of supporting this establishment. The English are unwilling to have their church called a lecture-room, a theatre, or a place for the sale of indulgences.

"Leaving them to their enjoyments, I rejoice to report that the means of instruction in the Protestant religion are now greatly increased. We have an American chapel, at which Rev. E. Edwin Hall officiates, that is well attended. Bibles are for sale in numerous shops in the city, and the glad tidings of the Sun of Righteousness are proclaimed each Sabbath in the Italian, French, English, and German languages. There are indications here that religion is coming to be considered as a personal concern, and not as a mere monopoly of the priests."

RELIGIOUS STATISTICS OF AUSTRIA.—The following religious statistics relative to Austria are extracted from a recent official return:—The secular clergy consists of 55,370 members; and among them are 1 patriarch, 4 primates, 11 archbishops, and 58 bishops. The number of monasteries is 720; and in them are 59 abbots, 45 provincials, 6,754 regular priests, 645 other priests, 240 novices, and 1,917 lay brethren. In the total, the Jesuits possess 17 houses, 2 provincials, and 188 priests. The number of convents is 298, and in them are 5,198 nuns. Of the total, 85 houses belong to Sisters of Charity, and they are occupied by *104 Sisters.* The revenue of ecclesiastical benefices is 8,772,-

*The paul is ten cents

984 florins,* and the capital of them 99,186,000 florins. The convents have an income of 4,288,117 florins, and a capital of 50,607,376 florins; the churches one of 6,083,281 florins, and a capital of 34,326,276 florins. The revenue of the schools is 329,252 florins, and their capital 152,233 florins; and charitable establishments have revenues of 12,033.

A PROTESTANT CHURCH IN AUSTRIA.—The *Press*, of Vienna, contains the following:

"The Evangelical church of the Garrison, the first monument of the liberty of worship, is now completely prepared for worship, and will be opened on the 22d of December. It has cost the State 20,000 florins. On Christmas day, and afterward, public worship will be celebrated in three languages—German, Magyar, and Slavonic. The Roman Catholic bishops of the empire are about to protest solemnly against the edict giving liberty of conscience and equality of worship in the eye of the law."

THE BICENTENARY MOVEMENT.—The Committee of the Baptist Union lately invited a large number of ministers and laymen of various denominations to attend a conference, with the object of forming a Central Committee for the origination and superintendence of such measures as might appear desirable for commemorating the Bicentenary of St. Bartholomew's Day, 1662, by means of a united and undenominational movement. The meeting was held at the Baptist Library, Moorgate Street, and was attended by about a hundred gentlemen, including many of the leading Independents and Baptists; and it was unanimously resolved, "That, in the judgment of this meeting, it is due to the Nonconformists of 1662 that the bicentenary of their ejection from the Church of England, which will occur on the 24th of August next, should be celebrated by the Nonconformists of the nineteenth century in a manner adapted at once to do honor to their memory, and to render their example useful to the present age. . . . . That, in order most effectually to obtain this end, it is, in the judgment of this meeting, of great importance that the action of the Nonconformist body should be undenominational and united."

*The florin is nearly fifty cents.

BOOK NOTICES.

THE NATIONAL PREACHER.—The Rev. W. H. Bidwell, in whose hands the National Preacher has entered its 36th volume, has given a new feature to it, by adding to each number several pages of *miscellaneous* religious reading, under the *title of the PRAYER-MEETING*. We deem *this quite an improvement* of the work.

ARE THERE TOO MANY MINISTERS?—This is the title of an Essay that appeared originally in the *Princeton Review* for January, 1862, and is now published in a pamphlet form. It is understood to be from the pen of the Rev. Dr. Hodge. It merits a wide circulation, for the just views on a most important subject which it contains.

A THANKSGIVING SERMON, preached in

the Arch Street Presbyterian Church, Philadelphia, by the Rev. Charles Wadsworth, November 28th, 1861. Published by T. B. Peterson & Brothers, Phila.

This is emphatically a Thanksgiving Sermon. The spirit of the text, ("*In everything give thanks*," 1 Thess. 5 : 18,) runs through it from beginning to end; and surely we have abundant reason for "thanksgiving," even in the midst of this war, with all its sorrows. The sermon contains an eloquent and forcible exhibition of the nature and the blessedness of a most important duty.

HYMNS OF FAITH AND HOPE.—(Second series.) By Horatius Bonar, D. D., of Kelso.

This admirable volume of original and beautiful "Sacred Songs" has just been published by Robert Carter & Bros., These hymns are in every sense worthy of the epithet of "Sacred Poetry." Dr. Bonar is without a rival in this species of writing.

HEALTH: Five Lay-Sermons to Working People. By John Brown, M. D. Published by the Carters.

This is a thin volume of less than 100 pages, and one of the most *readable* things we have ever taken up—full of valuable suggestions and instructions on the subject of *health*, which everybody would be wiser for knowing, and the better for carrying into practice.

REASON AND THE BIBLE.—By Miles P. Squier, D. D. Published by Chas. Scribner, New York.

We have not been able to read this book, but a friend, in whose judgment we have great confidence, says, "That it is a thoughtful book, and well calculated to interest and instruct reflecting minds." Dr. Squier is one of the "THINKERS" of our country.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JANUARY, TO THE 1ST OF FEBRUARY, 1862.

NEW HAMPSHIRE.	
Exeter. Sarah A. Rowland,	$1 00
" A Friend,	1 00
East Jaffrey. Miss R. Bacon,	25
Nashua. 1st Cong. Church and Society,	32 82
Dover. Wm. Woodman,	10 00
Hollis. Cong. Church and Society,	22 49
Haverhill. Cong. Church and Society,	18 00
VERMONT.	
St. Johnsbury. Friends,	200 00
Manchester. Cong. Ch. and Soc'y, in part,	34 42
Newbury. Cong. Church and Society,	20 48
MASSACHUSETTS.	
East Taunton. Levi Andrews.	2 00
Hatfield. Congregational Church and Society, per J. A. Billings, Treas.,	27 00
Andover. Chapel Congregation,	91 96
Boston. A Friend,	15 00
Dudley. Cong. Church and Society, for L. M of Rev. H. Pratt,	11 00
Harvard. Evang. Cong. Ch. and Society, for L. M. of Rev. J. Dodge,	15 00
Brockport. Church and Society of Rev. Mr. Bremner.	7 00
West Cambridge. A Friend,	2 00
Natick. 1st Church and Society,	1 75
Princeton. Cong. Church and Society,	15 73
Dedham. James Downing,	5 00
Boston. T. R. Marvin,	4 00
Andover. Edw'd Taylor, to make himself a L. M.,	30 00
Lawrence. Central Church and Society, in part,	21 00
Northboro'. Evangelical Cong. Church and Society, in part to make A. W. Seaver a L. M.,	20 00
Cambridge. Mrs. L. B. Shearer, to make G. M. Fisher a L. M.,	30 00
Littleton. Society of Rev. P. Loomis,	4 00
Brockport. 1st Cong. Church and Soc'y,	20 00
East Charlemont. Mrs. C. S. Hopkins, for Italy,	2 00
East Hampton. Payson Church and Soc'y,	17 51
North Bridge Centre. Chas. O. Bachelor, to make himself a L. M.,	30 00
CONNECTICUT.	
New Haven. A Friend,	4 00
Torrington. Beulah Dutton,	2 00
New Haven. A Friend,	3 00
Westminster. Cong. Ch., per N. Allen,	4 00
Manchester. R. R. Phelps,	2 00
Winchester Centre. Alvah Nash,	1 00
Simsbury. Cong. Ch., per Chas Hosmer,	6 68
Hartford. Deacon Morgan Lewis,	2 00
" 1st Church and Congregation,	337 00
" Pearl Street Church and Cong.,	165 83
" North Church and Society,	59 57
Wethersfield. Cong. Ch. and Society,	21 17
New Britain. South Church and Cong, which makes Henry C. Bowers and George D. Rend, L. M.'s	65 00
NEW-YORK.	
N. Y. City. A Friend, per Dr. De Witt,	3 00
Gouverneur. Presb. Church,	21 78

Gouverneur. Mrs. C. M. Robinson $5, Hon. E. Dodge $5, Dr. Parmelee $2, - - 12 00
Stockholm. Mr. Rood, - - - 1 00
Hopkinton. Rev. Simeon Gilbert, - 3 00
Brasher's Falls. Presb. Ch., per Deacon Taylor, - - - 4 54
Lisbon. Cong. Church, per Rev. Mr. Eastman, - - - - 5 65
Stockholm. G N. Culver, - - - 5 00
York. James McNab. - - - 5 00
Chester. Presb. Church, Rev. J. W. Wood, to make J. G. Clark a L. M., - 40 00
Hudson. Presb. Church. Rev. Mr. Leavitt, 30 00
North White Creek. Ahira Coolidge, - 1 00
Massena. Rev. Bliss Burnap, - - 1 00
Elba. Rev G. S. Corwin, to make Mrs. Chas. H. Monell a L. M., - - 30 00
Lakeville. Presb. Ch. in part of L. M. for Rev. D. Scoville, - - 15 00
Griffin's Mills. Rev. R. M. Sanford, - 1 00
Walton. Congregational Church, - - 30 00
" Methodist Episcopal Church, - 2 18
Downsville. Colchester Presb. Church, J. N. Hurd L. M. - - 30 00
" Methodist Episcopal Church, 80
Delhi. Presb. Ch. $17, Dea. S. Shaw $8, Rev. W. T. Doubleday $5; all to make Deacon Shaw a L. M., - 30 00
" Methodist Episcopal Church, - 4 00
Franklin. 1st Presb. Ch., in part of L. M. for Rev. John F. Severance, - 12 75
" Cong. Ch., part L. M. for Rev. T. S. Potwin, - - 24 00

NEW JERSEY.

Paterson. A Friend, - - - 1 00
Perth Amboy. Collection, in part, - 14 72
Millington. Alexander McEowen, - 10 00

PENNSYLVANIA.

Pittsburgh. Collection at a united meeting in 1st Presb. Church, - 73 84
Philadelphia. 1st Baptist Ch., R. Calahan, 10 00
" Mrs. M. R. Mitchell, for Italy, 5 00
" F. B. Atmore, for Italy, - 2 00
Gibson. A Friend, - - - - 3 00
Bellefont. Henry Vandyke, - - 5 00

MISSOURI.

St. Louis. Collection by Mrs. F. F. Maltby for the Mission Schools, from a Gentleman $5, Mrs. Henry $2, a Friend $2. - - 9 00
Mrs. Locke, 20 yds. calico; Mrs. Alexander, 10 yds. calico; Mrs. Whitney and others, second-hand clothing.

ILLINOIS.

Galena. Congregational Church, - - 3 00
Chicago. H. Z Culver, in full, L. M. - 15 00
" 1st Presb. Church, balance, - 11 40
" A. G. Downs, - - - 5 00
Geneseo. M. H. Merriam, in full, L. M. - 10 00

INDIANA.

Indianapolis. J M. Ray, part L. M., - 5 00
" Francis King $2, David Taturn $1, Jona. Wilson $1, 4 00
Carmel. Friends' Collection, - - 4 00
Westfield. Friends' Meeting, - - 6 75
Bloomington. Individuals, - - 7 00
Rockville. Church Collection, - - 15 53

OHIO.

Xenia. Joseph Messenger, - - 3 50
Jersey. B. Thompson $5, Messrs. Folk & Bellman $2 each; A. L. Whitehead $1, add. for L. M. of Rev. J. Tuttle, - - - - 10 00
Dayton. 1st Presb. Church, Miss S. Fenner $44: T. A. Phelps, Miss Boyd, each $5; Mrs. J. G. Lowes $3; Eells, Mrs. Ayres, $2 ea; Messrs. Moore, Conover, Brown, Haas, Mrs. Grimes, Johns, Green, Phillips, Craighead, Larew, Johnston, Conover, $1 each; five others 50c. ea; one other 25c.; in full to make Rev. Thomas E. Thomas, D. D., a L. D., - - 75 75
Dayton. Cong. Ch., Messrs Curtiss, Ford, Mrs. Jewett, Mrs. Daniels, $1 ea; Eells $50.; others 25c., - 4 75
" Christian Church, Mr. Darrow. - 1 00
" B. F. Eells 300 Toy Books, for Cincinnati Mission Schools.
" Third Street Presb. Ch., Messrs. Shaw, Darst, Mrs. Pierce, $3 ea.; Messrs. Hamilton, Lyttle, McDaniel, Mrs. Eastabrook, Mrs. Baker, $2 each; Mrs. Kinney, Pierce, Carroll, Winters, Fowler, Messrs. Steele, Howard, Brooks, Walters, $1 ea.; four others 50c. each; five others 25 cents each; which makes Rev. S. G. Spees L. M., - - - - 31 25
" 1st English Lutheran Ch., Messrs. F. Gebhart, J. Gebhart, A. Gebhart, S. Gebhart, J. Lentz, $5 ea; D. Gebhart, $3; Messrs. Joseph Gebhart, H. Gebhart, $2 each; Messrs. Cahill, Walker, Beaver, $1 each; Mrs. Crawford 50 cts.; which makes Jacob Lentz a L. M. - - - - 35 50
" 1st Baptist Church, Messrs. Parker, Crawford, Stillwell, Payne, $3 each; Messrs Gebhart, Tower, $2 each: Darrow, Childs, Leland, Thurston, Coffman, $1 ea.; others $2 30. - - - 23 30
Oxford. United Presb. Church, - - 5 00
Clifton. 1st Presb. Ch., Mr. Stevenson, - 50
Cedarville. United Presb. Church, Mr. Kyle, $2, Mr. Conover $1, - 3 00
Gambier. Harcourt Parish, Protest. Epis. Ch., to make Rev. S. Clements a L. M., - - - - 32 83
Columbus. Trinity Prot. Epis. Church, bal. to make H. P. Smythe a L. M.. - - - - 27 00
" 1st Baptist Church, - - 6 58
" 2d Presb. Ch., Benj. Talbot, - 5 00
Massie's Creek. United Presb. Ch., Messrs. Turner, Laughead, Anderson, M'Clelland, $5 ea.; J. Collins $3; Collins. Bradsute, $2 each; Bradsute, and Ferguson, $1 50 ea; Collins, Gregg, Collins, Turner, Bradsute, Andrews, Laughead, Bull, Laughead, Kyle. Laughead, Bradsute, Gregg, Ferguson, Galloway, Bull, Mrs. Collins, Browne, and Miss Townsley, $1 ea.: six others 50c. ea.; one 75 c.; two 25c. ea. which makes Thos. Brown L. M., and J. Collins part L. M., - 53 80
Cincinnati. Mrs T. Webb, a lot of books for Mission School.
" Coll. for Mission School, by Mrs. Godden, viz.: Mrs. Judge Storer $3, Miss Drinker $3, Miss Latham $1, Miss Haskell 25c.; Miss Ashford 25c., - - - 7 50
" Mr. Dalton 7½ yds. calico, Mrs Stetinius 10 yds. muslin, Miss Pearce 10 yds calico, garments from the Vine St. Cong. Sewing Society.

MICHIGAN.

Cold Water. Self-Denial Society, for Italy, 50 00
Richland. Deacon Samuel Brown, - 20 00
Niles. Presbyterian Church, - - 21 42
" Methodist Episcopal Church, - 19 00

THE

CHRISTIAN WORLD.

Vol. XIII. APRIL, 1862. No. 4.

HOPE FOR OUR COUNTRY.

We can but hope that great good will result from the war which is going on in our country, although so deplorable as being waged by those who have so many reasons for living on terms of amity, and even brotherly love, instead of rushing into the deadly arena to destroy each other. We have most striking proofs that our Heavenly Father, though often and justly displeased with us, for our many and grievous sins as a nation, and is now chastising and humbling us, is not abandoning us. On all hands, there are cheering indications of his favor. To speak only of those things which are, without dispute, appropriate to a religious journal, we may refer to the greatly increased tone of piety which is everywhere growing more manifest in our churches, and among serious people, whether members of churches or not. This gigantic struggle is teaching our people that our help must be found in God, the God of our fathers. We are made to feel that we have trusted too much in man, and especially, too much in our "noble institutions," as we have been in the habit of calling them. We are now taught that we must look higher, and believe that nothing but the spirit and gospel of God, can give the needed patriotism and courage, and save the nation.

It is cheering, too, to see how rapidly revivals of religion—and as far as we can see, of the pure, old-fashioned character—are increasing in our country. The blessed intelligence comes to us from all quarters. What a precious omen! One of our District Secretaries in the West, speaks of his being under the necessity of aiding pastors who are witnessing the outpourings of the Spirit on their churches. Happy diversion, this, from official routine of duties, important as those duties are! We even hear of revivals in some of the regiments of the army! And it is delightful to see that the number of able and faithful chaplains is *increasing, and that the means* of promoting the religious instruction

of the soldiers, through the pages of the Sacred Volume, and other good books and tracts, are wonderfully increased, through the efforts of our Bible Societies, and Publication Societies and Boards. All this is most hopeful. And then, too, our daily prayer-meetings are greatly invigorated and enlivened. Even in many of the regiments, prayer-meetings are frequent, and in not a few, they are daily; attended in many cases by officers, as well as private soldiers. Blessed be God, we have officers in our armies and in our ships of war, that are not ashamed of Christ and His cause. Our Commander-in-chief, and a goodly number of brigadiers and colonels, and many captains and lieutenants, are men of religious convictions. So, too, are our Flag Officers, Foot, Dupont, McKean, and not a few of inferior rank. We do not believe that there has been a war in modern times, in which so many religious men have taken earnest and active part, as that which is now going on in our country, and this in behalf of the constitution, the government, the laws, and rights of humanity, all of which great interests are at stake. Surely, these are things for which we cannot be too grateful to the Author of all our blessings.

And, finally, we must consider it one of the most happy incidents of this great conflict for the present and future well-being of the nation, that we have for its happy termination, the prayers of so many of God's people, in all parts of the world—in Europe, in Australia, in the Missionary Stations in Africa, in India, in China, and in the Islands of the Seas. The great principles of the Evangelical Alliance are binding all Christians together, and making them feel that when *One member of Christ's Body* (the Church), *suffers, the whole Body suffers with it.*

In view of all these things, and many others, we must hope that the Saviour has some great and good purpose to accomplish by this dreadful war; and that, however it may end, His glory and kingdom, yea, and the best interests of this nation and of humanity entire, will be promoted by it.

THE ROMAN CATHOLIC NATIONALITIES.

In the March number of the The Christian World, we made an attempt to classify the Roman Catholic nations. In the first category, we placed those in which there is a Protestant element of greater or less dimensions—such as Ireland, France, Belgium, Italy, the Papal States of Germany, and the Germanic part of the Austrian Empire, Hungary, Poland, and Canada-East. In all these countries, the Roman *Catholics* are in an overwhelming majority, and yet, there is a *Protestant element* in all of them, and in some a very considerable one.

In the second category, we placed those papal countries in which there is no native Protestant element, worthy of mention, such as Spain and Portugal, in Europe, the Spanish and French West Indies, Mexico, the States of Central America, Brazil, New Granada, Venezuela, Peru, Chili, and all the other States of South America, save the Dutch and English Guianas.

These two classes of Papal countries embrace the great bulk of the adherents of the Church of Rome. But there is a necessity for another category, which embraces the Roman Catholics that are to be found in Protestant countries. Great Britain, Holland, the Protestant States of Germany, the Scandinavian countries, the United States, the British Provinces in North America, (with the exception of Canada-East), and the British and Dutch Guianas in South America. For it is remarkable that whilst there are entire nations of Roman Catholics in which there is scarcely one native Protestant, there is not one Protestant country or State in which there are not Roman Catholics living, at this moment, and with few exceptions, they have all the civil and religious rights of other citizens.

These distinctions are of some importance, as we intimated in our article in the March number, when we come to consider the question, What is to be done for the salvation of Romanists? It is on this point we propose to say a few things at the present time.

And first, as to the Roman Catholics living in Protestant countries. Here we have a great variety in their numbers, civil status, and feelings towards Protestants, etc., about which we must say a few words.

In the Scandinavian countries, which embrace Denmark, Norway, Sweden, and Finland, the number of Romanists is very small. In the time of the Reformation, Norway belonged to Denmark, and Finland belonged to Sweden. So complete was the change in those countries through the labors of native divines who had studied under Luther at Wittenberg, and the powerful influence of the Danish and Swedish Sovereigns, who espoused the Reformation from various motives, that Romanism disappeared from those four countries. For a long time Roman Catholics could not be citizens of any of them! And although the old laws have been much modified in Denmark and Norway, in both of which Romanists may now live and spread their religion, it is not possible for them to live in Sweden and Finland and successfully attempt to proselyte. So far as Sweden is concerned, it is probable the Diet, at its next meeting, will completely change these intolerant laws, which, we may remark, in passing, are not a whit harder on Romanists than on Baptists, Presbyterians, and every one else, that does not belong to the Established Church, which is Lutheran in doctrine, and *Episcopal in form.*

There are not ten thousand Romanists in the four Scandinavian countries, so far as we know, probably not the half of it, in an aggregate population of more than nine millions, and most of these are foreigners. We must believe that as more enlightened principles of legislation gain ground, and evangelical religion advances, in those countries, the "Truth as it is in Jesus," will reach the hearts of the followers of Rome in those distant hyperborean realms.

In some of the smaller Protestant States of Germany, the Roman Catholics have cause of complaint against the civil government, but not more than the Baptists, nor indeed as much; whilst in the larger Protestant kingdoms, (Prussia, Saxony, Wurtemburg, Hanover), they have been "favored," rather than otherwise. The only hope we can have of reaching the Romanists, in the Protestant countries of Germany, is through the efforts of evangelical Christians in those countries. True religion is unquestionably gaining ground in Germany; this is encouraging. Alas, it is still true, however, that the greater number of the Protestants of that country do so little honor by their doctrines and their lives to the Faith and Churches of their ancestors, that nothing whatever can be done by *them*, to convert the Romanists among them.

In Holland, the Roman Catholics have for the last several years been making progress, under the tolerant and liberal laws of the kingdom. Their Church is as much an Established Church, as the Reformed Dutch, the Lutherans, or the Remonstrants, and they profit by the salaries which their priests receive from the national treasury. Until the Protestant Churches of Holland become pervaded with a truly orthodox and evangelical spirit, Romanism must continue to gain ground in that land so illustrious in past ages, for its soundness in the faith, and the talent and learning of its great theologians. Blessed be God, true religion is reviving in Holland.

In Great Britain, Romanism is gaining ground, more in the number of its chapels, and priests, and seminaries, than in the number of its converts. Ireland furnishes to England, to the Principality, and to Scotland, no inconsiderable number of Romanists; the continent also furnishes some. But there is a growing solicitude among Evangelical Christians, in Great Britain, on the subject of the spread of Romanism in that part of the British realm, and much is doing to counteract it. The founding of the *Protestant Institution*, with Dr. Wiley at its head, at Edinburgh, is one of the good signs of the times. Still more, is the effort to carry the pure Gospel down among the masses in London, and other great cities, for this is, after all, the most *effectual way of* meeting Rome, in any country. But, until the Established *Church of* England is pervaded with the true Spirit of the Gos-

pel, Rome will continue to have in that land, a grand point of attack and support. A worldly and unspiritual Church, is ever the best ally Rome can desire in any country.

In the United States, and the British Provinces of North America, the Roman Catholic Church has long ceased to have any reasonable ground of complaint, for her followers enjoy all the rights and immunities, civil and religious, which any other citizens and subjects can claim. In these vast portions of the world, Protestant by a large majority of the inhabitants, save in Canada-East and Louisiana, the glorious Gospel of the Apostles and the Reformers on the one hand, and the Doctrines of Romanism on the other, have a fair field for discussion. In these circumstances, it cannot be doubtful on which side victory will rest, if the Protestants prosecute the warfare with no other weapons than those of truth and love.

Having spoken of the Romanists in Protestant countries, and of the grounds of hope for their conversion, sooner or later, namely, by the influence of the truth brought to bear upon them, by the Protestants who surround them, and this in proportion as evangelical Christianity revives and spreads in those countries, let us now speak of the prospects of the Gospel in papal lands. And first, of those Roman Catholic nations in which there is a Protestant element of greater or less strength.

And here, at the outset, we are struck with the fact, that of all Papal countries in which there is a Protestant element, there is but ONE (Ireland), in which the Roman Catholics have any good ground of complaint that they have been treated with injustice. Ireland, though a Roman Catholic country, has long been under the government of England. One object which Henry II. had in view in conquering Ireland, at the instigation, and with the approbation of the Pope, in the latter part of the twelfth century, was to reduce the Irish Christians to submission to the spiritual dominion of the Bishops of Rome. The attempt was successful, but not without long continued resistance, and the shedding of much blood. But England became Protestant in the sixteenth century, whilst Ireland remained Roman Catholic. And strange as it may seem, Protestant England for a long time employed as harsh measures to overthrow Romanism in Ireland, and hold in subjection the Irish, as Roman Catholic England employed four centuries before, to overthrow the purer Christianity, which had from the earliest centuries existed there, and bring them under the spiritual sway of the Popes. We can hardly wonder that the Irish Romanists have a repugnance to English Protestantism, and an almost invincible attachment to their own Church, which even patriotism had combined with *their religious feelings to make* so dear to them.

But now a better day has dawned on Ireland. The famine and pestilence of 1846–'51, caused great efforts to be made by the Protestants of the British Isles, and even of the United States, to relieve so much suffering. This sympathy exerted a fine influence. The Irish Roman Catholics began to entertain kinder feelings towards Protestants, and British Protestants began to feel a deeper interest in the Irish Romanists, and a greater concern for their salvation. And hence, it has happened, that during the last fifteen years, more has been done, and in a better way, for the conversion of the Irish Roman Catholics, than had been done in the three centuries that preceded. May the good work go forward still more rapidly, and ever in the truly Christian spirit!

But the Roman Catholics of France, Belgium, Italy, Austria, and the Papal States of Germany, Hungary, Poland, and Canada-East, cannot say that they have been oppressed and persecuted by Protestants. With the exception of the last named country, Protestant dominion has never existed in any of them. This fact is one of immense importance in the glorious work of spreading the truth in those countries, which has commenced in our times. Still more, it is with the Protestant element in all these countries, that the good work has almost invariably commenced. In France, the efforts to resuscitate spiritual life was for many years confined to the long down-trodden, and dispersed Protestants. Afterwards, it took a wider range. So in Austria and Hungary, the efforts of the Gustavus Adolphus Society, and other associations, were long confined to the Protestants in those countries; but now the door is open for reaching, in some manner, it is hoped, the papal populations. So, too, in Italy; for many years, all our efforts were of necessity confined to strengthening the hands of the Waldenses, and preparing them to be the advance of the "sacramental host of God's elect," when the day came—which, blessed be God, has come—for spreading the Gospel in that important country. We cannot be too thankful that there is a Protestant element in so many papal countries, to serve, in some sense, the same purpose which the wide diffusion of the Jews, with their synagogues, in the Roman Empire at the dawn of Christianity upon the world. There is no doubt, too, that this Protestant element, wherever it has been considerable, has had an influence to make Romanism a less injurious system of religion than it would otherwise have been.

But let us turn now to those papal nations in which there is no Protestant element. There we find that everything is to be done. As Rome has had no antagonist in those countries, she has exerted but *little of a truly* spiritual influence. The very foundations of sound morality, *to say nothing* of religion, seems to be overthrown; and nothing

but the forms of religious ceremonies, associated with a bigotry which is ever the concomitant of spiritual ignorance, seems to remain. How deplorable does the state of things in Spain and Portugal, and still more that of Mexico, Central America, Cuba, and the South American States, illustrate these positions! The people in those countries are, in some respects, in the state in which the whole papal world was when the glorious Reformation burst forth, after the way had been so wonderfully prepared for it in many minds in Germany, Switzerland, France, and some other countries, in the sixteenth century. Blessed be God, He that raised up Luther, and Zuingle, and Calvin, and Melancthon, and Knox, and a host of others, each as important in his sphere, as these great leaders were in theirs, can raise up more of the same spirit and might, to do the same work in papal nations in these days. In ages perhaps not very far distant, the reader of the history of the Church, will find the names of illustrious teachers of the Faith, who have adorned the annals of countries now covered with the thickest gloom of superstition and heresy.

THE CITY MISSION OF NEW BRUNSWICK, N. J.

HAVING occasion to pass a Sabbath in New Brunswick, N. J., not long since, we were so much interested in the Mission-work in that city, projected and carried into operation within the last year, that we requested the Rev. Dr. Crosby, the efficient Pastor of the First Presbyterian Church, who has done so much in its behalf, to put us in possession of the facts relating to it, being convinced that just such a movement is practicable in all our cities and large towns where there is the requisite energy in the pastors and Christian people, and that it is as desirable as practicable. It is vain to expect all people to come to the public services in our great churches, or to come to any churches at all, unless we make suitable efforts to draw them thither. There are in all our cities, towns, villages, and rural districts, individuals and families that, from various causes, among which, alas, the most common and most deplorable is *indifference* to the subject of religion, that seldom, if ever, are seen in the house of God. We may build churches in the immediate vicinity of such people, but they will not come to them. What then is to be done? Clearly but one thing can be done; the Gospel must be carried to them in a kind and winning way. Christian neighbors, ministers, and members of the Churches, may and should visit them and speak judiciously and kindly to them; the tract-distributor and Sunday-school teacher may visit them on their blessed errands. All this is well, and ought to be done, and must be done. But *there is nothing like the little* neighborhood meetings, in the evenings,

in private houses, in school houses, for reading and expounding the Word of God, for praise and prayer, conducted with life and spirit, and with an abiding sense of the need of the Divine blessing, to interest those who have been indifferent. Good singing, the singing of appropriate songs of Zion, does much to make such meetings attractive. Every thing that is heavy and dull and tedious in manner should be avoided. Meetings, too, in the open air, when the weather will permit, are well calculated to arrest the attention of the careless. Meetings in public halls, where people are in the habit of assembling without much attention to dress or ceremony, are also productive of great good, when properly conducted. But let us see how they have managed things at New Brunswick.

The city of New Brunswick (N. J.) has a population of 11,000, of which 8,500 are Protestants, and 2,500 Roman Catholics. The principal Protestant Churches are the Dutch Reformed, Presbyterian, Methodist, Episcopal, and Baptist, several of which have two congregations, and one or two have three. The ministers of all are evangelical and faithful men. This city is the seat of Rutgers' College, a college of more than one hundred students, that appertains to the Dutch Reformed Church, and also a Theological Seminary, with some fifty or sixty students, that belongs to the same body.

The City Mission was commenced some ten months ago. It is under the management of a Board, that consists of the pastors and two members of each of the several evangelical Churches. The Board were so fortunate at the outset as to secure the services of the Rev. John Lyle, as their missionary—an excellent servant of the Lord who had labored as one of Dr. Chalmers' missionaries in the city of Edinburgh, and who has prosecuted the work in his new field with zeal and success. His salary is $600 per annum, and the other expenses will probably be $100 more, making the entire cost reach the figure of $700, which is raised by individual subscriptions and collections in the churches.

Let it be understood that all the evangelical Churches have not only their public services in the "Sanctuary" on the Sabbath, but also their "lectures" and "prayer-meetings," etc., during the week, and their Sunday Schools in their lecture-rooms or church edifices; and that the work of the City Mission is among the "outlying" population, that seldom or never frequent the services, whether on the Sabbath or during the week, of these evangelical Churches.

At the very commencement the Board very properly adopted the *territorial* or *district* arrangement for their work, and not the *congregational*, as being simple and satisfactory. Dividing the city into *seven districts*, according to certain convenient landmarks (streets, river, *etc.) the missionary* soon gave great system to his labors.

In the *first* place, he has arranged *seven* weekly Prayer-meetings, one in each district,) all of them itinerating on a fixed plan, conducted by a superintendent and others whom he invites to aid him, attended by from twenty-five to sixty persons, and limited ordinarily to an hour. There is no difficulty in finding worthy families in every district that are cheerfully open their houses to these prayer-meetings, in their turn, and exert themselves much to gather in their neighbors. These weekly prayer-meetings are held at night.

In the *second* place, there are *four* Sabbath Schools, having on their rolls from 360 to 380 children, and an average attendance of some 280. The teachers are pious ladies of the Churches, students of the Seminary and College, and other young men.

In the *third* place, there are each Sabbath evening four *preaching* services, conducted by the missionary, and by ministers, students, or gifted church-members. These services for preaching, or reading and expounding the Scriptures are held in the most spiritually destitute portions of the city and its vicinity.

In the *fourth* place, the missionary usually visits 400 families every month, including the *sick* who desire to see him.

In the *fifth* place, at least four visitors in each district, females, teachers in the Mission Sabbath Schools, co-operate with the missionary in looking after the young and the indigent. Their presence in the district from time to time exerts a good influence. Through their efforts and those of the missionary, cases of suffering and want are brought before the proper associations of the city, and the needed relief secured.

In the *sixth* place, about 500 religious tracts are judiciously distributed every month, and many good books are sold by the missionary. There are also Evening Schools in operation, in which the pupils are taught the elements of a good education.

In the later spring, summer, and early autumn, when the weather permits, there is "open-air preaching" at convenient places, conducted by the missionary and other ministers of the Gospel. These meetings have been well attended and greatly useful, it is believed.

The influence of the City Mission is happy in many ways. Many children, who formerly strolled about the streets on the Lord's day, are now attending the Sabbath School, and their parents the churches or the services in the evening, at the Mission Stations. There is a ceaseless upward movement from the Mission Station to the Church, and if there be not a similar movement from the Mission-Sabbath School to the Church-Sabbath School it may be accounted for by the excellent teaching of the students in the former, and perhaps also in part by the *fact that the poorly-dressed* children feel more at home in the plain

Mission-Sabbath School than they would be in the Church-Sabbath School, which is usually attended by the children of the classes that are in more easy circumstances.

But one of the most important influences of the City Mission in New Brunswick, remains to be stated. It is this: the missionary has visited every family in the place, following the order of streets and wards, and ascertained the position of each in regard to religious convictions, preferences, habits, etc. This work has demanded great prudence, courtesy, kindness, and patience; but he has seldom met with serious difficulty. This visitation has made him acquainted with many interestly details, some of them very painfully interesting. Of course, he has learned things which ought not to be published, but which may be exceedingly useful to the pastors and officers of the churches, and serve to guide them in their official labors. Let us show the completeness of his exploration or moral "excavation," by giving an extract from a report with which he has been kind enough to furnish us. It will give a good idea of the thorough manner in which this portion of his work has been done, and of the importance of the information obtained to pastors and Sabbath School teachers.

"In one short street there are 64 families, of which 17 are Roman Catholic. In the 47 Protestant families there are 180 souls; 92 children, of whom 35 attend Sabbath Schools; 20 families attend the house of God regularly, and in these are 32 church members; 10 families observe family-worship; and 27 seldom or never enter any church.

"The religious denomination of each family being recorded by the missionary, the responsibility of the respective churches is fixed down, and the return of the cases being statedly made to the respective pastors, a reliable basis of operations is thus presented to them, for exercising the gifts and graces of their church-members in their labors of love for souls, and zeal for the glory of Emmanuel."

We might state many other facts respecting the City Mission of New Brunswick if we did not fear to make this statement too long. This good work commenced less than a year ago, and already its blessed influences are manifold and apparent. Why may not similar efforts be made in all our large towns? Have we not *heathen* at our door, who are perishing through our culpable indifference and inattention to their condition? And shall we not have to answer for this? We send the Gospel to the heathen abroad; this is well, it is our duty. But ought we not to see to it, that those who are our neighbors, whom we meet every day in the streets, be made acquainted with the Gospel? We may depend on it, the earnest and faithful prosecution of this *home missionary work* would greatly augment the life and happiness of our *churches.*

NEWS FROM SWEDEN.

Our readers will be pleased to see the subjoined letter from our Swedish Missionary, the Rev. Carl O. Rosenius. The Rev. George Scott, whose visit to this country, in the summer of 1841, in a note which accompanies Mr. R.'s letter, says: "My desire on receiving Rosenius' communication was to write you a full letter, but you will excuse my not doing so when I tell you that I have been a prisoner in my bedroom for nearly three weeks, with a low influenza fever, and two of the members of my family have been and are still quite ill. Yet *all is well!* I have often thought that your peace-loving heart must have bled over the strife and bloodshed going on in your beloved country, and especially lest the work of God should be arrested thereby. May our gracious Lord soon bring about a reconciliation. I receive the 'Christian World,' and feel greatly interested in it. Things are going on encouragingly in Sweden."

Stockholm, Dec. 31, 1861.

Rev. Dr. Baird.—As I have seen by the "Magazine" of your Board, that, notwithstanding the troubles of the war within your own country, your Christian activity has not been interrupted, and your love in the Lord is still attentively directed to the work of God in foreign countries, in such a way that you appreciate even the poor intelligence I have been able to communicate to you from Sweden, I hasten to give you some further news of the work of the Lord here. But I wish to tell you at once that I have no uncommon things to relate. The conversion of a soul from darkness to light is certainly always a great and most wonderful work of the Lord, and I am happy to witness such wonders of the grace of God everywhere; but, to the praise and glory of the Lord, we can say that such things are not uncommon among us, as they occur almost every day in our country.

The most glorious and rejoicing fact I can state to you is, that the awakenings, the hunger and thirst after the living Word of God, appear not only to continue, but also, in some parts of the land to increase. Besides the reports of the colporteurs and my own correspondence, which give me evidences of this fact, I have had, since I last wrote to you, an occasion of seeing it myself, during two excursions which I have made this autumn. On the latter journey especially, which was more particularly a missionary one, I was almost day and night besieged and quite exhausted by the concourse of inquiring souls. Twice, and sometimes even three times a day, I preached the Word in churches, school-houses, and other localities. One day when I had to go forty English miles on the railway, I was obliged to preach twice, as I first stopped at one station situated midway and preached to a large congregation there assembled, and then, four hours later, continued my way, and on arriving in the afternoon at a little town, Fahlun, there again found a crowd of people desirous to listen to the Word of the Lord. I had never before visited this town, but as my periodicals have for many a year been much spread in this district, this may perhaps explain the eagerness with which my arrival was looked for. From many neighboring parishes crowds of people had come to hear the Word and speak to me, some with the ordinary inquiries of the newly awakened concern for the salvation of the *soul, and others* to get light in that occasional darkness, which comes *over those who have for a time* wandered from grace. The want of faithful and en-

lightened ministers is here very much felt. I have spoken of this more particularly as the desire of the people to hear and to learn was here uncommonly great. I would nevertheless give you a very false idea of the work of the Lord among us, if I spoke in this way only of one point of the country; but in places where those who hunger and thirst after the truth, have richer occasions of getting their spiritual wants satisfied in hearing those who preach the gospel, their desire of hearing must of course be less visible and prominent than in those darker spots where a proclaimer of the truth is a more rare thing.

When in 1860, (April 13th.) I gave you an account of the number of laymen employed by the Lord for his work in Sweden, I quite forgot to speak of the many female instruments engaged in his service, who are instructed and prepared for their holy calling, some at the Deaconesses' Institution, and others at a Christian seminary for female teachers in schools, both established in Stockholm. From the Deaconesses' Institution many faithful maid-servants of the Lord have been sent to different parts of the country; and with a living experience of the work of Grace upon their own hearts, they have had to sow, in schools, the seeds of eternal life in the hearts of the children, or to take care of poor and lost ones gathered up in little homes for such poor things, or even to take care of the sick and bear the bread of life to them and to the dying, both in hospitals and in the cabins of the poor. The number of the deaconesses now amounts to sixty-three, working some within the Institution and others without it, at thirty-three different points.

Who can count or know the fruit of the work of these faithful young women? How many children receive, through them, the incorruptible seed of the Word in their hearts! Perhaps I may relate to you one instance of the blessed work they are permitted to do. A poor little girl, that has been taken care of at the Institution for some time, has recently become a wonder of Grace. When she was first taken up, she showed a very wild and hard temper. She was always dissatisfied, contradicted every one, and quarelled with her little companions. The deaconesses, who took care of her, in vain tried to work a change in the child, and finally resolved to send her away. This they told the little girl. But now the moment was come when the Lord was about to win a new victory, and the heart of the child must melt. The little creature, with tears, exclaimed, "Do not send me away; do try to keep me one day at least, but one day." And from that day she became quite changed; she listened to the Word, began to read it herself, and to pray. One day when she was at work together with two of the "sisters," she heard them rejoice at this promise of the Lord: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." These words sank down into a well prepared soil. The child nevertheless did not then say a word, but finished her task, and no one had the least idea of what the Holy Ghost had worked in her heart till some hours later the "sisters" heard her at once, with the most deepfelt joy and exultation exclaim: "The Lord has pardoned me all my sins; the Lord has taken away all my sins: this is really true—the Lord himself has said it." Her whole appearance was changed; the sad and sullen expression of the face had given place to the most beaming joy. Afterwards she often said: "That day and that sentence of the Scriptures I never can forget." But the Lord who had found that little lamb, watched over and protected it to the last. The cross and naughty child had become a meek and lovely one, living of the grace and growing in the grace of God more and more. Some months later she grew sick, and the Lord very soon came to fetch her from this world of sorrow and temptations to his everlasting joy and grace.

From the before-mentioned Christian seminary, under the direction of a baroness *Posse, about fifty young* women have been sent out as teachers in schools for the people. *These fifty, joined to the* sixty-three "sisters" from the Deaconesses' Institution, form a

company of more than one hundred. The number of these females, now at work on different points, together with that of the many colporteurs which of late has been rather increased, may give you an adequate idea of the activity displayed by the laymen in our land.

Brother Ahnfelt is almost continually traveling in Sweden and Norway. When he visited Stockholm some weeks ago, he told us many rejoicing experiences, which it would now take too much time to relate.

In a word, the Lord liveth among us and is working wonderful and gracious things. If we could look over this work with spiritual eyes, our hearts would be filled with joy. Nevertheless we must still say: *The harvest truly is plenteous, but*, comparatively, *the laborers are few!* We have reason both to praise the Lord, and to pray for His blessings more and more.

Remember me to all our friends in the Board!

Yours in the love of Christ, C. O. Rosenius.

FRANCE.

THE Rev. Dr. McClintock, the excellent minister of our American Chapel at Paris, sends us the following very interesting letter.

PARIS, Jan. 31, 1862.

DEAR BROTHER BAIRD:—The Blue Book just issued by the French government at the opening of the Chambers, throws a clear light upon the relations now existing between the Emperor and the Pope. On the one hand, the French government has sought, for months past, to bring the Pope to recognize accomplished facts—to see Italy as it is, and to act accordingly. On the other hand, the Pope shows that the Romish power has learned nothing and forgotten nothing. To every representation from Turin and Paris, the Pope has but one answer—*Non possumus*. Nothing could be more kind, and at the same time more adroit, than the terms in which M. Thouvenel, in his letter of Jan. 11th, 1862, proposes to the Pope to submit to the inexorable logic of facts.

"The Emperor's Government has not to repeat the expression of its regrets at the events which have been accomplished in Italy during the year 1860, and which must inspire the Holy Father with a lively and legitimate grief. The natural progress of human affairs, nevertheless, lead them sooner or later to pass from the order of sentiments into that of reason, and it is under this latter aspect, that political men are in the end compelled to regard them. The question which therefore now presents itself, Monsieur le Marquis, is that of ascertaining whether the Pontifical Government intends always to observe in the settlement of its relations with the new régime established in the Italian Peninsula, the inflexibility which is the first of its duties, as well as the most incontestable of its rights, in affairs of religion; or whether, whatever may be its opinion as to the transformation effected in Italy, it has decided on excepting the necessities resulting from that considerable fact."

The following passage is very gentle in terms, and yet, is suggestive of the possibility of great crimes and great perils, on the part of the Holy See.

"The court of Rome certainly does not expect from foreign assistance the means of reconquering the provinces which it has lost. I go farther, and refuse to believe that it ever consented to provoke, in an interest of which the success would be at least doubtful, one of the most dreadful conflagrations that history has yet recorded. Do not the lessons of experience, joined to the considerations the most proper to move the Holy See, command it from this time to resign itself, without renouncing its rights, to arrangements *which would bring back calm* to the bosom of the Catholic world, would renew the

traditions of the Papacy which has so long covered Italy with its ægis, and would re-attach to it the new destinies of a nation cruelly tried, and restored to itself after so many centuries?"

The French Ambassador at Rome, the Marquis de Lavallette, (who, by the way, has a Protestant wife), read this document at once to Antonelli. In giving an account of the interview to his government, the ambassador reminds M. Thouvenel that to all his previous appeals on the subject, the Cardinal had always declared against any compromise implying the actual abandonment of any portion of the lost territories. He was not therefore much surprised to get for this last application, the following straightforward reply from the lips of the Cardinal.

"All compromise is impossible between the Holy See and those who have despoiled it. It no more depends on the Sovereign Pontiff than it is in the power of the Sacred College to cede the smallest portion of Church territory."

In vain did the Marquis seek to lead the Cardinal to the practical ground of facts; in vain did he even assure his Eminence that the present situation of the Papacy is "as disastrous for its own interests, as it is menacing to the peace of the Christian world." The Cardinal would see none of the facts; could appreciate none of the perils. The Sovereign Pontiff, he said, was on excellent terms with Italy; he was only out of sorts with the Turin cabinet—but the Turin cabinet is not Italy. This simple way of looking at things is really charming. As to the future, it is just as certain for the Papacy as the past. "The Sovereign Pontiff before his investure, like the Cardinals at the time of their nomination, bind themselves by oath to cede no part of the territory belonging to the Church. The Holy Father will, therefore, make no concession of this nature; a conclave would not have the right to make it; a new Pontiff could not, nor would any of his successors, from age to age, be more free." In a word, the Pope will not hear the Emperor, who keeps guard over the Vatican, and the presence of whose troops alone maintains the temporal dominion of his Holiness, even in Rome itself, any more than he will hear Victor Emanuel. The Marquis closes his account in a tone of profound despondency. He puts the question, "Are we to nourish the hope of seeing the Holy Father, taking into account accomplished facts, ready to lend himself to the study of a combination which would ensure to the Sovereign Pontiff permanent conditions of that dignity, security, and independence which is necessary to the exercise of his power?" and "with the deepest regret, is obliged to answer in the negative."

Thus, then, the question stands. The Emperor has not only urged upon the Pope the duty of giving peace to Italy and to Europe, but has again been snubbed for his pains, and has let all France and Europe know the facts as they are. The question will form one of the prominent topics of discussion at the present session of the French Chambers, and it is not likely that the Emperor, having gone so far, and having *let the world know* that he has gone so far, will long continue to spend the money of France, and to risk his own popularity, by keeping a costly army in Rome.

You are aware that the Rationalistic party in the French Reformed Church has organized what it calls a "Protestant Liberal Union," professedly for the "defence of religious liberty in the National Church of France. On the 16th of December last, it issued a circular declaring that religious liberty is unknown in that Church in Paris; in fact, that the law of that Church is simply religious intolerance, The circular then goes on to urge combination and concert among the "liberal" members of the Church, to bring about a better state of things. Six new members of the Presbyterial council were to be elected on the 1st of January; and the circular hoped every liberal voter would be on hand at the polling places, a list of which were subjoined, to deposit his vote on the *side of "freedom"* against "intolerance;" that is to say, on the side of free-thinking, *against orthodox* Christianity. A vigorous and thorough system of electioneering was *l, and so much* earnestness and activity thrown into the canvass, that the true *the Church* were almost frightened.

The day of decision arrived, and the fears of the one party, and the hopes of the other, were at once dissipated by the returns of the election. The number of votes cast was 1530; and out of this number the three *liberal* candidates, Messrs. Say, Bordier and Pages, received severally, 496, 470, and 451 votes! The weakness of the Rationalistic party among the people, could not have received a more signal demonstration. The *Lien*, the organ of that party, has repeatedly affirmed that the great majority of the people are with it; but the affirmation is now set aside by the more authenticative testimony of the people themselves, firm in the most authentic and decisive way. The occasion was "improved," as preachers sometimes say at home, by one of the shining lights of the Neological party, the Rev. A. Coquerel junior, in a sermon at the Oratoire, on Sunday, Jan. 19th. The text was aptly chosen from Luke xii. 32—"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom:" and the title of the discourse is "Christian Minorities." The orator began—strange opening for a sermon in a Christian pulpit, on the Lord's day—by alluding to the vote just held, and by excepting its results. "I admit that the liberal faith, which, up to this time, I have supposed to be the faith of the majority of my flock, is now shown to be the faith only of the minority." He admits, too, that this must be the case for three years—that is, up to the next election; and sets himself to teach his people the "duty of Christians in a minority." Christ was in a minority; the Apostles were in a minority; the Reformers were in a minority; the Fathers of the French Church were in a minority; and the *liberal party* of the present day, are the successors of all these glorious minorities! God always gives his tasks to be executed by minorities: in all ages, the minority have been the authors of progress, the supporters of freedom, the benefactors of the human race!

The real and practical conclusion from M. Coquerel's propositions would seem to be, that the liberal party have done very wrong in trying to become a majority; and that they must relax all efforts of that sort hereafter.

The Protestant Churches of Paris are everywhere showing an activity which is in marvellous contrast with the Paris of thirty years ago, and with Paris as you knew it in your former residence here. Churches which then were almost empty, are now full: pastoral visiting has taken the place, to a large extent, of pastoral neglect: prayer meetings, Sunday Schools, home missionary activity, and the various forms of Christian effort which have so distinguished the Protestant Churches of England and the United States, have been fairly naturalized here, in quarters which formerly kept wholly aloof from them. The work is small, to be sure, compared with what it is in the favored countries I have named; but yet, for *this* country, it is a great revival.

The last *Archives du Christianisme*, contains a striking comparison between the religious statistics of Paris in 1807, and those of 1861. In the year 1807, there were, in the Reformed Church of Paris, *three* ministers and *two* places of worship, in each of which there was *one* sermon preached every Sunday. That is to say, the Protestant worship of the entire body of the French Reformed Church of Paris, in 1807, consisted in hearing two sermons a Sunday.

As for the Lutheran Church, the *Annuaire* for 1807, tells us (p, 340), that "by imperial decree of August 15th, 1806, an oratory for Lutheran worship had been established at Paris, under the supervision of the General Consistory of Strasburg; but the pastor had not yet been appointed." In 1819, an associate pastor was granted to the Reformed Church of Paris. The Lutheran Church, at the same time, had two pastors, one place of worship, and a Consistory of her own.

Thus: 6 pastors,
8 places of worship,
3 sermons every Sabbath day.

and nothing else. Such was, in 1819, the religious state of Protestantism in Paris, as regards material facilities. To-day it possesses

48 ministers of various denominations,
31 places of worship,
83 sermons per week,

(49 in French, 12 in German, 22 in English), of which 59 take place on Sunday, and 24 in week-days, in the evening. Aside from these, there are meetings for prayers, for studying the word of God, and for mutual edification, amounting to about 50 meetings every week.

The first Sunday-School was opened at Paris, Sept. 22d, 1822, with some 15 to 20 scholars; there are at present, 25 or 30 of these schools, and their scholars, last April, filled the immense space reserved for the public at the Cirque Napoleon, and numbered 2,500 to 3,000.

This for Paris. Let us glance for a moment at the state of France as a whole.

The *Annuaire Rabaut*, of 1807, has two tables containing the names of the pastors then employed in the two Churches. There were then

551 ministers in the Reformed Church,
480 " " Lutheran Church,

1031 ministers for both denominations.

But before establishing a comparison, we must deduct from this number the ministers laboring in the departments of la Dyle, l'Escaut, le Léman, Meuse-Inferieure, Ourthe, Mont-Tonnerre, Po, Rhein-et-Moselle, Roer, and Sarre, which no longer belong to France. The number of these ministers amounted, in 1807, to

324 of the Reformed Church,
256 of the Lutheran Church,

Total, 580,

which, subtracted from the 1,031 ministers in activity throughout the French empire of 1807, leaves for the France of the present day

227 Reformed ministers,
224 Lutheran ministers,

Total, 451 for the two denominations.

Let us now look at the present number of Protestant ministers in France, as given in the *Annuaire Protestant*, for 1861.

REFORMED CHURCH.

Titular pastors	547	653
Associate pastors, suffragants, auxiliaries, &c.,	106	

LUTHERAN CHURCH.

Titular pastors, ...	261	290
Associate pastors, ...	29	
Algeria, ...		13
Independent ministers, , ...		102
Total, ...		1,058 ministers,

against 451 in 1807.

Let us finally observe, that the first religious Protestant newspaper in France, the *Archives du Christianisme*, was started only in 1818, and that there are at present in France, *twenty-one* such papers, leaving out seven or eight religious papers in French, *which* are published in Switzerland, Belgium, &c., have also subscribers in France.

The treaty recently concluded between Spain and Morocco, contains an article for the *free exercise of Roman* Catholic worship throughout the Moorish territories. And this

grant is secured by the very power which condemned two persons to several years imprisonment for circulating the word of God! The *Journal des Debats* gives the following excellent comments upon the flagrant inconsistency of Spain, at once proclaiming herself a persecuting and a Christian power :—

"Spain engages to evacuate Tetuan as soon as the Sultan of Morocco shall have paid to the Spanish Commissioners the sum of three millions of duoros on account of the war indemnity imposed on that power. The rest of the sums due by Morocco will be levied by the Spanish Commissioners on the revenue of the custom-houses of Morocco, of which one-half is assigned over until entire payment to Queen Isabella, To the establishment of Catholic missionaries, which already exists at Tangiers, will be added another at Tetuan, and it is stipulated that the missionaries may attend freely, throughout the whole extent of Morocco, to the exercise of their sacred ministry. That entire liberty accorded to infidels for the propagation of their doctrines, is doubtless the condition which will appear the hardest to the Mussulmans of Morocco, and it would be difficult for them to think that Christianity, which establishes churches in their territory, would not submit to mosques in its own. That simple comparison of what they accord and what is refused to them, is sufficient to give offence to the too simple and logical spirit of the barbarians. But what will not be their surprise, and in what an abyss of reflections will they not be thrown when they are told that her Catholic Majesty has just sent to the galleys, two of her most devoted subjects, for having hawked at Granada and Barcelona, the same Gospel the introduction of which she has obtained, by force of her guns, into the States of Morocco? What! they would say, are we obliged to concede to Christians what a part of them refuse to all others?"

THE FOREIGN FIELD.

OUR readers will find in the following paragraphs enough to interest and encourage. We give in them merely the substance of the reports which we have received from our Missionaries, and from the Societies with which we co-operate.

BRAZIL.

Dr. Compton writes from Rio de Janeiro, under date of Dec. 26th, 1861, to say, that the "National Exposition," the first attempt of the sort, was then open, and was deemed a great "success." The Brazilians could think and speak of nothing else, with one exception, namely, the *taking of the veil* by a young girl, the daughter of a family of note in Rio. This event had for a few days occasioned a good deal of talk. Dr. C. was much surprised to read in two of the leading journals of the city —one of them, indeed, the organ of the government—*some very severe remarks on the subject. In one, the act of the* young lady is attributed to that ignorance and superstition which in India leads the Hindoo widow to immolate herself on the funeral pile of her deceased husband. The other contrasts such a relic of the darkness of the middle ages with the advance of these times, as seen in the wonderful *Industrial Exposition*, so successfully going forward in the city. Certainly light is penetrating into Brazil.

CHILI.

The Rev. Mr. Gilbert wrote from Santiago, the capital of Chili, on the 31st of December. His letter came to hand just as our last number of THE CHRISTIAN WORLD was going to press.

We give a few sentences, which were intended for the *children* who read our magazine, or take an interest in our Society:

"*Dear Children:* On Christmas eve you would have been interested, if you had been here, in taking a walk on the Cañada at 9 o'clock. This public walk extends two miles, running through the heart of the city. Rows of tall poplars make it a beautiful place, and afford a grateful shade. On each side of the walk are carriage roads, and in the centre runs a horse railway. During the summer months, in the evening, until a late hour of the night, this place is thronged with persons of all ages, promenading and conversing with each other. Both men and women are dressed with taste, richly and fashionably. The ladies wear nothing on the head except the beautiful black hair which nature has provided. The bonnet is beginning to be seen. The invariable dress of the ladies when attending mass is black, with a black shawl [the mantilla] gracefully thrown over their head.

"On Christmas eve the Cañada was more gay and crowded than usual. Many temporary tents were thrown up all along, for the sale of fruits, cakes, sweet-meats of all sorts, etc. Many remained until midnight, eating and drinking.

"Perhaps you would like to know what sorts of fruits we have in these parts. Just now strawberries are plenty. They are larger than the North American garden variety, but not equal in flavor. Pears are ripe also. I shall gather those on my tree tomorrow. The common pear of the country is rather small, and resembles *the Bartlett pear. It* is sweet, but of *medium quality.* Cherries, peaches, plums, oranges, lemons, and figs are also in the market."

The remainder of Mr. Gilbert's letter relates to the opening of the Sunday School, and the commencement of a preaching service in his own "hired house."

NEW GRANADA.

In February, the Rev. Mr. Monsalvatgé wrote that he was delighted to hear that a fresh supply of religious tracts and books were on the way, stating that when he received them the sphere of his activity in Carthagena and its environs would be greatly enlarged. In regard to his present labors he says: "In my former letters I have informed you that the government, which is very well inclined towards me, is not able to let me have the use of the Convent of *la Merced* because it is needed as barracks for the soldiers. But I hold two meetings in private houses, which are however by far too small; for it is not only those who love the Gospel who desire to attend, but all Carthagena wishes to hear me.

"I go every day to a Government school to prepare the pupils for a course of lessons on the Bible, which I propose to give them, with the consent of their parents.

"On the 9th of January I baptized our dear little Josephine at the American Consulate. Mr. Mathieu was godfather. He was kind enough to invite not only his colleagues, the honorable Consuls, but also the authorities of the city, and they all honored us with their presence, as did many of the most distinguished people of the community. I delivered a discourse concerning the ceremony, which I deemed adapted to convince them that we all need to be

washed and purified by the Holy Spirit."

It was Mr. Monsalvatgé's purpose to spend the month of March at Panama, agreeably to a promise which he made to the people of that city when he left them last summer, to make Carthagena the home of his family, and the centre of his labors.

IRELAND.

We have received a kind letter from the Rev. Dr. Edgar, Belfast, Ireland, in relation to the work in that island, in which he expresses great willingness to act as a director or superintendent for us, in any missionary work which the Committee may feel disposed to undertake among the Romanists of that country.

SWEDEN.

Our readers will find in the present number of THE CHRISTIAN WORLD a long and interesting letter from the Rev. C. O. Rosenius, of Stockholm. We learn from other sources, particularly from "*The News of the Churches*," and "*Evangelical Christendom*," that the state of religion in that interesting country is very encouraging. What a change has come over the spiritual prospects of the "land of Gustavus Vasa and Gustavus Adolphus," since the year 1836, when we first visited it!

ITALY.

The Rev. E. Edwin Hale, the Society's missionary and agent at Florence, in the month of February, wrote that he has been under the necessity of hiring rooms both at Portoferraio (in the Island of Elba) and at Verres in Piedmont, and furnishing them with plain and cheap chairs, table, etc. Our readers will be interested in the statements which he makes in reference to missionaries that are laboring under *his direction. But why should* he not have *ten*, or rather *twenty* such laborers at work without delay?

The Bible-reader at Verres has encountered some opposition in his field of labor of last month. Some "lewd fellows of the baser sort" have twice attacked him in returning from his evening meetings, and the last time inflicted some serious wounds and bruises by stoning him. He says, after describing the attack made upon him, that he loves "to think that the wounds on his limbs are in a better state than the wounds on the consciences of his enemies," and hopes "that the good Samaritan with oil and wine, will visit them with spiritual healing." He appears to be quite active; and this little opposition, is evidence that he is doing a good work. He desires a donation of tracts and Testaments for gratuitous distribution among those who can read but are yet too poor to buy books.

The work at Portoferraio is very prosperous; all letters from the Evangelist and the Colporteur are full of encouragement. Though the number of persons attending the preaching service diminished a little of late, yet there are local causes which account for the falling off. The general interest of the work is extending, and as soon as my means will justify the expense, I shall send another Bible-reader, or Evangelist to the Island.

The sale of Books and Bibles there has been far better than in other places of late the Colporteur at Portoferraio being a well known and popular man, has ready access to the people. He is, in his way, preaching and exhorting daily in the public square, in the shops and coffee-houses, and always finds hearers and makes conversions, at least from popery.

There are now two persons employed by me, visiting from house to house in the city of Florence—selling every day some religious tracts and Testaments, and giving others to those whom they have reason to believe will read them. We have now five laborers in the field, and only the want of means prevents me from finding employment for many more. I send you a translation of a letter recently received from the Evangelist at Portoferraio.

[*Translation.*]

PORTOFERRAIO, Jan. 18, 1862.

MOST DEAR FRIEND AND BROTHER IN CHRIST :—Do not be surprised to see that the number of my hearers is somewhat diminished. The pleasures of the Carnival are in part the cause of it. Besides, the Count Guicceordini of this place, general director of the salt works here, has threatened to dismiss his workmen if they continue to attend the meetings. Also, the Archi-priest has in his hands the "pious legacies," (the dowry-fund for poor young girls) which he threatens to withhold from those who are seen talking only once with an "Evangelical." He has also influenced some gentlemen so that they no longer give work to "Evangelicals," but to Catholics only. All these things taking place in a short time, have produced apparent damage to the holy cause; I say apparent, and nothing more; because the mass of the population knows already the falsehood of its own creed. Many have no difficulty in proclaiming in the squares, the coffee-houses, and other places, the truths of the Gospel; but for certain considerations they abstain from coming to our worship; though they say that they study the Bible by themselves at home. As soon as Rome shall be conquered, and all power to injure taken from the priests and "codinis," [those who favor the return of the old state of things in Italy,] these will openly declare themselves "Evangelicals." One may say with truth that nearly two-thirds of the population of Portoferraio are of such sentiments.

The country also is becoming enlightened; and from Capolivere, Longone and Rio, I have received information from brethren, with whom I correspond, that the holy Gospel is continually gaining greater influence. An Evangelical brother, Quottrini, some time since assured me, that if a church should be opened at Rio Marina, he and some others would contribute small sums—small because their means are small, but yet they would contribute.

Some from Rio Marina will come here *for Easter, in order to* celebrate the Lord's *Supper. I think that* with them we shall number twenty. And perhaps others may also come from Longone.

I have heard of the arrest of the Colporteur (in Florence) and of the confiscation of the "Amico di Casa;" [the sale of it has lately been forbidden in the streets of Florence] and of the process against Gavazzi. For me they have confiscated the "Buon Capo d'anno;" [a little tract which he published on the 1st of January,] but I had others printed during the night, and sent them all over the Island; they have been gladly received, and more are demanded. As long as the Roman question is undecided, these abuses of power will exist. Let us pray God that the downfall of Rome may soon come. In divers ways all our affairs suffer greatly from it.

I have nothing more to tell you—but to salute you from the heart, and to wish you and all your family every blessing from God.

Your most affectionate brother,

MELCHIORE PECCENINI.

EVANGELICAL CHURCH OF LYONS.

We have received the following welcome note from the Rev. Mr. Cordes, of Lyons, whose name is familiar to our readers.

You will receive, I trust, along with these few lines, our half-yearly circular containing ample information on the state and progress of the Gospel Mission in and near this great city.

I have nothing of importance to add to its contents respecting our country, but cannot help saying a few words concerning yours. We have been holding daily prayer meetings during the week, for which the Evangelical Alliance had invited to such meetings Christians of every denomination in all parts of the world, and we have enjoyed sweet communion and fellowship with our brethren in every place. But being deeply impressed with the great importance of prayer for a special blessing on America at that most critical season of a division on which the spiritual and temporal interest of thousands, not to say millions, impended, we felt called to *peculiar* supplication at that moment, and most urgently did we beseige the throne of heavenly Grace for us

dom to be poured from on high on him, or on those whose counsels were to pronounce on one of the most delicate and weighty questions ever submitted to man's decision. When lo! a few days sufficed to bring us a happy response of peace!

And if we have welcomed this joyful news with great happiness in our hearts, we have not failed to give vent to our feelings by open and loud thanksgiving in private and in our assemblies, to which have been added most fervent prayers for peace being restored to your vast and mighty land in its own bosom! None more heartily longs and prays for the immense blessing than, my dear brother,

Your affectionate and humble fellow servant of Christ,

C. A. CORDES.

THE SOCIETIES OF PARIS.

From the two important Societies of Paris with which our CHRISTIAN UNION co-operates—the *Evangelical Society of France*, and the *Central Society of Evangelization*—we have, within the last few weeks, received very interesting intelligence. Our readers will find a most important letter from the Corresponding Secretary of the former, Rev. Mr. Bersier, given in full, in the next number of THE CHRISTIAN WORLD; of the latter we must speak also in our next. To both, the Executive Committee have very recently made such appropriations as the means of the Society permitted.

OUR CHAPEL AT PARIS.

The Rev. Dr. McClintock writes encouragingly respecting his audiences in the Chapel, which far exceed in size anything which he had dared to hope for at the commencement of the season. He sees, as he has reason to believe, that the Word is not heard in vain. There are those who are inquiring after the way of salvation. We are gratified to learn that several Southern friends attend the Chapel.

THE HOME FIELD.

THE reports of the Missionaries in the Home Field last month were filled with interesting facts. We will cite a few.

I visited for more than five months a very good family to which I trust my visits were of much service, especially in reading to them the Bible, and instructing them in the way of salvation from the New Testament. A week ago, when returning from Church, I received a message in haste from that family, and went without delay to them. I was quite surprised to find that the mother was lying in a very low state. It was with much difficulty that I could at first converse with her. As soon as she knew that I was in the room, she requested me to pray with her. In a very low tone she told me that *she was going home!* I prayed, and at her request read to her the 51st Psalm. With the strong emotion of a penitent sinner, she repeated, after me, the entire Psalm. *After this she seemed much relieved* in her mind, made a full confession of her faith in Christ, and proclaimed it to all present. Her remarks were highly interesting. Among other things, she forbade her friends to spend money uselessly for her when she was gone. She forbade them to send for the priest to say masses for her, because she felt that Christ was her only Saviour, and that by His merits she was saved. She maintained that whosoever believeth in Him hath everlasting life. Many such like expressions of encouragement she uttered. Her language was so full of the teaching of the Spirit of the Lord that she astonished all that were present. Of a truth she went home in peace, rejoicing in Christ her Saviour. I have had the charge of the three boys. Thanks be to God, they have found a place among the relatives of their de-

ceased parents, where they are doing what they can for their maintenance. All three attend our morning and evening school, which has increased to eighty scholars.—*Extract from the Report of our Italian Missionary.*

I have thought as my "parish" is so large I would try to visit some neighborhoods often, that I may follow up any good impressions that may have been made. This I have done to some extent, but scarcely a day passes without my finding new cases that require attention. I have visited, during the month, as your missionary, eighty-nine families, and have given tracts in all the families, where there were any to read them. Only one woman refused to receive a tract, and she refused because she could not read and she said her husband who could read, would destroy it, because it was not of his religion. She always treats me kindly. One day she said to me, "We are both striving for the same place," meaning Heaven. I have distributed a great many German tracts—they are always gratefully received.

I find so much intemperance among the women, that at times I almost despair of doing them any good. I hope some of the daughters may be saved.

Our schools are doing well. I am obliged to attend to the schools, and spend more time in providing for them, than I should if I could have enough teachers; but we have so many sick and wounded soldiers here that the ladies that have a heart to work are busy with work for the hospitals. I am thankful that any are able to give time to our work. We have some excellent Christian women in our schools; perhaps the time will soon come when many more may be found to help with us, in this important work.

We have now enrolled in our three schools, two hundred and thirty-eight girls.

The school on Fifth street has received some attention from "Father Driscoll" and "the Sisters." I am told they kept away some of our girls on the last day we met. I have visited in that neighborhood this *week. I do not think* they will do us any *nent injury.—Extracts from the Feb. Report of one of our Society's Bible Women in the West.*

Our schools are all doing well—perhaps a small decrease in attendance from last year, but none in interest or usefulness. I have made, during the month, over three hundred visits, sixty-three of which were in ——— and there also I have directed the children to the different Church Sunday Schools. In the spring we shall start some for ourselves. I have distributed about six hundred pages of tracts, and given two Bibles and one Testament to destitute families. May the seed sown be blessed by God to the salvation of souls.—*Extract from the Report of a Missionary in a Southern city.*

Our German Missionary in N. J. writes as follows:

In giving you an account of my Missionary labors for the present month, I am happy to say that the Lord has continued to reveal His mighty arm among us. We are in the midst of a glorious revival. Last Saturday fourteen Germans more were admitted by the Session into the Church, and eight more will follow next Saturday, all of whom will participate on the following Sabbath of the Lord's Supper. What a happy commemoration of the death of our blessed Redeemer! Formerly Romanists, or scoffers or infidels—now new-born souls washed in the blood of the Lamb!

As the Missionary work in W. is finished, I removed to-day to R. in order to give the more time to this new and important field of labor. At the request of the pastor, however, and with your permission, I will yet continue for a time to visit and preach in W.

With regard to R., permit me to lay before you the following facts: The town is divided into Upper and Lower R. It contains two Presbyterian Churches, nearly a mile and a half apart. At the interview which the Rev. Dr. C. had with Rev. Mr. L. the Pastor of the 2d P. C., which is in Lower R., it was settled that I should concentrate my labors so as to bring all the Germans into his Church. But many of the Germans live in the upper part of the

city, and it makes for them a very great distance to walk. This, however, is but a minor difficulty. The chief one was, to make the children walk so far. To concentrate my labors, and at the same time to remove the objection which many parents raised, regarding the distance, I procured from some friends the use of a former Academy, which is at present unoccupied, and located in the centre of the town. It is now refitted, at the expense of a few Germans who attend my preaching, but who barely could afford it, and it will be ready for use (D. V.) next Sabbath.

By earnest personal application from house to house, with persevering, sacrificing labor, enduring insults and ridicule from the thoughtless, unconcerned parents, I succeeded in collecting a Sabbath School, which numbered last Sabbath already forty-three children; but strange to say, it required almost more labor yet to find a member of the L. Church who cared enough to superintend it!

I almost felt sick at heart about the coldness and apathy of the place. And now, while I have the children collected and many more in prospect—an acquisition valuable and interesting to any Church of Christ—the Church will not even supply books for them. Mr. L. told me that he could not even collect five dollars for the purpose! What shall I do? No books, no fire, except what these poor Germans themselves furnished, who, I am but too happy to state, begin to be very much interested, and attend zealously the preaching of the Word and the prayer-meetings. But thanks be to the Lord, the Father of all mercies, that He is a Prayer hearing and a Prayer answering God, and that in spite of these many hindrances, we hear already a sound of going in the tops of the mulberry trees! And I hope and pray, that the Lord will hasten the time when many of these neglected ones will come forward, and cry out like the people at Pentecost, "*Men and brethren, what must we do to be saved?*" and the little cloud now hovering over us, will become large, and the Lord will open the windows of heaven and pour us out a blessing, such as this place never before beheld. Will you not send me some books for the S. S., and tracts for the children and families?

MISSIONARY INTELLIGENCE.

THE Missionary Intelligence which we give this month is more than usually various. Many items which we have set forth in our notices of the Foreign Field of our Society, especially those relating to Italy and South America, well deserve a place in the Missionary Intelligence for the Monthly Concert of Prayer and Missions.

NORTH AMERICA.

The *Church Missionary Record* for January and February gives quite extended notices of the Missions which the English Church Missionary Society has planted in the region around Hudson's Bay. The most important of these Stations are York and Churchhill, on the Western side of the Bay, and Albany, Moose, and Rupert's House, which are on the Southern end *of the Bay. The Rev J. P.* Gardiner is stationed at York, but makes one annual visit up to Churchhill, which like Albany, is on the Bay shore, but almost up to the 59th° of north latitude. The Rev. T. Vincent labors at Albany, and the Rev. J. Horden at Moose. All these brethren visit the forts and Stations of the Hudson's Bay Company in their parts of the country, even to the distance of 200 and 300 miles, not only for the sake of preaching Christ to the officers, soldiers, and

"servants" of the Company at those Stations, but to meet the petty tribes of Indians, or some of them, who annually come for the sake of trade to these various posts. For instance: the Rev. Mr. Horden, of Moose, occasionally goes round the southern end of the Bay to Rupert's House, spends a fortnight there; and goes up along the eastern side of the Bay to Whale River, a distance of more than 300 miles. Again, Mr. Vincent, of Albany, goes into the interior, to St. Martin's Falls, an outpost distant about 300 miles from his home, to meet the Indians who annually visit that place in the latter part of June or the first of July. Quite remote from these brethren is the Rev. James Settee, at Fort Pelly.

Few Missionaries in the world have a more dreary field than that occupied by these excellent brethren. They well deserve our prayers. It is probable that some who will read these paragraphs will learn for the first time, that there are on our continent of North America such devoted men, laboring in a region where the winters are long and cold, and the summers brief, and there is scarcely anything like cultivation of the soil, which indeed is covered almost everywhere with primitive forests. It will be a long time before that region becomes much inhabited by men of the European race. Yet that day will come, and British North America will in distant ages become another Russia—a part of the Old World which it so much resembles in geographical position and features.

The Missionary brethren to whom we have referred, doubtless meet with some good men in the service of the Hudson Bay Company. Some of the chaplains of that Company are good *men; but few of them* seem to have *much of a missionary* spirit. Our restricted limits will not allow us to say more of the labors of these good men than that the Gospel seems to have made saving impressions on the minds of a considerable number of the Indians, some of whom are sufficiently acquainted with English to be able to read the Bible in that language. A goodly number of such seem to find much enjoyment in reading the Sacred Volume and the Prayer Book, in the long months which they must pass without hearing the voice of the Missionary. Their expressions are often very touching. "Oh, this is what I like to hear," said one. "I read a good deal, but I cannot understand what I read; I want some one by me to explain it." "Oh, I wish we could see and hear you often," said another. "Your words do us good while we listen to them. But a year is a long time not to hear these things." How sad, and yet how true. Reader! How would you like to be in the place of those poor heathen? O let us talk no more about "hard times," since we have the Gospel and the means of grace so abundantly. These Missionaries have often to speak to these Indian tribes through an incompetent interpreter. This is a great trial. On their visit to Whale River and Stations on the eastern side of the Bay generally, they come often in contact with the Esquimaux from Labrador, for which race they feel much interest; but it was long before they found an interpreter.

The Missions of which we have spoken are in the eastern side of North America. It is interesting to know that Missionaries of the Established Church of England, of the Wesleyans, and other Christian bodies in England, are planting the institutions of the Gospel on the Western side, in the new province of Columbia. The new city

of Victoria, on Vancouver's Island, is a radiating point. In connection with this, we record with sincere thankfulness to the Saviour, the fact that the Gospel is gaining ground in both the Upper Provinces, (Canada-East and Canada-West), and the Lower, (New Brunswick, Nova Scotia, Cape Breton, Prince Edward, and Newfoundland).

TURKEY.

The Missions of the American Board in the Turkish Empire are generally in a prosperous state. Interesting cases of inquiry after the truth and of conversion from error and a life of sin, often occur. A wonderful spirit of benevolence has been manifested at Aintab, called forth by the wants of the American Board in this time of war. The native pastor, Krikore, and his family, have undertaken to support a teacher for three months, at the out-Station of Birjik; three native brethren have assumed half the expenses of a helper in Giaour Dagh for a year; the members of the theological class and the pupils in Baron Alexander's school have determined to pay the wages of a native preacher. Other and similar efforts are reported. All this is a step in the direction of leading the native Churches to the important point of self-sustentation.

At Kharpoot, in Eastern Turkey, the examination of the pupils of the Theological School at the end of the last session of eight months, was entirely satisfactory. The number of these students at the close of the term was twenty-one, three of whom supported themselves. The vacation, for the four winter months, is favorable for the missionary efforts of the young men, as with us. Who can estimate the importance of a Theological School in *Eastern Turkey, in which* twenty-one pious young men are preparing for the Sacred Ministry? And who will not pray, that the Spirit of the Lord may abundantly visit this "School of the Prophets?"

We are happy to say that the excellent Missionaries of the Methodist Episcopal Church in Bulgaria are much encouraged in their work, which is, however, far from meeting with no opposition.

We are happy also to say that Christian friends in England are raising an "American Crisis Fund" for the aid of the Missions of the American Board in Turkey. This is a *special* effort, and it is not intended that it shall interfere with the regular assistance which is rendered to the same object through the "Turkish Aid Society."

PERSIA.

The Mission among the Nestorians is in an unusually encouraging state. A Missionary spirit wonderfully pervades the churches in the plain country, and much is doing by the native Christians to send native Missionaries and teachers up to the tribes in the mountains. The recent death of Mr. Breath is a great loss to the Missionary staff in this field.

CHINA.

Mr. Blodget (of the American Board) is much encouraged in his work at Tient-sin. The old man Lioh, keeper of the Chapel, and the blind Chang are both very zealous and useful. The former keeps the Chapel open every day, and invites the passers by to enter and read the Scriptures. Many do so. The good work goes on prosperously at most of the Mission-Stations. Dr. Lockart, the excellent medical Missionary of the London Missionary Society is at Pekin, and hopes to establish a hospital there. Mr. Dodd of the Gen-

eral Assembly's Mission, has been ordained by the Presbytery at Ningpo. At Ningpo there has been much apprehension of an attack from the insurgents. At Poko-lo, a city of 15,000 inhabitants in the Canton Province, Chea, a native Missionary in the service of the London Missionary Society, has been cruelly tortured and murdered by the native authorities and people, and his flock of more than 100 converts scattered!

INDIA.

The Missionary reports from India seem constantly to grow in interest. Whilst in some places there is a remarkable spirit of benevolence and liberality manifested in the native churches, there are, on the other hand, some extraordinary cases of a fresh spontaneous movement towards Christianity amongst the heathen natives. This has been seen remarkably illustrated in one of the North-west Provinces. At Azwanpur no less than fifteen men, heads of families, seventeen women, and nineteen children, being fifty-one souls, have openly professed their determination to embrace Christianity. An evangelist had been sent to them by the Missionary at Mirat, twenty miles distant, who found among them "a dear little flock of Christ's 'other sheep' (John x: 16), ready to enter his fold." At a communion in one of the Mission-Chapels in Madras, two families, the heads of which had been Roman Catholics, presented themselves, parents and children, to be re-baptized, and received as members of the Church. The entire group of seventeen persons, old and young, received the solemn rite.

It is affecting to read in the reports of the Missionaries, the great solicitude *which the native Christians belonging to Missions under the care of* American Missionaries feel in regard to the unhappy war that is going on in our midst! On the other hand, some of the heathen utter their sneers, and ask whether the Missionaries will not now be recalled!

MADAGASCAR.

Great interest is felt in relation to the course which the new king, Radama II., will pursue. Several French Roman Catholic priests and nuns lost no time in reaching Madagascar after the death of the queen was known at the Island of Bourbon. The "Sisters" stopped at Tamatave, the chief port, to open a school for Malagassee girls, whilst the priests pushed on to Antananarivo, the capital, where they arrived before the Rev. Mr. LeBrun of the Mauritius, a Missionary of the London Missionary Society, who had been invited by the King to come to him. How the priests were received by his Majesty we know not; but Mr. LeBrun, when he came, was received with the greatest kindness, and had permission to have a *Chapel in the palace* for its inmates, as well as one outside for the public! All this looks well. The Rev. Mr. Ellis, so well known in Madagascar for his Missionary labors there thirty years ago, and his visit to that island a few years since, is on his way thither, at the request of several distinguished men around the king, and by the appointment of the London Missionary Society. When he reaches the island we shall soon have authentic information of the state of things. There is no time to be lost. Rome is determined to have Madagascar, as well as China. It behooves Protestants to be up and doing.

SOUTH AFRICA.

We have been exceedingly interested in reading the reports of the Missiona-

ries of the Wesleyan and London Missionary Societies of the work of God in Southern Africa—in the colony of the Cape of Good Hope, Caffraria, and other districts adjoining. There is not only a *general* progress, but in some places a special and marked work of Grace. In many places the native converts show a degree of liberality in furnishing the means to build places of worship, and support the ministry, which is surprising.

WESTERN AFRICA.

So, too, the notices of the work of the Lord in the Yoruba Country and at Abbeokuta, contained in *The Church Missionary Record* for February, are most rejoicing; but we have not room for them. Nor can we speak of the American Missions at Corisco, at the Gaboon, and in Liberia, which we regret.

THE NEWS OF THE CHURCHES.

THE news from the Churches this month possesses the usual variety, although there is not much that is extraordinary.

OUR OWN COUNTRY.

THE *Day of Prayer for Colleges*, (the last Thursday in February,) was quite extensively observed, and we must hope for gracious and abundant answers to the prayers of God's people, offered up on that occasion. This subject lies increasingly near the hearts of the Christians of this land. That the thousands of young men, many of them possessing fine talents, and a large number of them belonging to the most influential families in the country, should be brought to the knowledge of the Saviour, whilst in our academies and colleges, is certainly a blessing for the Church and the country most earnestly to be desired and devoutly to be prayed for. We are happy to say, that there are in more than one of our colleges very striking indications that the Lord is drawing near to bless and save. In very many churches, too, in different parts of the country, there is unmistakable evidence of the work of the Spirit. May these blessed visitations from on high become *universal in our land! What a wonderful support they* will be to the children of God amid the exciting and distressing occurrences of civil war!

ENGLAND.

The "*Report of the Proceedings of the Geneva Conference of the Evangelical Alliance*," Edited by the Rev. Gavin Carlyle, M.A., has been published at Edinburgh and London, and we may hope soon to see it on this side of the Atlantic. It makes a fine large octavo five shilling volume, and is by far the most interesting of the series of the Reports of these Conferences up to the present time.

Our excellent Bishop McIlvaine (of Ohio) has been well received every where in England, and is evidently employing his time in a most useful manner. Recently, he preached one of the series of sermons in St. Paul's, and was heard with the deepest attention.

Every day almost some thing comes to light which shows how much the mind of the late Prince Albert had of late years been interested in evangelical religion. There is much reason to believe that his greatly lamented death

has been sanctified to the Queen, and to some of the other members of the Royal Family; let us hope that it will be to all.

It is stated in the London *Watchman* that the large sum of £400,000 (nearly $2,000,000) has been raised within the last seven years by the "Chapel Committee" to pay off debts on Wesleyan Chapels in England, including, (we suppose,) Scotland and Ireland. Last year the amount expended on the reduction of debt was £44,849, and for new buildings £97,334; making a total of £142,183, or more than $700,000.

The Congregational Year Book gives the following approximate results for 1861: Churches in England, 1600, Wales 630, Scotland 101, Ireland 30, Colonies 208, Islands of the British Seas 14—Total 2589.

The Congregational Churches in the United States in 1860 were 2370, ministers 2410, students 230.

It would seem that the Congregationalists of England have decided to observe the celebration of the Bi-centenary Anniversary of England's St. Bartholomew's Day, (the 24th of August, 1862,) apart from the other churches of the Nonconformist Body. They have resolved to raise a *Memorial Fund* in reference to the occasion, and in fact have already secured £40,000, or nearly $200,000—a noble beginning truly.

SCOTLAND.

A new religious journal, *The Week*, has made its appearance, and the old *Scottish Guardian* has ceased. The Religious Tract and Book Society of Scotland employed last year 124 colporteurs, whose labors extend to every *county in that kingdom*. The sale of *Bibles and Testaments* alone amounted to 20,000 copies. About 70,000 religious periodicals were disposed of; 2,000 copies each of the *Anxious Inquirer*, *Pilgrim's Progress*, and other religious works were sold, and 750,000 tracts were circulated.

The United Presbyterian Church raised last year (1861) for Home and Foreign Missions, £27,851; besides £3,000 for the mission of that Church in London.

IRELAND.

The excellent Dr. Fitzgerald, Bishop of Cork (of the Established Church) has been transferred to the See of Killaloe, and the Rev. John Gregg of Dublin (titular Archdeacon of Kildare), has been appointed to succeed him in the See of Cork. These appointments give great satisfaction to the friends of evangelical religion in the Emerald Isle. Two religious journals have been commenced by the Independents and Presbyterians of Ireland, the *Evangelical Witness* and *Plain Words*. Father Daly of Galway, whose labors, religious and secular, were about equally multifarious, has got into a sad quarrel with his bishop, and at the age of 74 has posted off to Rome to invoke the interposition of the Pope. It will be an unprofitable journey for him. Seldom, indeed, does Rome decide against one of her bishops.

FRANCE.

In the recent Presbyterial Election in Paris, Messrs. F. Delessert, Thierry Sen, De Triqueti, Mettetal, R. De Pourtalis, and Beigbeder, were re-elected for three years, by a majority of more than 1,000 votes. M. Rouland, Minister of Worship, has his hands full. No sooner does he settle matters with Rome in one direction than some difficulty springs up in another. Of late he has been teaching the Hierarchy of Rome that

the law of the empire extends to *Convents*, and that no minors must be received there without the consent of parents or guardians. No more child-stealing! He has been interfering most seriously with the schools of the *Brethren of the Christian Doctrine* (often called the *Frères Ignorantins*, because they must not learn Latin or Science, but confine themselves in their schools to the merest elements of education), an order that is half-monk and half-layman, and reduce them more to the position of the teachers of the public common schools. In other words, they must depend for their support on the fees from these pupils, and not from the *grants of money* from the municipal governments. This will break up many of their schools which were *gratuitous*, so far as the pupils and their parents were concerned.

GERMANY.

There have been shameful instances again of persecution of Baptists in the kingdoms of Hanover and Saxony, and the Duchies of Brunswick and Mechlinburg-Strelitz! When will this abominable conduct cease on the part of these governments which arrogate to themselves the name of *Protestant?*

It is painful to see the increase of High Churchism among some of the Lutherans in Germany. Nevertheless, truth is advancing among the Protestants of that country; of this there can be no doubt. But what a separation it is making! On one hand, stand the real friends of evangelical religion; on the other, infidels, neologists, high-churchmen, and Romanists.

RUSSIA.

The year 1860 will be a great epoch in the history of Russia, for the emancipation of the serfs, and the commencement of measures to furnish the Scriptures in the modern language of the empire. During that year the Agency of the British and Foreign Bible Society at St. Petersburg issued 17,200 copies of the whole or parts of the Sacred Volume—in German, Lettish, Finnish, French, English, Polish, etc.

One of the most encouraging things in Russia is the increase of Temperance Societies; another is the extraordinary increase of *Sunday Schools.*

SPAIN.

It is sad to be compelled to announce that Matamoros and Ahama have been sentenced to seven years penal servitude in the galleys, and Trigo to four. As they had been previously tried and acquitted of alleged political offences, it remains that their present sentence is solely for reading the Word of God! There is, however, some hope that the government may be induced, after all, to interfere and either pardon, or greatly reduce the term of suffering. Of this hope we can hardly say that we partake. *How long, O Lord, how long!*

MISCELLANEOUS.

Rev. Rufus Taylor.—We are happy to announce that the Executive Committee have appointed the Rev. Rufus Taylor, of Hightstown, N. J., to be District Secretary of the Society for New Jersey, Eastern Pennsylvania, and Delaware. Mr. Taylor is a member of the *Presbytery of New Brunswick*, and was pastor for several years of the

Presbyterian Church of Hightstown, of which he was the founder, and which post he gave up to take the office to which the Committee have appointed him. Mr. Taylor is a man of experience, and has always been acceptable as a preacher and an agent wherever he has gone. Highstown will continue to be for the present the home of his family, and the centre of his movements, to which place letters addressed to him may be sent. We take great pleasure in commending him, in the most cordial manner, to all the friends of the Society within his field, and elsewhere, whom he may call upon.

REV. DR. GODDARD'S SERMON BEFORE THE SOCETY.—We stated in the March number of THE CHRISTIAN WORLD, that the Rev. Dr. Goddard, of Cincinnati, Ohio, has consented to preach the next Annual Sermon in behalf of the Society. We are happy to say that the Sermon is to be preached (God willing) on the *first Sabbath night in May*, (which will be the 4th of that month) in St. George's Church, as the following note will show.

ST. GEORGE'S RECTORY, March 7th, 1862.

REV. AND DEAR SIR:—St. George's Church is quite at the service of your Society, on the evening of the first Sunday in May. There will be no objection to a collection for your funds.

Your friend and brother,

STEPHEN H. TYNG.

REV. DR. BAIRD.

OUR MISTAKE.—Some of our friends are quite concerned about a serious mistake which they suppose we made in the March number, in speaking of the 24th of August, 1662, (the Bi-centennial anniversary of which the Nonconformists in England propose to celebrate with a good deal of eclat,) as St. Bartholomew's Day, alleging that St. Bartholomew's Day was the 24th of August, 1572.—But these friends forget that Ecclesiastical History tells us of two St. Bartholomew's Days. The first was that of August 24th, 1572, when so many Protestants were slaughtered in France in the reign of the wretched Charles IX.—This is the St. Bartholomew's Day of France. But, just ninety years later, namely, on the 24th of August, 1662, two thousand of the best ministers of the Established Church of England were ejected from that Church, because they could not subscribe the Act of Conformity, which had just been passed by Parliament and signed by the infamous Charles II. This is the St. Bartholomew's Day of England, which the Independents, the Baptists, and other Nonconformists propose to celebrate this year.

MONUMENT TO CALVIN AND THR REFORMATION.—We have re-*ry interesting* letter from the excellent D: Merle d'Au-

bigné of Geneva, Switzerland, in reference to the proposed erection of a Monument to John Calvin in that city, recommended by the late Evangelical Alliance Conference, which was composed of Protestant Christians of all denominations and of all countries. We shall give the letter in our next number. Suitable monuments ought to be erected to such men as Luther, Zuingle, Calvin, Wesley, and Whitfield. It is proposed to have the Monument to Calvin completed by the 27th of May, 1864, and dedicated on that day, for it will be the tri-centenary anniversary of his death, or rather of that day when (to use the simple and beautiful language of the Geneva Consistory), "John Calvin went to God."

AN INTERESTING LETTER FROM FRANCE.—We have received a very interesting letter from the Evangelical Society of France; but it came too late for the present number. It shall appear in our next.

BOOK NOTICES.

WE have room only for a few Book Notices this month.

PUBLICATIONS OF THE ASSEMBLY'S BOARD. We are struck with the variety and excellence of the publications of the O. S. General Assembly's Board of Publication, the series of which almost reaches to 650, including several that are periodicals. Their *Sabbath School Visitor* is exceedingly well gotten up. At the same time, we take the liberty to say, that there is the same improvement in the character, excellence, and style of getting up, visible in the publications of all the other Denominational Boards of Publication. This is a most gratifying sign of these times. The undenominational Tract and Book Societies are doing a great work to supply good works for the masses that are not members of any Evangelical Church, as well as for many that are.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE. This invaluable periodical improves, if we may be allowed to say so, from month to month. Mr. Bidwell certainly succeeds admirably as an editor of such a work. The numbers for January, February, and March of this year are admirable, and quite equal to any that have preceded them.

NEW AMERICAN ENCYCLOPEDIA. This excellent, and to the general reader almost indispensable, work has reached the XIV vol. —which we are happy to say fully sustains the reputation of the series. We hope that the Messrs. Appleton will meet with a proper remuneration for giving to this nation a work that is so truly worthy of it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF FEBRUARY, TO THE 1ST OF MARCH, 1862.

NEW HAMPSHIRE.		VERMONT.	
Temple. *Warren Keyes, $3, N. Wheeler, $3*.....	$6 00	Thetford. Cong. Ch. and Soc'y.....	24 00
		Burlington. L. Clark by J. S. Galagher,	10 00

MASSACHUSETTS.

Lowell. George Ripley,..... 5 00
Pittsfield. 1st Cong. Church,..... 22 00
" Walter Tracy,..... 11 00
Long Meadow. Gent's Benev. Society,.. 28 30
Southwick. Cong. Church,..... 3 22
Springfield. 1st Church and Cong.,..... 43 88
" Olivet Ch. and Cong'n..... 15 00
" North " " 34 00
" South " " 48 94
Amherst. 2d Church and Cong'n,..... 25 26
Chicopee. 3d " " in full of L. M. for Wm. S. Olds, 21 51
E. Hampton. Hon. S. Williston..... 25 00
North Hadley. Con. Church and Soc'y,.. 28 00
Taunton. N. Rand..... 1 00
Haverhill. Rev. Homer Barrows..... 5 00
Webster. Cong. Church and Soc'y for L. M. of Rev. S. E. Kendall..... 15 35
North Weymouth. Church and Soc'y of Rev. J. Emery..... 14 07
Braintree. Cong. Church and Society... 18 00
Andover. (S. Parish) a friend..... 5 00
Winchester. Cong. Church and Society, 24 71
Wenham. " " " 9 75
Medway Village. " " " 12 15
Hopkinton. " " " 17 00
Clinton. Evan " " " 22 90
Groton. Union Orthodox Ch. and Soc'y, 25 21
Wilmington. James Skelton..... 40 00
Worcester. Central Church and Soc'y.. 45 50
North Abington. Cong. Ch. and " 11 58
Middleboro'. " " " 6 55
" Transferred from the Chicago Chapel fund to the Italian field..... 23 00
Boston. Rev. Jos. Emerson for Italy,..... 300 00

RHODE ISLAND.

Barrington. Cong. Church and Society... 32 00

CONNECTICUT.

New London. D. W. N. Cutler,..... 30 00
Greenwich. Rev. Mark Mead..... 5 00
Ridgefield. 1st Cong. Church,..... 15 00
New Haven. Geo. A. Pelton..... 1 00
Avon. Cong. Church and Society..... 15 30
Unionville. Mr. Pratner..... 2 00
North Branford. Jas. F. Linsley..... 10 00
E. Hampton. Rev. H. A. Russell, $3, C Bevin $2, P. Bevin $1, Two Young Ladies $1,... 7 00

NEW YORK.

N. Y. City. E. C. G..... 20 00
Astoria. Reformed D. Church add for a L. D..... 35 00
Albany. 2d Presb. Church, Rev. Dr. Sprague's..... 146 87
N. Y. City. 7th Presb. Church, Rev. T. Ralston Smith..... 37 00
Ogdensburgh. Mrs E. Sykes, part of L. M $10, A. Sykes $1, "One who would give Christ all," 95c.,..... 11 95
N. Y. City. 13th St. Presb. Church, Rev. Dr. Burchard's..... 31 13
Flatbush. R. D. Church, per R. L. Schoonmaker..... 32 00
N. Y. City. John C. Baldwin to make himself a L. D..... 100 00
Bellport. Cong. Church..... 3 30
Astoria. E. J. Woolsey, Esq..... 100 00
Geneseo. Presb. Church..... 12 00
N. Y. City. Messrs. Randolph & Skidmore, one Ton Coal for the Italian Mission School.
" " Messrs. Belloni & Farrar, One Ton Coal for Italian Mis. Sch.
Homer. Cong. Church..... 20 36
" Elias Root, for L. M..... 10 00
" A Rice, in full of L. M., for R. W. Rice..... 10 00
Hoosick Falls. Presb. Ch. in part of L. M. for Rev. A. DeWitt,.. 25 50
" " R. V. Quackenbus, in part for L. M..... 10 00
Youngstown. Presb. Church,..... 8 00
Buffalo. Lafayette St. Presb. Church,... 30 00
North Granville. Presb. Church,..... 9 28
Middle Granville, " " 8 25
N. Y. City. Mrs. Jas. Swan..... 20 00
" " Jas. McKee, Jr., for the Waldenses..... 10 00
" " Market St. R. D. Ch. per O. W. Woodford, Tr,..... 69 34
Dexter. Presb. Church, per Rev. G. D. Horton..... 10 00

NEW JERSEY.

Paterson. A friend..... 1 00
" M. E. Church, Cross St.,..... 7 00
Newark. Central Presb. Church..... 50 00
Hightstown. A friend to make Charles A. Walters a L. M..... 30 52
Lambertville. Rev. D. Studdiford's Ch. in part for L. M. of Rev. Jos. Stedman..... 20 13
Belvidere. 2d Presb. Ch. to make Rev. H. S. Osborn a L. M..... 31 00
Stewartsville. 1st Eng. Evan. Luth Ch., in part of L. M., for Rev. J. H. Barclay..... 12 45
N. Brunswick. Mrs. M. K. How, for Italy..... 20 00
W. Hoboken. Presb. Church..... 4 45

PENNSYLVANIA.

Washington. Add to coll. by C. M. Reed, 2 15
Montrose. Presb. Church. bal. for L. M., of J. Lyons..... 8 00

OHIO.

Elyria. Dr. E. DeWitt..... 2 00
Ruggles. J. McCutchan, add for L. M. of Mrs. M. G. McCutchan..... 5 00
Granville. Presb. Church..... 42 53
" Prot. Epis. Ch., G. B. Johnson, to make Miss C. J. Johnson a L. M, $30. Others $6.92..... 36 92
" Bapt. Church..... 11 65
" Female College, in part..... 4 00
Lebanon. Mrs. A. M. Stokes..... 5 00
Xenia. Sab. School of 1st U. P. Church for Italy..... 10 00
Springfield. 1st Presb. Ch., Rev. Wm. McGooken..... 2 00
" Female Seminary, Bundle of Clothing for Cincinnati Industrial School—coll'n in full of its L. M..... 7 15
" Sab. School of 1st Cong. Ch. in full of its L. M..... 10 00
" Meth. Prot. Ch., Rev. Mr. Bassett $2. Rev. Dr. Brown $1. Others $2 28..... 5 28
" Eng. Luth. Ch. in part..... 2 50
" Mrs. Warder..... 3 00
Cincinnati. Mrs. Gove..... 1 00
Mt. Vernon. 1st Cong. Church $30, Sab. School $16.85, which makes Wm. Turner a L. M., and Sab. School part L. M..... 46 85
" 1st Presb. Church..... 5 25
" St. Paul's P. E. Ch., which makes Rev. J. H. C. Boult L. M..... 32 06
" Female Seminary in part,.. 10 75
Cincinnati. Money coll'd for the Mission School by Mrs Godden, viz, F. V. Chamberlain $1, Mrs. Florer 50c, Mr. Scarborough $2..... 3 50
Also donations of Tracts, Bibles and Clothing.....

CANADA.

Smith's Falls, C. W. Wesleyan Church, 30 00
Perth, C. W. Coll'd in the Free " 48 00
Brockwell, C. W. " " " " 22 50
Ottowa. Coll'd in the Bapt. and M. E. Churches..... 52 20

THE

CHRISTIAN WORLD.

VOL. XIII. MAY, 1862. No. 5.

THE THIRTEENTH ANNIVERSARY OF THE SOCIETY.

THE present number of THE CHRISTIAN WORLD will reach most of our subscribers on or before the first day of May, and therefore it may not be amiss to repeat the notices which we gave in our last.

THE ANNUAL SERMON.—The Rev. Kingston Goddard, D.D., of Cincinnati, will preach the Annual Sermon in behalf of the Society, in St. George's Church, of which the Rev. Dr. Tyng is Rector, on the first Sabbath night of May, (the 4th of that month); the services will commence at half past seven o'clock.

THE ANNUAL MEETING.—The Thirteenth Annual Meeting of the Society will be held in the Irving Hall, 14th Street, near the Academy of Music, on Tuesday, the 6th of May, at 10 o'clock A. M. On that occasion, an Abstract of the Annual Report of the Executive Committee, and that of the Treasurer will be read, and addresses will be delivered by several distinguished friends of the Society. It is expected that the meeting will be one of more than common interest. We sincerely hope that as many of our friends, not only of New York and its vicinity, but even from a distance, as can find it possible to attend, will do so. The officers of the Society will be happy to see at the Rooms of the Society, No. 156 Chambers Street, all who may find it convenient to call on them during the Anniversary Week.

PERSECUTION IN SPAIN.

WE have several times spoken of the persecution of Bible-Christians in Spain, which has been going on during a year and a half. We call them Bible-Christians, for this is their most appropriate designation. They are in reality Protestants, so far as their views of the great doctrines of Christianity are concerned; but they have had little intercourse with the Protestants of other countries, and it is well known *that there is no Protestant* church in all Spain, or even the entire

Peninsula, except at Gibraltar. It has been well known, however, to Christians in England, France, Switzerland, Germany, and these United States, for years, that the good seed which Lieutenant Graydon, of the English Royal Navy had sown in the cities in Eastern Spain, when he caused twelve or fifteen thousand copies of the Sacred Scriptures to be distributed in them some twenty years ago, was germinating, and that there was promise of a harvest in due time. The eccentric Mr. Borrow had preceded Lieutenant Graydon in the good work of Bible-distribution. Mr. de Mora, a converted Spaniard, a few years ago, commenced some evangelistic efforts at Madrid, using the press to some extent; but Rome soon interfered, and he was imprisoned, but eventually got out of the country, through the interference of the British Minister, in consequence of Madame de Mora being an English woman.

Silently the leaven of Divine truth wrought in the hearts of some of the people of Seville, Granada, Barcelona, and other cities in Spain, chiefly among the middle and humbler classes. In process of time, the number of those who met in each other's houses to read the Word of God, and engage in the exercises of exhortation, prayer and praise, increased, until in some places the number of believers was large, and several little groups were necessarily formed to avoid detection by the police. But this state of things could not long remain unknown. Rome is more argus-eyed than the police, in countries where she has unlimited sway. The civil authorities at Barcelona and other places were incited to lay their hands on some of the more prominent of these Bible-readers, and believers in a pure gospel. In the autumn of 1860, Matamoros, one of the leaders of this excellent "sect" of heretics, as Rome denominates them, was arrested at Barcelona, and carried to Granada, where he and Alhama were thrown into prison; a third person, of the name of Trigo, was afterwards imprisoned at the same place. After many months, they had their trial, and were condemned, Matamoros and Alhama to seven years labor at the galleys, and Trigo to four. The editors of only one newspaper in Spain had the courage to speak out against the injustice of these proceedings; we refer to the *Clamor Publico*, of Madrid. That paper published the documents of the case, from which it is clear that these men had committed no political offence, as was at first charged, but that they are punished solely because they had attempted to worship the Almighty according to rites of a purer faith which they had discovered in His Word, and consequently had turned away from the Church of Rome.

At the Evangelical Alliance Conference at Geneva last September, *the Rev. Edmund* de Pressensé in his Report on Religious Liberty, [illegible] *ht the cases* of these Spanish persecuted ones before that body in

the most earnest and effective manner, and the Rev. Dr. Merle d'Aubigné proposed that an Address of fraternal sympathy should be sent to these brethren in their imprisonment, from the Conference. This was done and an appropriate and touching expression of the feelings of that body was drawn up by a Committee. The Rev. Alexander Dallas, of Ireland, who was for years a British officer under Wellington, in the Peninsula, was deputed to deliver in person the document in question. This commission he executed to the letter. Going all the way to Spain, he gained access to the prisoners in their dungeons, and read the Address from the Conference to them. The expressions of gratitude of these sufferers for Christ, were such as we might expect. Their hearts were exceedingly comforted. Mr. Dallas, who, we may remark in passing, is a cousin of our countryman of the same name, who was Vice President when Mr. Polk was President, was greatly struck with the clear knowledge which these poor men possess of Divine things, and of their willingness to suffer for Christ, if it should be the will of God.

All this occurred before the final trial of these servants of God. Since that event, the British Branch of the Evangelical Alliance has requested Gen. Alexander, a gentleman as decided for his piety as for his military science and courage, to visit Spain, and endeavor to exert some influence with the Government in behalf of these men. The following is the statement which that Body has sent us of the result of the General's mission :—

Major-General Alexander, who, at the request of the British Committee of the Evangelical Alliance, and as the representative of the Conference of Christians of All Nations held a few months since at Geneva, visited Madrid, to endeavor to obtain the liberation of the Spaniards imprisoned for reading the Bible, has just returned from his mission.

The object of the mission was not to excite public agitation, or to adopt any course which might wear the appearance of foreign interference with the laws of Spain—a point on which the people of that country are proverbially sensitive—but simply to seek for an act of Royal clemency towards the prisoners, especially towards Matamoros, Alhama, and Trigo, who have, solely on the ground of their religion, been condemned to the galleys, the first two for seven years, and the third for four years.

Through the kindness of several distinguished persons in this and other countries, the cordial, though unofficial, services of the Ambassadors of England, France, and Prussia, were enlisted in this work of mercy. The Prussian Ambassador, though a Roman Catholic, had already made representations to the Spanish Government. Other valuable aid, Spanish and foreign, was also obtained. At the request of Sir John Crampton, Captain-General O'Donnell favored General Alexander with an interview, at which he entered fully into the subject of the General's mission.

At that interview the General frankly stated the circumstances under which he was deputed to lay before his Excellency the expression of the principles and sentiments of his co-religionists, not in England only, but in France, Germany, Sweden, Holland, Switzerland and other countries; that, although the arrangements for his mission had been made by a particular Society, the cause was common to all Protestants.

General Alexander then presented to Captain-General O'Donnell a written statement of the object of his mission, and of the pleas adduced to obtain from the clemency of Her Majesty the Queen of Spain the pardon of men who stand acquitted of all political and criminal offences, but who are condemned to the galleys for taking the Sacred Scriptures as their rule of faith, and acting according to their conscientious convictions.

The Prime Minister was most courteous in his reception of General Alexander. He received very cordially the statement above referred to, together with a translation of a Minute on the subject of the Spanish prisoners adopted by the Geneva Conference in 1861, and lists of the nationalities represented at that Conference, and of many persons of note in Europe known to be interested in the fate of men now suffering for conscience' sake in prison, and over whom impends the dread sentence of labor in the galleys.

The Duke of Tetuan, while stating the obstacles to General Alexander's object, expressed his satisfaction with the manner in which it had been sought to promote it, and promised to submit the papers presented to him to his colleagues in office, He made some remarks upon Spain being less intolerant than was generally supposed, adding that, though she would allow nothing like dictation or foreign interference, still her government was considerate of moral influences and of fair representations that came properly before them. He observed that, though he could hold out no hope of an immediate favorable result, yet, if the object was to be gained, the course adopted was the best that could have been pursued for the purpose. In the course of his remarks, the Captain-General alluded in a gratifying manner to his own Irish origin, and spoke in very complimentary terms of the army to which the General belongs, and of the Sovereign whom it is his honor to serve.

The final result of this interview will be anxiously waited for by Protestants throughout Europe and America.

We are happy to say that the Prussian Parliament has lately had the subject of the persecution of these excellent persons before it, and the action of that body has been, we believe, eminently worthy of itself. The Government has been called on to instruct the Prussian Ambassador at Madrid to co-operate with the Ambassador of England, in efforts to induce, if possible, the Spanish Government to mitigate, if not abrogate the sentence of these men. The Executive Committee of THE CHRISTIAN UNION has addressed a memorial to President Lincoln, praying him to instruct the American Ambassador at Madrid, to concur with the Ambassadors of England and Prussia in this work of mercy. Sixteen months ago, the attention of General Cass, then Secretary of State, was called to this subject; but unfortunately that distinguished philanthropist was at that moment on the point of quitting office, and overwhelmed with the deepest anxiety for the welfare of the country.

We may add, that whilst Matamoros, Alhama, and Trigo have been sentenced to the galleys for the crime of reading the Bible and following the convictions of their consciences, it is now stated, that the police have arrested and imprisoned between forty and fifty others in Barcelona, Malaga and Seville, for the same offense. What their fate will be, we cannot say. But of one thing we are assured, on good authority, that the persecution of these excellent people is exciting great

attention and indignation in the minds of many people in Spain. The Saviour, who knows so well how to make even the "wrath of man to praise," will overrule even this persecution in Spain for the advancement of His Kingdom in that dark, priest-ridden country. There will one day be a glorious Reformation in Spain. That day may not be far distant. When it comes, its effect upon one of the finest countries in the world, and upon all those countries on this western hemisphere which have been colonized from it, will be great and glorious. It is our privilege to labor and pray that this blessed consummation may be hastened.

THE EVANGILIZATION OF ITALY.

At a recent meeting held in Edinburgh, some very interesting information on this subject was given by the Rev. Richard Burgess, D.D., of Chelsea, (England,) and the Rev. Dr. Andrew Thompson, of Edinburg, both of whom lately visited Italy, and therefore spoke from observation. Dr. Burgess was for several years the British Chaplain at Rome, and knows the Italian people probably better than any other Englishman whom we could name. He is a member of the Established Church of England; whilst Dr. Thompson is a member of the United Presbyterian Church of Scotland. We will give an extract from the speech of each. Dr. Burgess said:—

I have lately been to Naples and other parts of Italy, accompanied by my excellent friend, the Honorable Arthur Kinnaird. We heard at Naples that there were a number of priests on the move; that there were 300 or 400 of them who had formed themselves into an association for the purpose of effecting a reformation in the Church of Rome. I saw some of them, and found that there were now two sections, one of which did not want any reforms in dogma, while the other did. They were supplied with New Testaments; but finding they were inquiring, I supplied them with 400 of our Church of England Prayer-book, so that they might see a more excellent way of worship; though we do not mean to urge them to adopt that, but will leave them to themselves. Mr. Kinnaird and I asked one of them to read and expound a chapter in the Romans, which he did; and, I must say, I have seldom heard a more clear exposition of the doctrine of justification by faith. This man had evidently studied the Word of God with prayer; and, when we asked him to pray, he kneeled down and poured forth as beautiful a prayer as you could hear. These priests are headed by some of the first men in Naples. Dr. Burgess proceeded next to speak of the manner in which the reformers in Italy were using the press, and said—I never heard such hard blows laid on the Pope in Exeter Hall as in one of those pamphlets. In Lombardy there is a very important movement, for there is a great deal of Jansenism there, and there is at this moment a memorial by a multitude of priests, beseeching the Pope to lay aside his temporal dominion. It is supposed this will have a considerable effect, not perhaps on his Holiness' mind, but on his action. I think this is enough *to stir us up, though I would* by no means give you to understand that there is a *great spiritual work going on.* Dr. Burgess then read an extract from a letter from a

priest at Salerno, who stated that the object of the Reforming Association, with which he was connected, was to place the election of bishops in the hands of the people, to decentralize and diminish the power of the Pope, and at all events take away his temporal power. The same priest wrote, that they wanted to reform somewhat their worship and sacraments by slow degrees, and as spirituality and light increase, they would destroy the images, or reduce them to the character of mere objects of art. Further, they would simplify the formula of baptism, abolish some of the practices of the mass, and no longer insist on confession as necessary for partaking in the Eucharist. "Thus," continued this correspondent, "we shall found religion on liberty of conscience. If we maintain the spiritual authority, it must be on condition that the bishops and parish priests be irremovable, and maintain their own independence through assistance from the State. Finally, we are anxious to escape from the accusation which Protestants are continually bringing against us, that ours is a religion of money, and to that end we shall not make so great a handle of purgatory, and diminish the revenues from fees." Those who knew Naples before the recent events, knew very well that if any man in the streets of Naples had uttered a voice that could be interpreted in any way as an attack, or even whisper against clerical power, or the power of the Pope, he would soon have been in one of those dungeons from which Poerio was put forth. Now, in this same Naples, rooms are hired for evangelical worship, and the streets placarded with invitations to these meetings. Dr. Burgess then alluded to the free attacks made upon the Pope and the Papal Government by the newspapers in Italy, which had greatly increased in number. The reverend gentleman proceeded to notice, in proof of the growing desire for Protestant literature in Italy, that during the past year 80,000 copies of a Protestant Almanac had been sold in the country; that 7,000 copies of the Bible had been sold on the streets of Naples within eight months; and that 41,000 tracts had been distributed on the streets of Leghorn, besides a large number of Bibles and Testaments which are sold monthly. After bearing testimony to the great success attending the efforts of the Waldensian Church, and pointing out the necessity of assistance being given from this country towards the building of places for worship in Italy, he went on to say, that the country was now opened up, and the work of evangelization might be prosecuted in almost every district, from one end of that country to the other. There were, it was true, a few exceptions; but how different were the circumstances of the country from what they were at the time of his first visit! Then there was such a number of sovereigns that he could scarcely count them on his fingers; and his Waldensian brethren could not at that time obtain permission to build a hospital, because they were not allowed to buy land in the district of one of these sovereigns. Now, however, he found that there were in existence only two and a fraction, and that fraction was the Pope. It was not long since the Pope reigned over 3,184,000 souls, but now they didn't number over 400,000. The power of the Pope in his territory was already far gone, and he believed gone forever; and in gliding along through the Mediterranean, there was to be seen a large tract of coast with scarcely a human habitation; that was the territory of the Pope. In his (Dr. Burgess') time the population of Rome was estimated at 160,000; but he believed it was said to have since increased to 180,000. He supposed that included the French troops, and, it might be, the Jews, for they never before were included as the Pope's subjects. The population used to be taken at 160,000 "souls," and 3,000 Jews, which would mean "without souls."

Dr. Thompson said:—

There are especially three agencies at work in Italy at this moment for restoring to her the blessings of the Reformation. Among these we place first in order, and perhaps we *might also say foremost* in importance, the Waldensian Church. We have already mentioned *that, when we* visited them in the autumn of 1854, they had scarcely done more *than timidly and cautiously* planted their foot on a few spots beyond their own native

valleys. Indeed, up to 1848, any attempt to convert men from Popery to their own primitive faith, was treated as a capital offence. But that they have not been inactive in the interval or slow to enter by the great door and effectual which has meanwhile been opened, is proved by the fact that they have already above thirty churches and stations spread over all parts of the Italian peninsula, as well as Sicily, extending from Aosta and Courmayeûr, as they nestle in their beautiful Alpine valleys, to Naples, Palermo and Messina; while many of these again form the centre of evangelistic agencies for twenty and even fifty miles round them, conducted by missionaries and humble colporteurs, the quiet and efficient pioneers of the pastor, the church and the school. It is right to mention as in some degree qualifying and shading this estimate, that there is a prejudice against them, at least in Tuscany; because their Italian dialect is impure and rugged, and grates upon the fastidious and refined Tuscan ear, and that there is still a tendency in many of the Italian cities to look upon their temples as only erected for the Waldensian who may be resident among them; while there is a growing unwillingness on the part of the new churches that have been formed outside the valleys, to have their movements in a great degree regulated and controlled by a power within the valleys, and an impatience for a new and nearer centre; but this is coming, if it has not indeed already come, and it will be observed that the evils are on the surface and will disappear with time, while the good qualities are solid and enduring. But by far the boldest, and at the same time, the wisest step taken by the Waldensian Church for the future religious good of Italy, has been the founding of a theological college at Florence for the training of young men for the Christian ministry. This was in effect owning that the time had come for their adopting a new centre of operation, and as it were measuring out all Italy as their field. The building is a grand old palace in South Florence, and has been purchased for the Waldenses by American and British Christians. I found it containing lecture-rooms for the professors, school-rooms for male and female classes, dwellings for the professors and their families, dormitories for the students, and a large hall for the accommodation of a second congregation on that side of the Arno. I was there during the short recess, and therefore did not see all the students; but I found that there was large promise of attendance for the following session of the college. Fifteen seminarists or young priests at Turin were soliciting admission, some ex-priests at Naples, and four pious serjeants in one of the regiments of Victor Emmanuel, who had long kept up a prayer-meeting in their regiment, and whose appointed period of service had nearly expired. It would be too much to expect that all these promising blossoms should turn to fruit; but they at least serve to prove the interest and attention which the college is awakening far beyond the mere Waldensian circle, and that the experiment is interpreted as meaning much, and as having in its bosom great ulterior results. There was something truly interesting even in the locality of this new college of the long-oppressed and down-trodden Waldenses; for within sight of it there stood a monument erected in former days by Papal hands to celebrate the martyrdom by fire of a band of Vaudois who had been faithful unto the death. And nearer it still was the empty palace of the Grand Duke of Tuscany, who not many years before had driven a Waldensian minister beyond the borders of his dominions, and the Gospel with him. And now, there were the Waldenses, none seeking to molest them, literally sitting in Florence under their own vine and fig-tree, with a promising nursery for hundreds of ministers and evangelists for Italy, while the Grand Duke had become himself an exile, his own former subjects not able to tell, and not caring to know, whither he had fled. The second agency of any magnitude is the Church of the Fratelli, or native Italian Church. I desire to speak kindly of this new movement, and even think it unreasonable to expect that there should be the same compactness and order in it as in the old and staid Waldensian communities. There are men, too, connected with them of unquestionable *ability and eloquence, who* are fitted to act upon the Italian mind. After farther

referring to this body, and noticing their opposition to the establishment of a regular pastorate, Dr. Thompson proceeded to say—I have reserved for mentioning last, though certainly not because I consider them as the least in importance, the labors of the numerous bands of Bible-colporteurs. These were described to me, when in Italy, as covering many parts of the land already with a complete net-work of quiet but most effective agency. Wherever the feet of a colporteur has long trodden, there an evangelical church or station may be expected to spring up. The Word of the living God is the great sapper and miner of the old superstitions; and, as in the beginning, it is still "quick," *i. e.*, quickening, living, and life-giving, "and powerful." The British and Foreign Bible Society has a numerous staff of such agents in Italy, and those of our own National Bible Society of Scotland already number thirteen. I often heard of them when in Italy, threading their way along the beautiful slopes of the Apennines, or among the mountains of Calabria, exposed to numerous perils from the more bigoted part of their own countrymen, and in the unsettled districts of the late kingdom of Naples from the assaults of mountain robbers and brigands. In the latter part of his address, Dr. Thompson proceeded to say that the question now forced itself upon our attention—In what manner and by what means can we most effectively assist and extend the present hopeful evangelistic operations in that beautiful land? He certainly knew of no better or simpler method than that of supporting and increasing by our contributions the colportage enterprises of our own "National Bible Society." What was to hinder their thirteen colporteurs in Italy being increased to thirty? There was room for them all, and who could tell how short might be the opportunity? But there was one other means by which the people of Italy could be helped by their friends in this country. They were even more in want of men than of money, and if a number of the more advanced students in our theological halls and colleges could only be induced to go to Florence for a session to finish their theological education, and become licentiates there, they would be ready in eighteen months for preaching in the language, and doing the work of an evangelist, and eventually becoming settled pastors in some of the most needful parts of Italy; and with a number of our licentiates and students so very greatly exceeding the wants of Scotland, why might not Italy be chosen by many of them as the field of their adoption?

MONUMENT TO CALVIN AND THE REFORMATION.

It will be seen from the subjoined letter from the Rev. Messrs. Merle d'Aubigné and Pastor Duby, that it is proposed to erect a suitable monument at Geneva, to the memory of John Calvin, and to inaugurate it on the 27th of May 1864, the tri-centenary anniversary of the death of that great Reformer, and this in accordance with a recommendation of the late Evangelical Alliance Conference at that city, adopted on the 6th of September last. A similar resolution was adopted by the Conference which was held in Berlin, 1857, in reference to Martin Luther, and which is now being carried into effect. Calvin, Zuingle, Luther, Wesley, Whitfield, and all other great Reformers of the Church ought to be held in everlasting remembrance. Whatever may have been the peculiar opinions of these great men on some *doctrines of secondary* importance, they were all agreed on every point that concerns "*the faith* that saves."

GENEVA, Jan. 29, 1862.

REV. DR. BAIRD, NEW YORK. DEAR SIR :—There are few things so delightful in Christian life, as the Union of brethren to glorify their common Saviour, either by proclaiming his eternal truth, or by showing their respect for those of his servants whom He has honored by making them instruments of good on earth.

The Evangelical Christians of many different nations, who assembled at Geneva in September last, rejoiced in feeling the deep and living unity which they had amongst them, through Jesus, their Head; and they manifested this brotherly union by voting the adoption of a resolution which proposed the erection of a memorial to the Reformation and the great reformer of Geneva.

You remember, we are sure, dear sir, that one of us having spoken on Friday, September 6, on the character of Calvin, the speaker reminded his audience that in two years and a half, (viz., May 27, 1864,) the third centenary of the death of the great reformer would occur; and it was proposed that on that occasion, the blessed work of the Reformation in the sixteenth century should be called to mind, and that to celebrate it, some monument should be erected to the memory of the great doctor who did so much to restore the pure light of the Gospel to the Church. The nature of the monument was not determined, but the general proposition was agreed to by the Assembly, with cordial unanimity.

We need not be surprised at this; for if the Lord commanded his people Israel to "remember the day in which they came out of Egypt, out of the house of bondage, for by strength of hand the Lord brought you out of this place," *we* should not forget the days when the Lord brought our fathers out of the Egyptian bondage of Rome into the truth and liberty of the gospel.

It is because they would not forget these days of deliverance, that our brethren united with us in voting a memorial to the reformer, and we should be happy to see you, dear sir, and many other friends, here on the 27th of May, 1864, to celebrate with us the day on which (as is simply and nobly expressed in the registry of the Geneva Consistory,) "John Calvin went to God;" this short notice being the only mention made in that document of his death.

The commemoration of Calvin's death should not, however, consist only in a meeting of Christian brethren. We contemplate something of a more durable character, and which might be a means of lasting good to future generations. A Committee has, therefore, been formed of ministers and laymen, belonging partly to the National Church and partly to the Free Church, with the view of carrying out the resolution of September last, and this Committee has commissioned us to write to you, dear sir, to ask you to assist us in this work.

We wish, in the first instance, to have your advice as to the kind of memorial which it would be well to erect, and also as to the use to which such an edifice should be assigned. We do not think of erecting a statue, for such a memorial would have been repugnant to the humble reformer, who desired that there might not even be an inscription on his tomb. A friend has suggested that the memorial should be an hospital, to be conducted on Christian principles—Calvin himself offered to preach to the sufferers in a plague-hospital; but, besides the expense of erecting the building, there would be cost of supporting the institution. We think it better to leave such an undertaking to private charity.

Our idea would rather be to erect, in some central situation, a hall for public meetings, and which might also be used for preaching the Gospel to the working-classes. Ground-rent being high at Geneva, it is proposed to take advantage of the lower story for school-rooms, to accommodate week-day, Sunday, and evening schools. The *building would thus become, with* God's blessing, an instrument of evangelization in

the district where it would be erected. The hall would occupy the central and principal place; above, there might be committee-rooms, or smaller lecture-rooms, to be hired by some of our religious societies at a moderate charge.

The site of this building would, probably, be on the Rive Gauche, at a short distance from the lake—it is the part of the town most in need of such a place of meeting. On the façade we propose having an inscription, something like the following:

"SALLE DE LA REFORMATION,

"Elevée à la mémoire du Réformateur de Genève,

"JEAN CALVIN,

"Par des Chrétiens Evangéliques de toutes nations, conformément au vœu exprimé dans les Conférences tenues à Genève en Septembre, 1861."

Will you kindly, dear sir, give us the benefit of your advice in this matter, for, as you may perceive, our project is but in its infancy. Any suggestions you may offer will be welcome, whether with reference to the project itself, or to the best means of carrying it out.

Our great Reformer had grace given him to do great things for the good of the human race. Calvin held up on high the standard of the Holy Scriptures of God as our rule of faith; he sounded their depths, and drew from them the treasure of the unsearchable riches of Christ. He showed in their unity the great doctrines of the truth; he was, like St. Paul, the preacher of grace. He urged the necessity of individual conversion, and of presenting ourselves a living sacrifice, holy, acceptable unto God, He tried to unite Evangelical Christians in the bonds of charity and concord; and now, in the nineteenth century, the doctrines which he drew from the Scriptures are preached throughout the world.

May all who love the memory of Calvin join in raising an humble monument to him, on the shores of the lake where he fixed his home, at the foot of the snowy Alps which he gazed upon with admiration. May they all receive in their hearts the words which he so often repeated to his contemporaries, "No other teaching than that of the word of God. No other merits than those of the cross of Christ. No other sanctification than that of the Holy Spirit." If these great truths could be made to shine in many a hitherto dark place, it would raise a monument such as would have been dear to the great reformer. Such a monument, however, need not exclude the other, and we desire it, that it may become, by the blessing of God, the means of bringing many to the knowledge of those great, those living, those eternal truths which Calvin loved.

Our Genevese brethren will, we are convinced, contribute liberally to a building, which, it is hoped, will be a work of national usefulness; but as England, Scotland, France, Holland, Germany, and even India and America acknowledge Calvin as their teacher, we are sure they will not be backward in showing their grateful recollection of his labors.

We ask of God that the execution of the proposition of the 6th of September may be to His glory; that it may strengthen our love for the cause of his Gospel, and of that blessed Reformation, and may be the means of blessing, not only to us, but to the many strangers who visit Geneva.

We remain, dear sir, in the bonds of Christ, your faithful servants and brethren,

MERLE D'AUBIGNE, Professor.
DUBY, Pastor.

DYING COUNSEL OF PLINY FISK TO HIS MISSIONARY BRETHREN. —*Live near to God,* dwell in love, and wear out in the service of Christ.

THE EVANGELICAL SOCIETY OF FRANCE.

WHO can read the subjoined letter without deepest emotions—of joy that the work of the Lord is so manifestly extending in France, and of desire that the brethren there may have the pecuniary help they need? We take pleasure in saying that the Committee did not delay a week to send what help they could to this excellent Society. Who can estimate the importance of Professor St. Hilaire's lectures at the Sorbonne? We should have given this letter in our last number, had it not come just too late.

PARIS, Feb. 1, 1862.

REV. AND DEAR SIR:—In a few days, you will receive our Quarterly Bulletin, which will give you very interesting details on the march of our Society. You will see that by the blessing of the Lord, our work has extended itself during this our 29th exercise in a very rejoicing way. We are creating now a new Missionary Station in the centre of Paris. We have hired for that purpose near the Rue Bambul a large hall which may contain 240 hearers; this will make the 33d place for Protestant worship in Paris, (in 1819, there were three only). We have no doubt that in a short time that new chapel will be filled with attentive hearers, for whenever an Evangelical work is begun here with faith and zeal, it is surely blessed. All our chapels in the capital are filled with converted Roman Catholics, and there is no more room in our schools.

We have at present in the work ten pastors, seven Bible-readers, and about fifty teachers, and we may say with thankfulness towards the Lord, that all those men are true and self-devoted servants of the Lord.

Very encouraging news comes to us from our stations of the Departments. Our work in the Department of la Haute-Vienne is abundantly blessed. Eighteen years ago, there was not to be found in that department one single pastor, nor one single copy of the Bible; Protestantism was not even known. Now there are three flourishing churches, all composed from converted Roman Catholics, besides many other stations in smaller villages. We have there also nine schools. You know how all those Stations have been persecuted; the chapels and schools have been shut, the one during four years, the others during nine years, and it was only last September that we had the joy to re-open them. Is it not a beautiful result to see young churches created so few years ago, tried by so severe persecutions and increasing in number, zeal and piety. If our Society should have only Evangelized the Department of la Haute-Vienne, it would still be a beautiful work.

It is most interesting to see with what eagerness any voice giving a true testimony to Truth as it is in Jesus, is listened to. Our dear brother, Professor Saint Hilaire has never seen so many hearers around his chair at the Sorbonne, and it may be truly said of him, that he is not ashamed of Christ, for whenever he finds an opportunity for it, he will take his Bible and quotes it. In this month, lectures on the Reformation have been given, with the Police's authorization, in the Latin quarter, in the large hall of the Society's savans, both by myself and my colleague, pastor de Pressensé, and it was most interesting to see these hundreds of students listening to a teaching which was as positively Christian and Protestant as it could be. Such facts are really signs of the times, and we must bless the Lord for them.

What a blessing it would be, were we enabled to double our chapels and schools!

This is the good time for sowing, and the occupation of Rome by our soldiers makes Popery less and less popular in France. But as you well know, our resources are limited, we are few, we must reckon on the help of our foreign brethren. We know all the difficulties which assail you, we pray for you every Sunday in our Churches, that God will give you peace founded on truth. But we still hope that some help may come from you towards the Evangelization of France. Kind promises have been made to our colleague, pastor Fisch, in his visit to your country, and we entreat through your channel, all American Christians who are able to spare something for the Evangelization of France, to do it, and thus to help us not only to save souls, but to attack Popery in its real centre, which is France more than Italy.

I remain, dear Sir, with Christian love and regard, yours,

EUG. BERSIER.

THE FRENCH GOVERNESS.

THE following narrative is published in order to show the efficacy of the Divine Word, and to prove that the Holy Scriptures, even in our day, have not lost their primitive energy, but are still quick and powerful to the conviction and conversion of sinners.

It will also illustrate the manner in which Protestant Christians may act prudently and successfully towards those Roman Catholics, who may in the providence of God be brought within the range of their example and influence.

The writer has often related these facts within the circle of private society; and he has been advised and urged to give it a more substantial existence and a larger audience, as being the history of one of those miracles of grace, which no true and earnest Christian "would willingly let die."

Mademoiselle * * * * was born in France, and was the daughter of an officer descended from the old French noblesse. The first time she called upon me was in 1853, with reference to an advertisement in the *Times* newspaper; and she then appeared about twenty-four years of age, of a sober and thoughtful cast of character. "I am a Catholic," she said, "but serious; and I prefer to answer your letter rather than any other, for I should like very much to reside in the family of an English clergyman." I thought that I perceived in her the signs of a candid, honest and inquiring mind. I judged that her Romanism was merely educational, and I ventured, under the circumstances, to receive her into my family, in the full hope that by God's blessing, this young French woman might be first enlightened and then converted.

Mademoiselle came, bringing from France a high opinion of the piety of the English clergy. This favorable impression materially assisted in winning her soul from error, and shows the value of having a good report among them that are without. On no occasion did I attack her religion; and if she introduced the subject, I endeavored rather to explain with sympathy than to declaim with passion. The Christian's weapons are *not carnal but spiritual*; and so I trusted securely and confidently to the influence of *God's Word and good* example, believing that these, under the operation of the Holy *Spirit, would counteract* her Romanist education.

There was no immediate result, or if there was, it was not immediately manifested; for the character of Mademoiselle, unlike the reputation of her countrywomen, was calm and reserved. We placed a Bible in her hands. It was to her a *new* book. She seemed most struck and interested by the Gospels, and expressed an ingenuous wonder at the miraculous history of our Lord. Christ walking on the sea—stilling the storm—with other facts familiar to us—were now for the first time presented to her intelligent mind with all the freshness of novelty.

As her understanding became enlightened, she seemed to grow increasingly thoughtful. Conviction was stealing upon her, and it doubtless suggested many painful reflections. The religion of Scripture was altogether different from the religion of Popery. If Protestantism were true, then Popery must be false; but Popery was the religion of her country and of her parents. The same act which severed her from Romanism, would sever her from her home and friends; for they resided in a village so small and so orthodox, that no Protestant could escape detection, or enjoy toleration. Considerations like these pressed upon her mind; and thus, in the first instance, conviction brought sorrow instead of joy.

In the evenings, after family prayers, a few of us used to read and select passages from the sermons of Massillon. Mademoiselle was proud of Massillon, and appreciated our liberality in reading the French Catholic divine. We then indulged the freedom of conversation and criticism. Mademoiselle read French with a beautiful accent, and in broken but animated English would illustrate the author from a store-house of Continental memories. I praised the taste and the eloquence of Massillon, and was listened to when I revealed the defects of his doctrine, and demonstrated that his sermons were unevangelical and *Christless.*

In her illustrative remarks she would now and then give a vivid glimpse of the religious condition of France; of the general dislike to the confessional; the infidelity of the men and the tyranny of the priesthood. She had been obliged to confess, although much against her will; and had occasionally satisfied the curiosity and gratified the pride of her village-priest, whilst she mortified her own girlish vanity, by enumerating the occasions on which she had admired her face in the looking-glass.

I inquired whether she thought the confessional injurious to purity of heart. Her answer was this: "There are very many bad things, which I should not have known, had it not been for the confessional."

At length her mind underwent a great change. "I don't know what I am," she said; I am not a Catholic—I am not good enough to be a Protestant—I am nothing." I did not tell her, although I knew, that she was a Christian of God's making.

Mademoiselle's faith was soon tried. In France the post-offices are often kept by ladies; and a government appointment of this kind was procured by her friends, and offered to her. The income was much greater than her governess salary, but she promptly and decidedly declined the situation. Her faith was still weak, and she prudently refused to expose it to temptations and trials, which would have been unavoidable and might have been fatal.

Consulting for her benefit, we to our own loss procured her a situation with more emolument than our own. Since then she has resided with Protestants, some of whom did not understand, and others did not sympathize with her spiritual conflicts. This was a great trial and stumbling-block to our friend; but it operated beneficially upon her Christian character. During her absence from us, she has maintained a correspondence with a member of our family; and I will now transcribe the last letter which we received from Mademoiselle, the French Governess.*

* It is given *almost verbatim* in her own words. They are so characteristic that improvement *would mar them.*

April, 1855.

DEAR MRS. ———, I at last come to answering your very kind letter. I knew perfectly well how precious is your time, and how little you have; so, although your letters are very precious and high-valued to me, I was not daring to expect the answer I wished for.

"I have just been reading twice a day a very interesting book, called, 'THE BOOK AND ITS STORY;' the perusal of which teached me many particulars, of which I was totally ignorant—*besides convincing me more deeply of the importance of the Bible by itself, of the necessity to study it, and of our duty to make it known to others.*

"I should be most obliged if you would be so kind as to send me the titles of such books as—

"1. Are able to give proofs of the fulfilment of prophecy.

"Of the history of the Christianism, and of the first Churches—explaining how Rome added to the pure religion of the gospel; and how as soon as any additions contrary to the spirit of the Book were made, some preachers objected to them, and separated themselves from Rome long before Luther.

"3. I should like also the titles of such books as will prove and explain how purer was and still is, although in a less number, the conduct of those who followed the Book than of its persecutors.

"I do believe; but as I certainly will have to explain clearly not only my convictions but my reasons, my *raisonnements* and proofs, I wish to study and be able to propose the readings of such books as would prove clearly to an intelligent and cultivated mind that it is our duty to study the Bible, to make of it our rule of faith and conduct, and to reject anything contrary to its precepts and sayings; to the epistles of the Apostles, to the conduct of the first Christian Churches. And to tell me if any of those books have been translated into French.

"I am certainly more happy than I ever was, not because of the external circumstances, but because of my inward feelings. I could not before understand the utility of life, if not full of happiness.* I now accept it with its joys and sorrows, trials and comforts, as a long journey, which, if well employed, will end in an eternal rest and felicity—knowing that each existence is not an atom isolated, but a part of the great all, working some purpose of the Almighty; and that every event is for our good sent by a loving Father, who knows best what we need. All this I chiefly learned of your good example and advices, when the Lord chose you to be my kind guide in the way of truth and happiness.

"In France or elsewhere I will never forget what I learned in England, and why, without any real apparent motive, the Lord called me into the land of truth and liberty to be teached his law, and to find peace. I shall remember it is my duty to act according to my belief, and to help others to find the only way to peace, hope, salvation. I am happy to add that many passages of Scripture, which at first appeared to me strange or obscure, have become plain. I not only understand them well, but I feel that I am no more mistaken—that it is real, divine truth. What will be my conduct I dare not answer. However, with help of God, I hope to do my best. If I cannot answer to never fail, I can at least affirm that my faith will never alter any more: I RELY ON THE BOOK OF GOD.

"My mother and sister are well in health, and, I hope, soon in spirit, specially my dear mother. At Midsummer I certainly will do me the pleasure of calling on you. Be so kind as to be my interpreter to Mr. ——, and kiss for me the dear children.

"I remain, Madame, with the highest consideration, your very affectionate,

"———."

* *Reader, mark these words*, and remember that PROBATION is the object of this life. Unmixed *Joy is reserved for the world* to come.

To the reader who may have accompanied me thus far, I would address these few suggestions.

1. Do you ever come into contact with foreigners? Do you feel any sympathy for their spiritual state? They often meet with professing Christians, very polite, very courteous, very orthodox, but *void of sympathy*. Oh, there are some among us who resemble the peach in outward softness, but, like it also, they have a stone within. On the other hand, if you feel interested in such cases, and wish to save a soul from error, do not be forward to attack; do not be anxious to grind your adversary in the mill of controversy. People suspect *destructive* arguments, and stand on their guard against them. Ever be ready to explain. Have faith in the power of Holy Scripture, and in the power of the Holy Ghost, and remember that a good life has a tongue and a winning one. Do not despair even in the case of those persons who, in the matter of religion, are cold and forbidding; for sparks of fire can be brought even from ice.

2. Possibly this little history may come into the hands of a foreigner. To such a one I would say, "Go and do thou likewise." Do not be prejudiced against our Protestant religion. Do not be proud, and ask, "Can any good thing come out of this Nazareth," but go and see; examine for yourself as this French lady did.

3. Perhaps this narrative may meet the eyes of some Roman Catholic priest of a candid, truth-loving mind. Do not suppose then that this humble monument of grace has been erected by a priest of a rival Church in a spirit of hostile triumph. No. I merely wish you to listen to the testimony of one who was a serious and an educated child of your Church; and who, after experiencing your system and ours, makes these solemn declarations: "I am certainly more happy than I ever was." "I not only understand them (*i. e.*, many passages of Scripture) well, but I feel that I am no more mistaken, that it is real divine truth." Read the Bible humbly, simply and faithfully.* Then will you also receive the truth, and the truth will make you free.

Nominal Christian, let me say a word to you before we part. You are a great stumbling-block to foreigners. You know the Gospel, but you are not influenced by it. Probably you have much intellectual knowledge, you are skilled in doctrines and your memory is enriched with the Word of God. In short, you are conversant with spiritual things without being spiritual; just as the fish swims in salt water without being salt; steeped in the brine it still is fresh.

Mademoiselle sought for happiness in France and in England; at length she sought it where true joys are only to be found. God grant that we also may earnestly seek the joys which are at His right hand, for the honors and pleasures of the world are vanity: however gorgeous and attractive, still they are vanity—like clouds of brilliant hues and glorious outlines, which yet are only vapors, and will soon vanish away. The word of the Lord endureth forever.—*The Book and its Missions.*

* Si vis profectum haurire, lege humilter, simpliciter et fideliter."— Your own Thomas a Kempis. i. 5.

LAST SENTENCES IN THE JOURNAL OF HENRY MARTYN.—"I sat in the orchard and thought with sweet comfort and peace of my God; in solitude—my company, my friend and comforter. O when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall in no wise enter in anything that defileth; none of that wickedness that has made men worse than wild beasts—none of those corruptions that still add *more to the miseries of* mortality, shall be seen or heard of any more."

QUITE TOO MUCH CURSING.

Rome loves St. Peter, and sometimes imitates him when she ought not to do so. Peter was a married man—Paul was not. But Peter had the "keys," so they say; so Rome made him and his pretended successors in the episcopate of the "eternal city," the Vicars of Christ, and supreme in his Church. But Peter dreadfully cursed and swore, (Mark xiv. 71,) and Rome has too faithfully followed him in this, especially since the Council of Trent. Very lately, one of her great defenders, a M. Veuillot of Paris, has been cursing, in his "*Perfume of Rome*," Father Passaglia, in the awfulest manner, because he had ventured, Italian as he is, to write against the Pope's temporal dominion. We give a few of the maledictions which this Frenchman pours upon the head of Father P.

Here, cries M. Veuillot, is the arch-infamous one, beside whom others seem innocent; this is the monster more to be dreaded than fire, worse than the pagan and the renegade.

This is the priest who has turned against the Church, Judas, still clothed in the robe of an apostle, with the divine mystery yet in his mouth.

Infamous wretch! We will not despise thee; whatever be the poverty of thine intellect, the crime is in thy heart, and that crime is too great. Cursed be thou for the crime of thy heart!

Cursed be thou of the people to whom thou art a stumbling-block, cursed of the priests whom thou hast horrified! Let the woman who brought thee forth curse her womb; let the bishop who ordained thee curse his hand; cursed be thou in the heavens!

Cursed be thou, sacrilegious priest, profaner of the altar, abominable parricide, violater of the most sacred oaths. Thou betrayest ten times whatsoever thou hast betrayed. It is of thee that it has been said—"It were better for that man that he had never been born."

But we have given enough of the ravings of this madman. Oh, if Rome instead of imitating the spirit of Peter before that second and great *conversion* (the Saviour seems to consider it something of that nature) which recovered him from his dreadful *fall*, would but imbibe the spirit which pervaded his subsequent life, and which so beams forth from his two Epistles, how much better it would have been for the world! But Peter had the "keys." Peter was for employing the "sword," and withal Peter knew how to "curse."

SPEAK GENTLY.

Speak gently—it is better far
To rule by love than fear;
Speak gently—let no harsh words mar
The good we might do here!

Speak gently—love doth whisper low
The vows that true hearts bind!
And gently friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'T is full of anxious care!

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly to the poor—
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring one—know
They must have toiled in vain;
Perchance unkindness made them so,
Oh, win them back again.

Speak gently!—He who gave His life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, "Peace, be still."

Speak gently!—'tis a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell.

THE FOREIGN FIELD.

We give as much intelligence from the foreign field of the Society's operations for this month, as our columns will permit.

ITALY.

In a preceding article of the present number of the CHRISTIAN WORLD, we have given extracts from the speeches of the Rev. Drs. Burgess and Thomson, recently delivered at a public meeting held in Edinburgh. In those addresses Drs. B. & T. give the results of their observations on the state of things in Italy made during a recent tour in that country. Those speeches are valuable for the important information they contain respecting the great moral and religious movements which are going forward in the kingdom of Victor Emmanuel. Dr. Thomson enumerates several evangelical agencies which are in operation in that country, namely: the Waldensian Seminary at Florence, the Waldensian Missions, and the colportage of the British and Foreign and of the Edinburgh Bible Societies, with a slight allusion to the efforts of the Free Italian Church, among the leaders of which are De Sanctis, Mazzarella, Gualtieri, and others. At the same time, he overlooks, (doubtless unintentionally) the exertions which are being made by American Christians to promote the kingdom of Christ in that land. He might have stated that the American Bible Society employs almost as many colporteurs in Italy as the Edinburgh Society; whilst the agency of the American and Foreign Christian Union at Florence now sustains several missionaries, and is constantly adding to their number. That agency, at the head of which, as our readers well know, is the Rev. E. Edwin Hall, is now beginning to turn its attention to the publication and circulation of religious tracts, through aid derived from the American Tract Society, and will probably soon engage to some extent, in the preparation and publication of Sunday-school books.

We have pleasure in laying before our readers some extracts from a recent letter of Mr. Hall, containing interesting details.

The Mission at Verres, Chatillon and Viaring, is progressing; the number of persons who attend the services held in these places increases. The Missionary there has also increased the number of his meetings, and continues to find a growing sympathy among the people. He has lately given some hours to the instruction of several young persons, which will add to his influence, and give him new opportunities of usefulness.

There are now under the direction of the Society two faithful and efficient laborers in the city of Florence. They visit from house to house, reading the Bible where it is permitted, having religious conversations, and holding meetings in the evening whenever three or more persons can be gathered for such a purpose.

One of these missionaries has sold and distributed a large number of tracts and Testaments, though the city has been thoroughly canvassed by colporteurs during the two last years. In the month of December last he made more than one hundred and forty visits, in reference to which he reported to me that, generally, his visits had been acceptable, and his religious conversations listened to with attention. In many instances he found full approbation, and a great desire to hear the Word of God. In three places only was he obliged to desist and abandon all effort or attempt at conversation on matters of religion. He has distributed many tracts among the soldiers in the

city, amongst whom he found many souls that did not despise the truth.

In the month of January this same missionary made more than a hundred and fifty visits, some of them probably among the families before visited. He testifies to meeting many souls disposed to hear the Gospel; some who heard the truth attentively, and giving evidence that the seed of truth had not fallen on sterile ground, and the hope that in time, it will produce that fruit which is never wanting where there is true faith in the Lord Jesus Christ.

He found that with the new year the priests had commenced a more thorough system of visitation, and were making unusual efforts to keep the people in ignorance; by the lowest means of calumny and superstition, endeavoring to excite hatred against the Gospel and those who were seeking to make it known. He stated as a significant fact, that almost all those who listened to these calumnies of the priests, were unable to read, and many of them were poor women trained from infancy to be the victims of that system which has so long falsified the Word of God.

In one of his visits he encountered a priest, who was evidently expecting the call of the evangelist. The priest, without replying to the arguments urged in behalf of the truth, endeavored in a pompous manner, to annoy the evangelical Italian, by citing cases of pretended conversions to Romanism of English people. But the priest was reminded of some well known cases of imposture; particularly of an Irish lady, who pretended to be a Protestant, in order to give occasion for the priest to convert a soul declared lost by the Romanists. This Irish Catholic and the priest who converted her, had been the subjects of scandal in the city, and the case was not an agreeable one for an extended conversation. The priest, in answer to the question, whether he believed in such pretended conversions, said it was better for each one to remain in the religion in which he was born. The Evangelist then asked him whether St. Paul would have done better to remain in the religion *in which he was born*, instead of following *the Son of God, the* Redeemer of mankind? This question so confused the priest that he went away, leaving the impression on the minds of those who heard the conversation, that the truth is to be found in the Gospel rather than in Romanism.

It is the conviction of this Evangelist, and of many others, in different parts of Italy, that there are many souls in this country acquainted with the Gospel, who, on account of the political condition of affairs, do not openly declare themselves.

A wonderful work is going on in Italy; the seed which has been scattered here, and which shall yet be sown by the hand of Christian love, will one day bear abundant fruit. E. E. Hall.

NEW GRANADA.

The Rev. Ramon Monsalvatgé, under date of March 2d, writes from Carthagena, that he has received several letters sent from the office of the Society in the months of January and February, together with one from the Rev. John F. Ogle, of Oran, (Algeria,) bearing the date of December 23d. He also states that he received on the 9th of February, a box of books from the American Bible Society, and another from the American Tract Society.

"Since that day," he proceeds to say, "I have traversed the city and the wharves for the purpose of selling these Bibles and tracts. I have already disposed of a certain number, but as the inhabitants of Carthagena have been accustomed to receive religious books gratuitously, and as the civil war in this country has rendered it more and more miserable, it will only be through perseverance and patience that I shall be able to dispose of all the copies. I shall keep an account of the product of the sales, in order to remit what may be due.

"I was already entirely prepared to leave to-day, intending to pass some weeks at Aspinwall and Panama, but inasmuch as the English company only grants me the favor of the reduction of one-quarter of the passage-money, I am obliged to defer my departure. Even though the passage in the steamboat and on the railroad were free,

where should I find the money for my expenses at the hotels of those places? My absence could not diminish the expenses of my family. The war in the United States, and that which has existed in New Granada during three years, have enhanced the price of everything, so that I am under the necessity of living with the greatest economy. I fear that my letters are not sufficiently interesting to be published in the CHRISTIAN WORLD, but if I had the means to establish a public worship that would promise to be stable, it would be quite another thing. The majority of the inhabitants of the coast of New Granada, I repeat it, are in favor of a Protestant Reformation. I am not the only one who preaches the Gospel; there are hundreds of the sons of Columbia who preach it in the streets, in their houses, and on their wharves. At every moment I am called upon to decide upon the controversies in which they engage. To-day it is no longer *two*, but *five* students who wish me to send them to the United States to study for the Gospel ministry. The authorities and the people complain of my inaction, and say, "Why not erect a church?" "Why not print your discourses?" "Why not do more in the way of alms?" To all these interrogations, I answer that I have not money for that, and that it is with difficulty that I can support my family.

I am still endeavoring to organize a daily and Sunday Bible-class in every free school in the city. For this I have already the consent of the local authorities and of the teachers of the schools, but I meet with opposition from the parents of the scholars; and as they are all poor people, however, I should have no great difficulty, if I could extend to them the hand of charity. I have visited several fathers of families, and having succeeded in bringing them together, I proposed to them my plan. They replied, "We belong to New Granada; we desire to live here; we prefer Christian Protestantism to Pagan Catholicism, and we are disposed to educate our children according to the Reformation as soon as it shall be permanently established in the country. At present the step you desire us to take would *be too hazardous, for in a short time we* might find ourselves with neither minister nor place of worship. If you should go away, or should die, all would be lost. If you would erect a church, then we could promise ourselves that the Evangelical worship would be sustained in Carthagena, even though you should go away or should die; for the Missionary Society would soon send some one to replace you, since they would not abandon their church."

I acknowledge that this reasoning is appropriate only for people that are merely persuaded but are not regenerated; the latter are here but few, while the former are very numerous. I do not call myself the *pastor* of the coast of New Granada, but only its missionary. Hence my exhortations are almost all of the nature of appeals. I believe myself to be called only to sow and to water, and this I do every day, and seize every opportunity. I write to you but once a month because there is only a monthly steamer that arrives near the end of the month, and leaves on the second.

BRAZIL.

Shortly after issuing the last number of the CHRISTIAN WORLD, we received the distressing intelligence that the health of Mrs. Compton, as well as that of her husband, was fast becoming such that, in the opinion of the physicians of Rio de Janerio, they ought without delay to return to their native land. This is a great disappointment, and on many accounts to be much deplored; for these Missionaries were just beginning to feel at home in their work. Acting on the medical advice referred to, they left Rio in February, and arrived in New York in the last days of March, and have since returned to Ohio. The committee could at once replace Dr. Compton by sending an excellent young brother; but they think it best to suspend the mission for some months, and possibly till the end of the war. Their reasons for pursuing this course, they will give at length in the annual report, which our readers may

expect to find in the June number of this magazine. We must expect such discouragements from time to time, as trials of our faith. It is our consolation, however, that we are engaged in a work in which the Saviour takes an infinitely greater interest than we do or can; and that he will order all things in relation to it for the best, although we may not be able now clearly to comprehend the reasons of this procedure.

FRANCE.

STATE OF RELIGION IN PARIS.—The Rev. Mr. E. Ridley has recently given in the London *British Standard*, a very interesting account of the state of Evangelical religion in Paris, derived from information obtained during a visit which he made to that city. Although somewhat long, we give it entire.—

Should this second letter be acceptable and in any way useful, it is at your service. The present pleasing progress of Evangelical religion in Paris and in some of the departments of the Empire, it may be stated, is obtainiug in the capital, at least among the higher classes, as well as in other classes of the community. Even some of the nobility are opening their elegant *salons* for prayer, the reading of the Scriptures, and addresses; one object being, and that a beautiful one, the accommodation of Roman Catholic families, together with members of the Greek Church and others, who naturally scruple to enter a Protestant place of worship. They are kindly invited to the meeting, every courteous attention is tendered. They hear the Word God read, and listen to a faithful and affectionate proclamation of the Gospel. At the close an invitation is given to all parties so disposed to remain and have conversation with the preacher and other Christian friends in attendance. Many avail themselves thereof, have their impressions deepened, their doubts solved and by the Divine Spirit have light and faith given them to "behold the Lamb of God" and believe in Him to the saving of their souls. Several go away in raptures and find relief in telling others what God has done for them. It is pleasing, too, on such occasions, to hear the French people devoutly singing in their own language some of our beautiful revival hymns—"There is a fountain," "Rock of Ages," and others.

Some of the meetings consist mainly of English students and French people who are familiar with the English language. When an address is given in English, and many French people present, there is some minister there to interpret.

At one of these meetings which we had the pleasure of attending a few weeks ago, held in the drawing-room of Lady Harriet ——, the spacious apartment thickly set with splendid gilded chairs was soon crowded, the doors of two adjoining rooms were thrown open, and the preacher placed so as all could hear. At the other end of the room the lady of the mansion, as elegant in person as she is noble in position and character, was giving directions to the attendants as to their being comfortably seated, &c. It is remarkable in the streets to witness the number of carriages with the liveried servants which have brought families and other parties to the place, and are waiting to convey them back home. On the day following a similar meeting was held at the house of Lord A——, and on the Saturday a third at the mansion of Baron de——, a name not unknown, neither unhonored in the diplomatic circles of our own or other countries.

At the close of one of those felicitous gatherings where a popular revivalist had delivered one of his clearest, happiest, and most impressive addresses, the writer had again the pleasure of exchanging a few words, and wishing them "God-speed." On withdrawing we noticed a very gentlemanly individual in the room, who seemed to cherish a lively interest in the proceedings, and which he cheerfully aided. On making free to speak to him, he was found to be very communicative, and we again put the question, "Is it your opinion, sir, that evangelical religion is spreading in Paris?" He, as did all other parties asked, replied in the affirmative, and, unobservedly directing my attention to the far corner of the room, said in an undertone, "There you see a lady who

goes about Paris like a city missionary. She is permitted to visit the soldiers, she gets some of them to meetings, and it is hoped that twelve of the Zouaves have been brought to the Saviour."

The last of these meetings which we had the pleasure of attending was held in a large house not very far from the Palace of the Invalides, where the mortal remains of Bonaparte are entombed, with the affecting inscription, dictated by himself, engraven on his gorgeous monumental pile:—"I desire my ashes to be laid on the borders of the Seine, among the French people, whom I so much loved." While we would throw the pall of oblivion over the dark, dark deeds of that remarkable man, let us humbly rejoice that, in the good providence of God, better days have been in store for France. At the present time the light of the Gospel and the influence of the Sacred Scriptures, associated with the all-conquering energy and power of the Holy Spirit, offer good hope of the abandonment of Popery, infidelity and other ills which have long afflicted and benighted the great country, and that ere long its elevation, moral grandeur, and Evangelical religious character, may impress, astonish, and rejoice all Europe and the really Christianized world! Let us give France the benefit of our sympathy and prayers, and by all Christian means humbly seek to promote her evangelization. The present movement, it is gratifying to know, is not confined to Paris. More than twenty other places in France at the present time are desiring meetings of the kind. Those details will be concluded in our next letter.

Yours truly,

E. RIDLEY.

OUR CHAPEL AT PARIS.

The Rev. Dr. McClintock, in a letter to the *New York Observer*, gives the following particulars respecting this chapel, which will be read with pleasure by our readers.

Your readers will perhaps be glad to hear that the American Chapel in Paris has continued to live and prosper, even during the hard times *caused by the* civil war. *Many of its best supporters* have, indeed, been compelled to return home; and the stagnation of trade has prevented the ordinary influx of business men, who have heretofore made up so large a part of our congregation. On the other hand, numbers have come to Paris, from other parts of Europe, in order to be nearer home in case of sudden recall. Our Sunday morning congregation is very good; the average number in attendance being about three hundred. The composition of the audience is one of the best possible illustrations of Christian fellowship now anywhere afforded in Christendom, as well as of the Catholic principles of the "American and Foreign Christian Union," under whose auspices the church was organized, and is maintained. As I look over the congregation, I see in this pew a Presbyterian family; in that a Protestant Episcopalian; in a third, a Baptist household; in a fourth, a Methodist Episcopalian; and so I might go through all the leading denominations, and find them all represented here in one body of Christian worshipers. Nor is there any jarring of opinion or feeling; I have not, in a year and a half, heard denominational differences discussed, or even touched upon in conversation, except, perhaps, in comparison made for the sake of information—never for dispute. As to the form of worship, which, it was feared, would be an endless source of difficulty, all sides yield a little, and all *agree* to yield some of their personal feelings and prejudices, so that none can be dissatisfied. The Protestant Episcopalian would, of course, prefer to have the precise service of his Church, and no other; so would the Methodist or Presbyterian; but as *all* are to worship together, all agree to such modifications as are necessary to their common worship. The American Chapel in Paris is, thus far, the only church edifice on the Continent erected for the use of American Christians. Its success will, I hope, lead to the erection of others in certain centres of attraction, such as Florence and Rome—when Rome becomes the capital of a free Italy.

But I *must* stop, as I cannot hope to find space in your columns, I close with informing your thousands of readers that the

American Chapel is situated 21 Rue de Berri, and my house is No. 3 Rue de la Plain aux Ternes, Paris. In both places I am always happy to see the faces of Christian friends from America.

Yours, sincerely, J. McCLINTOCK.

CHILI.

We have just received two letters from the Rev. Mr. Gilbert, our Missionary at Santiago, the capital of Chili, S. A. One is addressed to children in our Sunday-schools, and is very long and very interesting, but we cannot find room for it at present. The other contains his annual report, the substance of which will appear in the annual report of the Executive Committee, in our next number.

MISSION TO GREECE.

The Executive Committee have resolved to commence next autumn a mission in Greece. This will be a new mission in a field which, however, fairly comes within the scope of the Society's operations; for Greece is a nominally Christian country, and no longer in any sense Mohammedan. The American Board has long been retiring from that field, and the English Church Missionary Society and the American Church Missionary Society, have each but one Missionary in it. The Missionary whom the Committee propose to send, is the Rev. George Constantine, a native of Athens, who has spent ten years in this country, and received his education at East Windsor Academy, Amherst college, and Andover Theological Seminary. In the last named institution he will finish his studies in September. He is exceedingly well recommended by ministers and professors who have known him for years. He appears to be well qualified to carry the Gospel to the masses of the Greek nation, whether within Greece proper or outside of it. In this good work he will find a worthy coadjutor in Dr. Kalopethakès and his *Star in the East*. We request the prayers of our readers for this mission, of which we shall give ample details in due time.

THE HOME FIELD.

We give extracts from the latest reports of several of our Missionaries, and regret that we have not space for more.

I am happy to state that the number of scholars in my day and evening schools is still increasing, and that the pupils come for instruction as regularly as I can expect at this season of the year. From 80 to 90 young people attend the schools, and I can say with truth, many of them make good progress. The industrial school has been very well attended during all the month, and the Italian girls take more and *more interest in it; they are eager to learn to sew, so that* the number of *attendants has increased* to 25 or 30.

My religious meetings are attended as usual. I continue to visit Italian families in order to find an opportunity for conversing with them on religious matters at their homes, and to invite them to my church meetings, which I should like to have attended by a larger number.

A great obstacle which I commonly meet, is that many Italians after having been for some time regular attendants of my meetings, leave the city and move to places in the vicinity, so that they are kept back because they live

too far from the church. In this way they go out of my reach, and some times I do not hear of them until sickness in the family brings me again in connection with them. Such a case has just occurred with an Italian family, who came for a long while to my religious instruction, till they moved to Hoboken and were entirely cut off from my meetings. This distressed me, as both man and wife were very well educated people. The former had been a sort of priest in Italy, and the latter was attached to a charitable institution of nuns; she was a well trained woman, and very industrious too, and supported her family by sewing. They moved to Hoboken, as I stated, about a year ago; and I did not know where to find them, until I was called to see them in the course of this month. I found both in a very destitute situation; the man looking pale, and being very weak, and his wife lying on her sick bed, a poor feeble sufferer, in the last stage of consumption, almost too feeble to crave pity for the only child that has been left them, a lively girl of about three years. Though I was very much depressed to find my old friends in such a wretched condition, yet I felt very much comforted that the bodily sufferings have caused rich spiritual blessings. The suffering wife, though in want of even the most necessary comforts, is rich in faith, patience, and hope. Her only desire is to be soon delivered from her pain, and she constantly prays "Come, dear Saviour, take thy servant home; put an end to my sufferings."

Their destitute condition induced me to call upon several benevolent persons. I first visited a good brother, to whom I gave a narrative of the case of the sick woman, and he gave me a dollar for her. *On my way home I met another gentleman somewhat acquainted with the case, who gave me a letter to introduce me to a friend of his.* When I delivered this letter, there happened to be present the editor of a religious paper, who having heard it read, handed me three dollars for the sick woman. I received from another person half a dollar, and a lady added another half dollar; so that I had in all, five dollars, which I quickly carried to the suffering family. Last Saturday a gentleman handed me five dollars, collected together for the same purpose, so that I had it in my power to bring assistance a second time.—*An extract from the March report of our Italian Missionary in New York.*

The editor of the religious paper alluded to above, has given a very interesting account of the case, which we subjoin.

A short time since I received a note enclosing three dollars to be applied in charity at my discretion.

Yesterday I was sitting in a lawyer's office when a letter was handed to him. It was from a friend of his who had personal knowledge of a case of great distress. A woman dying of consumption, destitute of the most common necessaries of life: a little money would make her last days more comfortable, though nothing could save her. The lawyer handed me the letter to read, and I put three dollars into it, remarking that it was not my money, but had been sent to me to meet just such a case.

This morning a little black-eyed man, very poorly clad, came to my study. He spoke English well, but with a foreign accent. He began: "You sent three dollars yesterday to a sick woman. I come from her to bring her gratitude: it has done her much good already, and will help her a little longer while she lives. She told me to thank you, and she thanks the Lord who is *so good to her.*"

"She may thank the Lord," said I, "and not me, for it was his money, not mine, that I sent. But tell me all about the case: are you the husband?"

"Oh no, sir, I am a missionary among the Italians in this city; the woman is an Italian: she and her husband had been getting their living by sewing: they had five children and all but one, the little one, died: the mother has been sinking for some months past, and the father is out of work, and trying to take care of his wife: they have parted with everything: she has not even a bed to lie on."

"What does she lie on?"

"Some straw on the floor; but she is very content: she has the Saviour with her: she looks to Him, and I do believe when she dies, she will go right to Him."

The earnest good man went on and told me of the struggles and trials of this poor family: how they came from Tuscany: why they had left the priests and come to Christ: he told me of other cases among the Italians; of his own schools to teach the children to read and to sew, and his black eyes often filled with tears, and mine ran over, while he talked on in his artless, broken way. I asked him, "will they use that money carefully?"

"Only too carefully: they will make it go so far that they will not get what they ought to have, for fear of needing it more."

"Well," said I, "come here whenever you think they should have more: do make that good woman comfortable if you can, I will try to provide for her while she is here, and Christ will make a home for her in His father's house. She will not lie on straw up there."

The little man grasped my hand, and said, "I shall call this the House of Support."

Then he went away, but he will be here again in a few days. God puts it into the hearts of unknown friends to send money to relieve the wretched, to help the dying in their distresses, and so He gives His beloved rest. When you read this story, you will enclose a bill in a letter, and send it to me for this or some other dying woman, and so the blessing of the perishing will come on you. If you do not, somebody else will, for the Lord will provide, and when his servant *comes again, he* will find the promise sure. —*New York Observer, March* 21, 1862.

IRENÆUS.

We are happy to add that "Irenæus" announces in a subsequent number of the *New York Observer*, that he has received $53 for the relief of this poor family.

"Our schools are small but all encouraging, and our happiest hours are passed in listening to the recitations of the children, and gazing upon their pleasant and cheerful faces. Tears often fill our own eyes, while rehearsing to them some simple applicable story, to witness their attention, and emotion. In these times of financial trial, we have been very much favored in obtaining material, to keep the little fingers busy, and some have given who are not used to this kind of benevolence, and have promised more. As the garments are all distributed in the schools in which they are made, it stimulates them to be punctual and industrious. The mothers are often less inclined to let the little girls attend our school than the little ones are to come, so that we often are obliged to hold out inducements, to overcome prejudice. We yet *feel*, and make it our sole business to ameliorate the condition of the poor of *all nations*, both spiritually and temporally, as far as possible, asking the guidance of Heaven over all.—*Extract from the report of a Bible woman in a South-Western city.*

"A Sunday or two ago, after opening one of my afternoon schools, I was standing at the door with some tracts in my hand, to give to the passers by, who might seem anxious to read them. A captain of one of our volunteer companies of this city came up to me (himself a Romanist) and asked me for some tracts to give to his boys, as he called his company; adding that if men had paid more attention to the Bible and the tract, we might not now have such

an unholy war in our beloved country. The captain had known me, but I did not know him, and he added that he often heard me evil spoken of by his party. I gave him a quantity of tracts and he went on his way rejoicing. May the Lord bless the reading of them to salvation of the poor fellows to whom they were sent. In addition to my other labors, both here and in N., I frequently visit the hospitals for the sick in this city. I was satisfied that the society would not object to this as a part of my work. I have persuaded a few of the convalescent to come to my Sunday-school, and have the promise of an excellent Episcopal gentleman (whose daughter has been teaching for me for years) to come and teach a Bible class. I hope to have a Sunday-school entirely composed of soldiers, and in this way, under the blessing of God, our excellent teacher, may lead many to the Saviour.—*Extract from the report of a Missionary of the Society in a Southern border city.*

Owing to the dreadful apathy of this place, I had to overcome many obstacles at first, and meet with very great discouragements, while attempting to proclaim to these Germans the unsearchable riches of Christ. But the gracious Lord has had mercy on us. Last Sabbath we had 62 children, poor, ragged, forlorn outcasts, in the Sabbath school, which I had gathered in during the month; many of them Romanists, and others who had never before heard of the blessed Saviour. Some Christian gentlemen and ladies came in during the exercises, and one gentleman whom I had begged to be the superintendent, but who declined because he thought the attempt would fail, praised God with tears in his eyes. So far I had *to defray all expenses*, including even books to the amount of $9, etc., out of my own pocket; but now I trust the Lord has raised us friends to aid this mission-school.

I have visited during this month, and conversed and prayed with 53 families, 48 of which I found *without the Word of God.* I supplied them with it, urging upon them the necessity of reading it faithfully and prayerfully.

It is past midnight, and I have just returned from the dying bed of a poor man, who had not been to church nor prayed for these last twenty-two years. I had seen him repeatedly before, but he seemed to remain hardened. To-night I tarried with him for four hours, reading to him from the Scriptures, and praying with him. As I left him, he said, that like the thief on the cross, he trusted in Jesus. "O Jesus, blessed Saviour, be my Saviour too!" To-morrow he may be a corpse. I felt as if the King of kings was in the room, forgiving and cheering. What a solemn moment all around!

We have a lecture and a prayer meeting every week, and on the Sabbath, three services. Last Sunday night the church was crowded, and the greatest solemnity prevailed.

Taking so many children away from the Romanists, makes the priest exceedingly angry, and he tries the most contemptible tricks to get them back, but so far without any effect.—*Extract from the March report of a German Missionary.*

SOUTHERN BIBLE CONVENTION.

The Bible Convention of the Confederate States met at Augusta, Ga., March 10th. There were seven states represented. Col. J. M. Chambers, of Georgia, was chosen temporary chairman. After a sermon by Bishop Pierce, Daniel Ravenel, of South Carolina, was chosen permanent chairman.

MISSIONARY INTELLIGENCE.

So widely planted over the face of the earth, and so numerous are the Christian Missions of the various Evangelical branches of the Church of Christ of the Old hemisphere and the New, that it is extremely difficult to condense into a few pages of THE CHRISTIAN WORLD the important occurrences of each month, without making a mere record of facts unadorned by any illustrative and interesting incidents. We shall, for once, try what we can do in the way of giving, this month, a general notice of the progress of Christianity in the Heathen and Mohammedan worlds.

CHINA.

Dr. Legge gave a most interesting and encouraging account of his labors in China, at a recent Missionary prayer meeting at Hong Kong. "Other Missionaries," said he, "have a similar, and in many cases, more satisfactory tale to tell. In Amoy there are some five or six hundred Christians; at Ningpo and Shanghai congregations equally large, and even at the newly opened port of Tien-tsin, there is a small, but fervent body of believers."

The Missionaries at Ningpo have been greatly concerned for the effects which the recent sacking of the greater part of that city by the Tai-ping rebels will have upon the Mission. By a remarkable divine interposition, the Missionaries and the converts had, at the last dates, escaped personal violence. The Missionaries at Shanghai were trembling for that city, which was threatened by the rebels at the latest advices; but hopes were entertained that it might be saved through the intervention of the foreign consuls.

Dr. Lockhart, of the London Missionary Society, at the date of his last letters, had been several weeks in Pekin, busy in getting ready a house for his Medical Mission. He was much *encouraged by his prospects, and had good hopes for the new government* with Prince Kung, a brother of the late Emperor, as Regent during the minority of the boy who is heir to the throne.

SIAM.

The Missionaries are much encouraged in their work, and their hopes of success were never brighter than at present.

BURMAH.

The reports of Baptist Missionaries in Burmah show a continued progress. The Rev. Dr. Mason gives a rather discouraging view of the Christian attainments of the Karen converts, and of the consequent difficulty of supplying native teachers. Although there seems to be a considerable difference in mental organization and strength of different heathen tribes of low civilization, even when adjacent to each other, we apprehend that it is no easy task to increase the intellectual and spiritual culture of the converts of any of them to such a degree as to qualify many of them in proportion to the whole number, to be able, persistent, and growing teachers and preachers of the Gospel. It requires much time to raise up a people from the ignorance and mental degradation of heathenism. It is the work of generations. This blessing Christianity has secured to a considerable degree for that large portion of the human race which has already come under its

influence. Even the poorest form of Christianity is better in this respect than Heathenism or Mohammedanism.

INDIA.

We have been much interested in the account which Rev. Mr. Winslow, a venerable American Missionary at Madras, gives of the services of the "week of prayer" in that city. The excellent English Bishop and the other clergy of the Episcopal Church, heartily joined with the Missionaries and other Protestant ministers of the place in those services, whilst daily services in *Tamil* were held in different places for the native Christians.

Instead, however, of attempting to speak of the many missions in India, or of any of them, this month, we prefer to give an extract or two from a letter of Mr. Winslow, just referred to, relating to the work of God generally in that great country.

"There is real progress in the work of Missions in India, though we cannot often say here that '*the Kingdom of God cometh with observation.*' It is in most parts of this great country but *seed-time* at best; but in some places the harvest is *beginning* to be gathered. There was a good work of the Spirit in some parts of Tinnevelly last year (though somewhat marred here and there by the enemy, who sowed tares), and many souls were brought into the kingdom. In some places the work has been continued to the present time. The same Spirit has wrought savingly, also, in different villages of the Madura district, and in Tranancore; and with real power, if less manifest, at nearly all the Mission Stations in the Presidency.

"Still the *preparatory work*, by *education* and *itineracy*, is more important, perhaps, than that of actual conversion, so far as yet manifested! There is a *preparation of condition* for the coming of the Spirit, by the means mentioned, and the free circulation of the Bible and tracts, which must tell wonderfully when that blessed Spirit is poured out from on high."

JAPAN.

The Missionaries in Japan are quietly prosecuting the study of the language of the islands, and are commencing the translation of the Scriptures and some elementary works. Years must pass before much ought to be expected from this mission in way of conversion among the natives.

TURKEY.

Two things are exceedingly encouraging in relation to the progress of the Gospel in Turkey. One is the gradual but sure overthrowing of the prejudices of the Mohammedans against Christianity. Of this the Rev. Mr. Wheeler of Kharpoot gives a fine illustration in his account of an interview which he and the late Dr. Dwight had a few months ago with a Pasha at Erzroom, who had for his private secretary a *Protestant Turk*, and declared that he knew many Turks at Constantinople who were most favorably inclined in regard to Christianity, and spoke of the subject with the utmost liberality, and even cordiality. The other is the progress of liberal sentiments among the Armenians at Smyrna, where a strong association among that people has been formed, composed of young men and men of middle-age, that publishes a newspaper, in which remarkably enlightened principles and sentiments are openly advocated. In the meanwhile, wherever missionaries are laboring in the Turkish Empire, including Bulgaria and Syria, true Christianity is gaining friends and converts.

EGYPT.

The labors of the excellent Missionaries of the American United Presbyterian Church, are manifestly blest, and the good seed of the Word which they

are sowing is beginning to germinate. The German Missionaries are also encouraged in their work in the Land of the Nile.

WESTERN AFRICA.

If our readers desire to know what God has done for Western Africa within, as it were, our day, let them read the subjoined interesting article, although too long, perhaps, for the monthly concert. It is taken from the Philadelphia *Colonization Herald*, and the *Eng. Miss. Herald* for Nov. 1861.

The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal missionary operations, we find that that Church has fifteen stations, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labors in this locality, "that thirty thousand civilized Africans in Freetown worship God every Sabbath-day, in twenty-three churches built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the Gospel in their native lands, which are scattered in widely separated parts of the continent.

In the Sherbro and Mendi countries the American Missionary Association has a *mission consisting of four stations and out-stations, besides nine places* in the neighboring villages, where the gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only is used. The number of missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants.

Immediately adjoining stands the free, self-sustaining, accredited republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce; all the political insignia of a prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave-trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberian Annual Conference of the Methodist Episcopal Church, comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistants, teachers, &c., all colored. There are seventeen missionary stations, comprising sixteen hundred and fifty members, over one hundred of whom are native converts, eight hundred and sixty-two Sunday-school scholars, an academy and seminary, and an African bishop.

The Presbyterian (Old School) Church has seven ministers, four male and one female assistants (all colored), one hundred and ninety-three communicants, one high school, and a number of boys at a boarding school, and ninety-five day scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal Church has a bishop, four white missionaries, and eight colored, three of whom are natives. Day-school scholars, five hundred and fifty. Communicants, two hundred and fifty; more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist Church has over seventy missionaries and teachers, and according to report of the association, which met in Monrovia, December, 1857, near one thousand members.

The missions of the Wesleyan Church on the Gold Coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number of foreign missionaries is three, and nine native assistant missionaries, and thirty one native local preachers. They have two thousand one hundred and thirty-five church members, thirty-five schools, twenty-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christainsbourg, Akropong (forty miles in the interior), Abude, Gyadam, and Abokodi. The Akra and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are in the press. A seminary for the education of native catechists is established at Akropong.

On the slave coast, further to the east, Christian missions are doing a great work. In Lagos are one Baptist missionary, one Wesleyan church, well attended; two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended, and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four *hundred candidates.*

At Ijaye, Oyo, Ibadan and Omoboso, towns north and east of Abeokuta, the English Episcopal Church has stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total, fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as many cities, from Lagos on the coast to Ogbomishaw, nearly two hundred miles in the interior. It also has about twenty laborers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptized into the fellowship of the churches of these missions.

On the Cameroons river, a few miles from its mouth, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing, and the New Testament entirely printed in the Isubu.

On Corisco Island, forty miles above the Gaboon river, are six Presbyterian missionaries (Americans), besides their wives and several native assistant missionaries with three stations and fifty boarding schools. The language (Benga) has been mastered, and several tracts have been printed.

On the Gaboon river is the mission of the American Board. They have three stations, one eighty miles in the interior, with about thirty-six boarding scholars and one-third as many day scholars. Two languages, the Mpongwe and the Bekele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger, under the leadership of the Rev. S. Crowther (native African). If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent may be confidently anticipated.

Thus, almost within our own day, we have seen missions established along the western coast of Africa from the Senegal to the Gaboon, over one hundred Christian churches organized, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible and other religious books have been translated and printed, and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans who never before heard the gospel sound.

MISCELLANEOUS.

THE ANNUAL MEETING.—Among the speakers who are expected to address the Assembly at the Annual Meeting, we may mention the name of Mr. George Constantine, the young Greek whom the Committee propose to send as a Missionary to Greece. Mr. C. speaks the English language well and fluently.

LATEST INTELLIGENCE FROM ITALY.—Mr. Hall, in a letter from Florence, under date of March 20th, says that our evangelist and colporteur will both have to stand a trial for their missionary operations in the Island of Elba. Mr. H. does not apprehend any very serious consequences. He will see that they be properly defended. The charge is similar to that on which the Rev. Mr. Ribetti, of Leghorn, was tried, condemned to a few days imprisonment, and rescued by the government of Victor Emanuel.

DEATH OF MR. FRELINGHUYSEN.—Just as these pages are going to press, we hear of the decease of the Hon. Theo. Frelinghuysen, once a distinguished ornament of the Bar of New Jersey, for six years a member of the U. S. Senate, for several years Chancellor of the University of New York, and at the time of his death, President of Rutgers' College, New Brunswick, N. J. For several years he was President of the Foreign Evangelical Society, of which the CHRISTIAN UNION is a successor. He was a great and good man, and his death will be much deplored.

BOOK NOTICES.

GOING HOME; THE DANGER OF REJECTING THE ATONEMENT; MY TIMES ARE IN GOD'S HANDS; and NONE LIKE CHRIST, are four exquisite little books published by Anson D. F. Randolph, 683 Broadway, New York. They are all from the pen of the Rev. Octavius Winslow, D.D., one of the best Christian writers of England. These little books should have a wide circulation. They are gotten up with good taste. The largest of them may be read in half an hour.

STREAKS OF LIGHT; or Fifty-two Facts from the Bible for the fifty-two Sabbaths of the year, by the Author of THE PEEP OF *DAY, and many other works for* youth. This excellent work of 350 pages, 18mo., filled with illustrations, is also published by Mr. Randolph, to whom the religious community is much indebted for giving them so many instructive and interesting books, well fitted to profit both young and old.

BERTIE LEE, AND BROAD SHADOWS OF LIFE'S PATHWAY, are two very excellent books for young people, published by Robert Carter and Brothers, New York. A very pleasant vein of religious sentiment runs through these volumes, which renders them indeed as safe as they are attractive for all classes of readers.

The same publishers have recently given us

in beautiful dress, several other books of great value. One of these is "THE LIFE OF ARTHUR VANDELEUR, MAJOR, ROYAL ARTILLERY," (by the Author of "MEMOIRS OF CAPTAIN HEDLEY VICARS,") one of the most interesting biographical sketches which we have ever read. Major Vandeleur was one of those Christian officers who have in our day adorned the British Army, and his Memorials deserve a place by the side of those of Sir Henry Havelock, Captain Hammond, and Hedley Vicars, which have within a few years been given to the readers of the English language.

Another is "LOUISE JULIANNE, ELECTRESS PALATINE, AND HER TIMES," by Fanny Elizabeth Bunnett. The subject of this memoir was the daughter of William (the Silent) Prince of Orange, the Washington of Holland, and was intimately connected with the present royal House of England. This interesting volume contains so much of history, that it may almost be said to be lifted out of the domain of biography. It is a work of no common interest.

The Messrs. Carters have recently given to the public two other works of no ordinary value. One is "THE WAY TO LIFE," by the Rev. Dr. Guthrie, well known among us both by his former writings, and by his severe and unjust animadversions upon our country, its churches and christian people, because of slavery. Nevertheless, Dr. Guthrie is a great and good man, (albeit not quite perfect), and an able theologian and preacher. His "WAY TO LIFE," is a work of which we can speak with unfeigned praise.

The other work is Dr. McCosh's "SUPERNATURAL IN RELATION TO THE NATURAL," a work greatly needed in England in these days, where "Oxford Divinity," "Oxford Tractarianism," "Puseyism," or whatever else the demon of Sacramentarian heresy may be called, has of late been fast driving the herd of its followers down into the abyss of Pantheistic Deism. This is what might have been expected. The "young gentlemen of the Universities" were not likely to be long satisfied with the husks of the heartless routine of the formal, ceremonial, Christless religion which Dr. Pusey and the other leaders of the "Sect" gave them. They must go further, even if they should fare worse, or—retrace their steps.

The Presbyterian Board of Publication, (O. S.) have lately published several books of more than ordinary interest. Two of these will be very acceptable to the members of that important branch of the Church, and will be read with pleasure and profit by many outside of it, we doubt not. They are the "LIFE AND SERMONS OF THE LATE WILLIAM NEILL, D.D.," and the "LIFE OF THE LATE J. J. JANEWAY, D.D." Each is a very convenient duodecimo volume, beautifully gotten up. The former was well prepared by the Rev. J. H. Jones, D.D., the intimate friend of Dr. Neill for many years; the latter, by the Rev. Thomas L. Janeway, D.D., who has discharged a filial duty in a judicious and able manner. Drs. Neill and Janeway filled no ordinary places in the Church of which they were ministers and ornaments, and their names will be enrolled with those of the Millers, the Alexanders, the Greens, the Rices, the Hoges, the Baxters, the Herrons, the Woodhulls and others of their day.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MARCH TO THE 1ST OF APRIL, 1862.

MAINE.

Saco. First Parish Benev. Society,----	18 24

NEW HAMPSHIRE.

Wolfboro. Cong. Church, by Rev. John Wood,----	3 36
Manchester. Franklin St. Chur. & Soc'y to complete L.M. for Rev. Wm. H. Fenn,----	13 64
Den. 1st Church and Society,----	12 00

VERMONT.

W. Townsend. Rev. S. S. Arnold,----	2 00
Springfield. Cong. Church to constitute Dea. Isaac M. Lewis and Adna Brown L. Ms.,----	60 00

MASSACHUSETTS.

*Windsor. Rev. T. C. Perry,----	25 00
Templeton. Daniel Foster towards L. M. for his daughter,----	10 00
Medway. 2d Cong. Church and Society,	16 70
Randolph. 1st " " " "	24 31
Boston. A Friend,----	15 00
Roxbury. Eliot Church and Society,----	50 00
E. Medway. 1st " " " ----	15 79
Northboro. Cong. " " " add for L. M. of A. W. Seaver,-	5 00
Foxboro. Orthodox Cong. Ch. & Soc'y., for a L. M.,----	37 73
Boston, Shawmut Church and Society in part,----	83 00
" Mt. Vernon Ch. and Soc'y, in part,----	212 85
" Old South Church and Society,	103 00
" Dividend on Perry Fund,----	150 00
" E. C. Mellett,----	2 00
" Park St. Church and Cong'n,--	85 73

RHODE ISLAND.

Barrington. L. B. Smith,----	2 00

CONNECTICUT.

Newtown.	H. S.	10 00
E. Hampton.	Mrs. Hannah Niles by H. A. Russell,	1 00
Ellington.	Monthly Concert,	5 00
Westford.	Rev. E. D. Kinney,	1 00
Hartford.	G. F. Davis, Esq., for bequest of Lucy F. Newberry of South Windsor, deceased,	1,000 00
Stamford.	1st Presb. Church to constitute Rev. Dwight E. Bartlett, Alexander Milne and George Elder L. Ms.,	100 52
"	1st Cong. Church,	4 51

NEW YORK.

N. Y. City.	Mrs. H. I., to constitute Miss Eliza J. Connor a L. M.	30 00
Franklin.	1st Cong. Church add to complete L. M. for Rev. Thos. S. Potwin,	6 00
Brooklyn.	Reformed Presb. Chur., Rev. J. A. Crawford,	4 00
Franklin.	Miss'y Soc. of Ind'y Delaware Literary Institute,	2 12
Cornwall.	Presb. Church per Rev. L. P. Ledoux, D.D.,	5 00
Kinderhook.	Ref. Dutch Church, Rev. L. E. Berry,	63 00
Valatie.	Presb. Church,	5 51
Albany.	Ref'm Dutch Church, Rev. Dr. Wyckoff,	18 00
Oneida.	Almira Town,	5 00
N. Y. City.	Instalment of the bequest of the late Anson G. Phelps, Jr.	4,270 36
Schaghticoke,	Presb. Church,	15 00
"	Hon. Amos Briggs part of L. M.,	10 00
Johnsonville.	Pres. Church,	11 34
Cambridge.	U. Presb. Ch. in full for L. M. of Rev. W. B. Short,	17 00
Coila.	U. Presb. Church,	9 73
"	John Shiland, part L. M.,	10 00
Bergen.	Cong. Church	7 86
Fairport.	Bapt. Church in part of L. M. for Rev. Isaac Farro,	10 00
Ogden.	Presb. Ch. in part,	3 75
Rochester.	A Champion, Esq.,	200 00
Carlisle.	James Bouton,	6 00
Albany.	Mrs Tweddale, by Rev. Dr. Wyckoff,	500 00
"	4th Presb. Church, Rev. Dr. Seelye,	30 51
Enfield.	R. Tallmadge, M.D.,	1 00

NEW JERSEY.

Union.	Friends in full to constitute Ezekiel B. Woodruff a L. M.,	10 00
Trenton.	Mrs. Elizabeth C. Fuller to constitute a L. M.,	30 00
W. Hoboken.	Presb. Chur. Rev. Mr. Egbert,	11 65
Hoboken.	Presb. Church, Rev. Mr. Babbitt,	30 00
Franklin.	Ref. Dut. Church, Rev. J. L. Scott,	1 35
Belvidere.	M. E. Church,	3 30
Amwell.	1st United Church in part of L. M. for Mrs. J. Kirkpatrick,	16 60
"	2d Church,	5 00
Milford.	Presb. Church in part for a L. M.	15 00
Middletown Point.	Presb. Ch. in part of L. M. for Rev. John M. Rogers,	20 60
Keyport.	Bapt. Church,	3 36
Paterson.	Mrs. Cath. B. Atterbury,	10 00

PENNSYLVANIA.

Vincent.	German Ref'd Church, Rev. W. Sorber,	5 00
Carlisle.	Saml. A. McDowell, M.D.,	1 00
Germantown.	G. W. Marchant,	5 00
Philadelphia	1st Presb. Chur. to constitute Rev. J. W. Fears a L. M.,	30 00
"	Rev. Dr. Blackman's Ch.,	6 20
Philadelphia.	4th Ref'd Presb. Ch.,	2 25
"	Hiram Millar, $5. Miss Holland $5. Jas. Alcorn $1. E. A. Bennett $1. Jas. S. Martin $2 50. Miss Mc Cune 50cts. Marshall Scott $1. Saml. Martin $1 25.—William J. Sterritt 25cts. Others $1 50. Mrs. Mc Cune 50cts.,	19 50

KENTUCKY.

Louisville.	Coll. for Missionary Schools by Rev. J. McDevitt, viz: Miss Bullitt $6. A Little Girl 10cts. J. Blancagnicis $5. Mr. Todd $1. A Friend 25cts. Mr. Dodge 1 dozen Children's Hose, value $2. G. Anderson 1 piece of Dry Goods, value $4, also Old Clothing, Books and Papers,	18 35

MISSOURI.

St. Louis.	Coll. for the Mission Schools by Mrs. Mattby, viz: Mr. Robinson $1 25. A Bolt of Calico by A Friend, valued at $4,	5 25
"	A Union Man and long tried friend of the Ax, F. C. U.,	25 00
"	Coll. by Mrs. Mattby for the Mission Schools, viz: Mrs. Ramsey $2 50. Mr. Robinson $1 25,	3 75

OHIO.

Tallmadge.	Cong. Church,	41 74
"	M. E. Church,	2 68
Hanging Rock.	Presb. Church,	15 00
Cincinnati.	Hon. B. Storer,	10 00
Chilicothe.	1st Pres. Church which constitutes Rev. Robt. L. Stanton, D.D. a L. M.,	33 00
"	2d Presb. Church,	7 88
"	1st United Presb. Church,	10 72
"	M. Prot. Church,	2 16
Oberlin.	1st Con. Ch. in part Mrs. Hudson for L. M. $3. G. Kinney $3 for L. M., E. P. Rearner $1. Mrs. Sumner $3. Mrs. Hopkins $1. Others $36 97, to make Fay. Hopkins a L. M.	45 97
"	2d Cong'n Church in part S. Plumb $5. Profs. Allen and Cowles and Mr. Collier $1 each. Others $14 68,	23 68
"	Sab. School of 2d Cong. Church,	3 61
"	Pringle Hamilton for L. M.,	5 00
"	Young Ladies of Hall for L. M. of Miss Royal,	2 03
Huron.	1st Presb. Ch. $13 29. Sab. Sch. $5, all in full of L. M. for Rev. F. Z. Rosseter,	18 29
Springfield.	1st United Presb. Church,	7 72
Urbana.	1st Presb. Church,	11 50
"	1st Bapt. "	7 22
Cincinnati.	Coll. for the Mission Schools by Mrs. Godden, viz: Judge Este $1. Mrs. Drinker $1. Mrs. McKehan 20 yards Calico, value $2 50. Messrs. Ellis & McAlpin 22 yards Calico, value $2 75,	7 25

CANADA.

Prescot.	Coll. in the Wesleyan and Free Churches,	20 15
Cornwall.	Coll. in the Free and Presb. Churches,	14 00
Belville.	Free Church collection,	41 50
Cobury.	Free and Cong. Churches,	7 50
"	Coll. in Orangeman's Hall,	42 70

ENGLAND.

Liverpool.	R. A. Macfie, Esq., for the Tract Work in Italy,	200 00

THE

CHRISTIAN WORLD.

VOL. XIII. JUNE, 1862. No. 6.

THIRTEENTH ANNIVERSARY

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

REV. DR. GODDARD'S SERMON.

THE Sermon before the Society was delivered on Sabbath night, May 4th, in St. George's Church, (Rev. Dr. Tyng's,) by the Rev. Kingston Goddard, D.D., of the American Protestant Episcopal Church. Dr. Goddard is Rector of a church in the city of Cincinnati, Ohio. It was an admirable discourse, and heard with great attention by a large and deeply interested audience.

Dr. Goddard chose for his text the following portion of the Word of God: "*And I saw heaven opened, and, behold, a white horse, and* HE *that sat upon him was called Faithful and True; and in righteousness* HE *doth judge and make war.*" (Rev. xix. 11.)

ANNUAL MEETING OF THE SOCIETY.

THE Thirteenth Annual Meeting of the Society was held on the 6th day of May, at 10 o'clock A. M., in Irving Hall. The Rev. Thos. DeWitt, D.D., President of the Society, was in the chair.

The services were opened by the singing of the following hymn:

I.

O LORD our God arise,
The cause of truth maintain,
And wide o'er all the peopled world,
Extend her blessed reign.

II.

Thou Prince of life, arise,
Nor let Thy glories cease;
Far spread the conquests of Thy grace,
And bless the earth with peace.

III.

Spirit of grace, arise,
Extend Thy healing wing,
And o'er a dark and ruined world,
Let light and order spring.

IV.

Let all on earth arise,
To God the Saviour sing,
From shore to shore, from earth to heav'n,
Let echoing anthems ring.

The Rev. Dr. Boardman of Cazenovia, N. Y., read the Scriptures, *(Ps. ii and Eccles. xi. 1–6,)* and invoked the Divine blessing on the

Society, its labors, at home and abroad, and upon all similar associations throughout the world.

The Financial Secretary read the Treasurer's Report, which will be found in another place.

The Corresponding Secretary read an abstract of the Report of the Executive Committee.

The Rev. Halsey Dunning, Pastor of the Constitutional Presbyterian Church, Baltimore, then moved, "That the Reports of the Treasurer and Executive Committee, abstracts of which have just been read, be published under the direction of the Committee." This resolution was seconded by Rev. Dr. Van Norman, of the Methodist Episcopal Church, New York, and adopted by the Society.

The assembly then united in singing the following verses :

Fellow helpers in the truth,
Army of the living God,
Onward to the contest move,
Spread your banners far abroad.
Take the sword the Spirit gives ;
Take the pure and living word;
Claim each realm, by Satan held,
In the name of Christ, your Lord.

II.

Fellow helpers to the truth,
Lift your eyes, the fields are white ;
Precious fruit o'er all the plain
Doth the reaper's toil invite.
Enter now the harvest field,
With united heart and hand ;
Hark ! a thousand urgent calls
All your energies demand.

III.

Fellow helpers to the truth,
Witness to its quickening power,
Till the sound of life and peace
Echo back from every shore.
By the love of Christ constrained,
Heaven's appointed work fulfill ;
Here present your choicest gifts,
Life and wealth and active zeal.

The Rev. Joel Parker, D.D. of New York read the following Resolutions, and spoke to the *first*.

1. *Resolved*, That the liberal and spontaneous support extended to the Society during the past year of great financial embarrassment and deepest anxiety, should encourage its Directors to go forward in its great and glorious work, both at home and abroad, both in the Old World and the New, with renewed zeal, faith and hope.

2. *Resolved*, That in the opinion of this Meeting, the Executive Committee will do well to avail themselves of every opening for the spread of the Gospel in Mexico, Central America and South America, from the firm conviction that it is only a Christianity which derives its inspiration and its strength from the Bible, that can render any people fit for the enjoyment of Constitutional and well-regulated Government.

3. *Resolved*, That this Meeting have heard with deepest interest, and with grateful emotions, that the Emperor of France has caused the obstacles which the provincial and municipal authorities had for years thrown in the way of the evangelistic efforts of the Protestants to be removed, and that every Protestant church, chapel and school is now open, and placed under the protection of the law. And further, the Meeting would express its deep conviction of the importance of the Society's work in France and Belgium, and of the duty of the Committee to increase, as much as a prudent regard for their resources and their work in other lands will permit, their appropriations to the cause in *that powerful empire*.

4. *Resolved, That* the Society have heard with great pleasure of the success of the *Chapel at* Paris, under the able and eloquent ministrations of the Rev. Dr.

McClintock, and rejoice to learn that the Executive Committee have opened an American Chapel at Florence, Italy.

5. *Resolved,* That this Meeting have been greatly gratified with the report of what this Society is doing in Italy, where the "Great Breaker" is going before His people and opening a highway for his Word, and would express the hope that the Committee will be enabled, in the coming year, greatly to increase their efforts in that land so dear to the student of History, to the classical scholar, to the lover of Art, and to the humble and sincere Christian.

6. *Resolved,* That this Meeting have heard with great satisfaction, that the Committee have resolved to commence a mission to Greece and the Greek people, and would invoke for the young missionary and his work the choicest blessings of our ascended and ever-glorious Lord and Saviour.

Dr. Parker's address was one of his happiest efforts. Being the Chairman of the Executive Committee, and familiar with the Society's operations, he was able to testify to the increasing interest felt by the Churches in it and in its work, as well as to the catholicity and kindness of its spirit.

The Rev. Dr. McCron, (of the Lutheran Church,) Pastor of a church in Baltimore, addressed the meeting on the *second* Resolution. Dr. McCron spoke of South America, and the superstition and ignorance of the masses of the people, their degradation and immorality, from personal observation. From beginning to end his address, so appropriate and forcible, was listened to with the deepest interest.

The Rev. Dr. Crooks, of the Methodist Episcopal Church, spoke on the *third* and *fourth* Resolutions, especially the latter, and set forth in an able and eloquent manner the importance of the Society's *American Chapel* at Paris, and the valuable service swhich its minister, the Rev. Dr. McClintock has rendered to our Protestant Christianity, and to our country and its institutions in this critical period of its history.

The Rev. John Todd of Pittsfield, Mass., spoke on the *fifth* Resolution, and in doing so delivered one of the most beautiful addresses we have ever listened to, *on the constant processes of decay and renewal that are going on in the animated as well as the inanimated world.* Nations decay and nations revive. And the work of this Society is to contribute to the infusion of that new and spiritual life which the people of Italy, Greece, and many other nations so much need.

Mr. George Constantine, the young Greek whom the Committee have appointed a missionary to Greece and the Greek people, gave some interesting notices of his life since he landed in this great city ten years ago, "not knowing one word of the many thousands of words in the English language, and of all the money in New York not having one cent in his pocket." After speaking of the goodness of God to himself during that long period, he proceeded to show that Greece is not dead, *but alive, that the language is not a dead language,* as is often said,

but a living one, and that there is hope of the salvation of the people, if approached properly.

The Rev. Dr. Chickering of Portland, Maine, made the last address—making the *sixth* Resolution the subject of it, as did Mr. Constantine. Both Dr. Chickering and Mr. Constantine were listened to by the audience with great interest

The assembly then united in singing the Doxology: "Praise God from whom all blessings flow," etc.

The Benediction was pronounced by the Rev. Dr. Todd.

The Society then came together, and elected a Board of Directors for the incoming year, and passed a vote of thanks to the Rev. Dr. Stoddard for his able and eloquent sermon, with the request that he would deliver the same in Brooklyn, Boston, Pittsburgh, and such other places as it may be convenient for him to visit, and then allow it to be published by the Executive Committee.

The Society also passed a vote of thanks to the several speakers who had addressed the meeting, for the very interesting and important service which they had been so kind as to render on the occasion.

Mortimer De Motte, Esquire, in behalf of the Board, stated to the Society that, in conformity with a Resolution passed at the last Annual Meeting of the Society, the Board had taken the requisite steps to have the Society incorporated according to the General Law of the State of New York, made and provided for such cases.

The Constitution of the Society, as amended at the last Annual Meeting, will be found after the Report of the Treasurer, together with the list of the Officers, Vice-Presidents, Board of Directors, etc.

It is with deep pensiveness that we have to state that before the services of the Annual Meeting were over, the President and some of the Directors were under the necessity of retiring, to attend the funeral of the Rev. Nathan Bangs, D.D., of the Methodist Episcopal Church, who was one of the Vice-Presidents of the Am. & For. Ch. Union from the first. This great and good man had a heart that felt a lively interest in every good enterprise, whether its sphere lay within or without the circle of his denominational affinities.

A word to our readers and friends: It is to beg their particular attention to the Report which immediately follows. It goes over the entire ground of the Society's labors more fully than usual, and gives much valuable information respecting the moral and religious state of the countries named. The Committee have thought such a survey to *be necessary at the* present time.

THIRTEENTH ANNUAL REPORT.

THE return of this Anniversary season recalls past responsibilty; and your Committee proceed humbly and thankfully to give an account of their stewardship, and to restore to the hands of the Society the important trust with which they have been honored, and which they have conscientiously endeavored to discharge in a faithful manner.

It has been the privilege of the Committee every year to preface their Annual Report with joyful thanksgiving and ascriptions of praise to the Author of all our blessings, for the success which He has been pleased to vouchsafe to their efforts to promote His glory and kingdom. And never has this pleasing duty been more obvious, or its fulfillment more imperative than on this, the Thirteenth Anniversary of the Society. We closed the last year by invoking the Divine favor upon the Society's operations during the year to come, saying: "*The Lord our God be with us, let Him not leave us, nor forsake us.*" "*Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.*" That those petitions have been answered, the Committee believe the simple statement of their labors during the year will abundantly show.

But our mercies and blessings have not been unmingled with disappointments and sorrows. During the year which closes to-day the Society has lost several friends, some of them among its earliest, warmest, and most liberal supporters. First of all we have to mention the name of Hon. Theodore Frelinghuysen, of New Jersey, upon whose mortal remains the grave has just closed. This distinguished man, so greatly esteemed both as a statesman and a Christian, was for years President of the Foreign Evangelical Society (one of the societies the combining of which in 1849, gave rise to the American and Foreign Christian Union) and one of its Executive Committee. Another and not less venerated name which we have been compelled to enroll among the beloved dead, is that of the late Chief Justice Williams, of Hartford, Connecticut, who ever took a deep interest in this Society, and remembered it in his last will and testament. In the death of the late Mr. Elisha Taylor, of Cleveland, Ohio, the Society also lost an excellent friend. Precious in the sight of the Lord is the death of His saints. Our loss is their gain. We are consoled with the assured belief that the prayers which they offered up on our behalf, whilst they dwelt on earth, will long continue to be answered.

The receipts of the Society last year, as you have just heard, were $53,644, This is less by $6,000 than those of the year ending on the 7th of May, 1861. But the receipts of that year included the collections of Pastor Fisch of France. who came to this country and prosecuted his visit at the instance of the Society, and under its auspices. Deducting those collections, the receipts of the year ending to-day are greater by several thousand dollars than they were in that which terminated at the last anniversary. In several former years, when the Society was engaged far more extensively in the publication and sale of books than at present, and especially when it has undertook some extraordinary enterprises, *such as transporting* successive companies of Portugese exiles from

Trinidad and Madeira to our shores and thence to Illinois; the building of the American Chapel at Paris; or when its income was greatly augmented by the collections of the Rev. Mr. Pilatte, Dr. Revel, Dr. Fisch, or considerable sums borrowed to meet large engagements, the receipts of the Society reached a much higher figure than they do to-day. But it is a fact worthy of special notice—one that calls for devout thanksgiving to God—that the actual receipts last year from the churches for the ordinary and regular work of the Society were greater than in most of former years. And this is the more encouraging in view of the "stress of the times," the want of an effective agency in two important sections of the country during most of the year, and the illness for four months of one of the Corresponding Secretaries, who was able to preach in behalf of the Society only four Sabbaths during that period.

The expenditures of the Society last year were $51,327. Of this sum $6,500 were expended in discharging its last indebtedness for the American Chapel in Paris, and in paying off some loans and obligations of former years. The Committee are happy to be able to say that the Society is now unembarrassed with debts of any sort, and it has paid up the salaries of all its missionaries, and met all its engagements, to the 1st inst., and that it is their purpose to keep it in this condition if possible in the future.

The sphere which our Christian Union was formed to occupy is peculiar. Its grand object is to promote a pure Christianity in countries abroad in which Roman Catholicism and kindred forms of a corrupted christianity prevails; and among the Roman Catholics of our own land. The means by which it seeks to attain this object are manifold. It employs ordained ministers as missionaries, and also evangelists, colporteurs, Bible-readers, Bible-women, and school-teachers. It labors to gather and build up Congregations, Day-Schools, Sunday-Schools, and Industrial Schools. It assists in the work of educating young men for the ministry, in hiring places of worship, and sometimes in building chapels. Occasionally it combines its efforts with those of the American Seamen's Friend Society to sustain chaplains in seaports in Papal countries; it publishes works relating to the errors of the Roman Catholic church; it has often lent its aid to the promotion of the objects of the Bible and Tract Societies, and even those of the Temperance Society. It has still another object, the advancement of the interests of religious liberty wherever its influence can be made to reach. For this purpose, whilst it has stood up for the rights of the Roman Catholic laity at home and of our American Protestants when in Roman Catholic countries abroad, it has not hesitated to do what it could for those who were suffering for conscience sake, whether in Roman Catholic or Protestant countries. Withal, loyal to the principles of Christian union which constitute the corner-stone on which it rests, it has not failed to coöperate with the great efforts which are making in these days to bring Protestant Christians throughout the world to a better acquaintance with each other, and into those happy relations which ought to subsist between all the branches of the one true Church of Christ on earth.

Widely different, therefore, are the objects and the work of this Society *from those of any of* our other religious organizations; nor is the sphere in *which it moves either* coincident with, or antagonistic to that of any other mis-

sionary Society of our country. This fact is sufficient of itself to constitute a valid ground of coöperation on the part of the evangelical Christians of our land, without a sacrifice of their principles, or the neglect of their respective denominational Societies or Boards, which fealty to the Churches to which they belong demands that they should sustain. In confirmation of these positions we might appeal to the efforts made by this Society in years past in behalf of the rights of our Protestant citizens to their own worship and to Christian burial in Papal countries, in behalf of the persecuted Madiai and others in Italy, and of Roman Catholics and Baptists in Sweden; as well as its efforts to establish and maintain chapels on a liberal basis in Paris, Rome and Florence, for our American Protestants who visit those cities, or sojourn for longer or shorter periods in them.

But we have dwelt long enough on these subjects of a general nature; we now proceed to speak of the work of the Society last year in the two great fields which share its labors. And, first, we shall speak of

THE HOME FIELD.

Although the operations of the Society in our own country were less extensive last year than in some former periods, yet they were quite considerable. The number of the missionaries who labored the whole or part of the year (the former class of whom was far more numerous than the latter) was twenty-one, whose fields of action were in eleven States, chiefly in the West and Southwest. Seven of these missionaries are not now in the service of the Society. One has taken charge of a church in Canada West, after having labored successfully for us for a considerable period in one of the largest cities in Wisconsin. Another has been called to the pastoral care of a church in one of our western States. One was recommended to attach himself to the French-Canadian Missionary Society. A fourth, who labored at Chicago, was recommended to the Board of Domestic Missions of the O. S. General Assembly, and was accepted by that body. Of the present relations of the three others we are not able to speak. On the other hand, the Committee have appointed two new laborers, and will probably appoint a third; whilst it is possible that one of the seven just referred to, will reënter their employment. So that it is likely that the number of missionaries in the service of the Society in the home field, the coming year, will not be less than eighteen or twenty.

Although the Committee have come to the conclusion—a conclusion which the churches that support the Society seem fully to approve—that, owing to the increased interest and exertion in behalf of the foreign population of our country on the part of the Denominational Home Missionary Societies and Board, and the wide doors of usefulness in the great Papal countries abroad, and the need of our aid in that direction, it is their duty to make the home work of this Society in some sense subordinate to the foreign; yet they cannot cease to take a lively interest in every effort by which they can in any way cause the Gospel to reach the millions of Romanists already among us, and the tens of thousands who are every year landing upon our shores. They look back with pleasure upon what they *have been* enabled to do in this field during the last thirteen *years.*

1. In the first place, although the gathering of churches has not been for them so prominent an object as some other modes of doing good to foreigners, the Committee reflect with satisfaction that through their efforts some forty congregations, mainly German, French, and French-Canadian congregations were formed, some of which, as those in Newark, N. J. and Cincinnati attest, have now a good degree of strength. The French congregation in New York, on which they expended a good deal of money, has done much good, and is now nearly if not quite self-supporting.

2. But a great deal of the preaching of their missionaries, especially those who have labored among the Irish population, has been of the nature of building up the churches in the neighborhood of their mission-stations. During the last year a German missionary of the Society, who has been laboring among the dispersed and yet numerous Germans living in the central portion of one of our oldest States, induced many of their people to attend the several Protestant churches near which they live, but in which they had not before set their feet Still more; he has gathered many of their children into Sunday Schools. And best of all, God has crowned his efforts by pouring out His Spirit and bringing a goodly number of these "strangers" to the saving knowledge of His Gospel. Nor is this a solitary or exceptional case; more than fifty of its missionaries have done more or less of the same sort of work during the last thirteen years.

3. A great deal of the attention of the Society's missionaries has been directed to carrying the Gospel from house to house, by personal conversation and the distribution of religious tracts and the sacred Scriptures. Much of this sort of work has been done by our laborers from first to last in nearly all the great cities in our country.

4. A large number of children and youth have been gathered into Sunday Schools and the public schools, through the efforts of our missionaries in the large cities. And this has been done in many cases from among the most degraded and ignorant classes of our foreign population, many of whom might take up the lamentation: "No man hath cared for our souls."

5. And whilst they have cared for the temporal interests of the children, our missionaries have not been unmindful of those of their fathers, many of whom they have endeavored to rescue from intemperance by engaging them to join the Temperance Societies, and sign the temperance pledge.

6. Our missionaries have established many Industrial Schools, which have continued to be a great blessing to the poor children who attend them, as well as a source of blessing to the many excellent teachers who have, with so much self-denial, instructed them. It would be a low estimate to say that our missionaries have established, or aided in establishing, more than fifty of such schools in the West alone. Nor has this work been done only by the missionaries. The influence of the Society's Magazine, THE CHRISTIAN WORLD, in this good cause has been felt in many places.

It would be a safe and reasonable statement to affirm that at least 50,000 souls in this country have been brought more or less within the influence of the *Gospel through the* labors of the missionaries of this Society within the last *thirteen years; and* most of these people have been of foreign origin. Indeed

we are persuaded that this estimate is far too low. How many of these have been brought to the saving knowledge of the Truth is known to God alone. We have no doubt that several thousands were; but this point can be settled no where but at the Last Day.

During the last year, the Committee had in their employ two Bible-women, whose spheres of labor are two of the largest cities in the West. These excellent women have shown themselves to be most capable missionaries. Having had the advantage of more than an ordinary education, of refined and pleasant manners, accustomed to move in good society from their earliest days, possessing good judgment and great prudence, and withal zealous and earnest in the work of saving souls, they have been welcome even among the poorest, most ignorant, and most degraded of the foreign population of those cities. From morning till night, in good weather and bad, they visit the poor and needy, and not only impart the blessings of the Gospel, but relieve as far as they can by their own efforts and engage the help of the beneficial associations around them to assist in relieving the wants and the sufferings of these people. Generally they make from fifteen to twenty visits a day. One day at least in each week they devote to the Industrial Schools which they have gotten up, of which one has three and the other four to look after. In those schools the children are taught to sew and make up clothing for themselves and their poor families, as well as instructed orally in the great things of salvation, by being taught passages of Scripture, suitable hymns, and simple catechisms. We know of nothing more touching in the work of the Society than these and other Industrial Schools its missionaries have established, and in the carrying on of which they have secured the coöperation of Christian women of literally every evangelical denomination around them. The Committee would have no objections to employing several more Bible-women, if they had the means.

An Irish missionary of the Society in one of the southwestern cities, in addition to all his other labors, superintends three or four Mission and Industrial Schools. And another missionary, who is not an Irishman, has had almost twice that number under his charge.

Among the missionaries whom the Committee have recently resolved to assist is the excellent Pastor Fargues, of the Reformed Church of France, who preached to a very interesting Swiss and French congregation of about 250 souls in Philadelphia. The number of families that attend this service is 150; the number of communicants is 60; and the number of children in the Sunday School is 100.

One of the most interesting Missions of the Society in the home field is that among the Italians in the city of New York. The missionary is an humble, self-denying man, who preaches on the Sabbath to as many of his countrymen as he can induce to come to his meetings; teaches a school for several hours every night, has a large industrial school, and withal a flourishing Sabbath School. He visits the Italians dispersed through the cities of New York and Brooklyn, Hoboken and Jersey City, as much as his other duties will permit. A few weeks ago the *N. Y. Observer* published a most interesting account of this excellent man, and his efforts in behalf of a poor dying Italian woman in Hoboken.

And finally, we have to report that the excellent Miss Rankin was compelled by the state of her health, in the early part of last summer, to abandon Brownsville, Texas, and return to Ohio. She left her interesting school of Mexican girls, which has been so much blest, in the hands of her niece, a young lady who is well qualified to carry it on in her absence. The present political state of Texas renders it impossible to have frequent communication with Brownsville and its inhabitants. This school has been the means of enlightening the minds of many Mexican young persons, some of whom are now consistent professors of the Protestant faith. Through the efforts of the missionary a large number of Bibles and religious tracts have been distributed among the Mexican population of Brownsville and its vicinity, and many have been carried across the Rio Grande into Metamoras and other towns in the neighborhood.

THE FOREIGN FIELD.

In speaking of the foreign work of the Society during the past year, the Committee commence with South America. And, first of all, they call your attention to the

MISSION IN CHILI.

In the last Annual Report the Committee stated that the Rev. N. P. Gilbert, whom they had sent to South America in the December preceding, had stopt for a season at Callao, the Seaport of Lima, the capital of Peru, to replace the Rev. Mr. Swaney, the Chaplain of the American Seamen's Friend Society, who had gone to the Chincha Islands, to preach to the American seamen engaged in the guano trade. After spending several months at Callao, it was found that, owing to the decrease of trade with the Chincha Islands, occasioned by the war, the services of Mr. Swaney were not needed at those Islands, and he had, therefore, returned to Callao. Under these circumstances Mr. Gilbert was sent up to Valparaiso, where he spent several weeks with the Rev. David Trumbull, once a missionary of this Society, at whose instance he had been appointed, and then went on to Santiago, the capital of Chili, which was the place of his original destination, and where he is now laboring. The following report from Mr. Gilbert gives his own account of his labors at Callao, his removal to Valparaiso, and ultimately to Santiago, and his present engagements and prospects.

SANTIAGO, CHILI, S. A., April 28, 1862.

REV. DR. BAIRD,—*Dear Sir:* When last year I made my yearly report, I was in Callao, Peru, under the joint patronage of your Society and the American Seamen's Friend Society. There I remained until August 26th. My labors during that period may be briefly summed up. The congregation continued to worship in the house which they had rented for the purpose at the rate of $50 per month. Please notice that this building was constructed expressly as a place of worship, and taxed as a "Protestant chapel." No one found any fault; and all this was done notwithstanding the Constitution of the Republic prohibits the public worship of any but the Catholic religion. This shows how the constitution of a government is not in all respects the sure criterion of the spirit and actual working of that government. The average attendance was abont 40 and the Sabbath school 15. At the hospital the attendance was an average of 12.

The German service, which was commenced during this time, was discontinued, to be *resumed again when* their hymn books should arrive from Hamburg, which they were *expecting every mail.* Mr. Sheel also wrote to a friend in Germany for some sermon books.

That friend wrote back that he sent the books with much pleasure, and encouraged them to continue, and when better organized, to make an application through him for a missionary. Our assistant reader was soon to open a German school in a house in process of building by another German, for the purposes of school and church. I trust, through the blessing of God, the interest taken in the Germans, and the interest awakened in them will no be lost. In this connection I would urge that the Society send one or more German missionaries to this western coast of South America.

I was rejoiced to find, in Valparaiso, a German, laboring under the direction of the Valparaiso Bible Society. With this exception, I think there is no German missionary on this coast. If you could send one to Lima, who understood the French or, better still, the Italian, he would find, in my opinion, an important and hopeful field. There are Germans enough in Valparaiso, but as there is already a colporteur there, I think the southern part of Chili would afford a better opening. But on this point Rev. Mr. Trumbull would be good authority.

The labors at the hospital were attended with some good results. Three men thought they experienced a change of heart, and thanked God that he had afflicted them. One of these was from England. He felt that a private conversation with Bro. Swaney was, by the grace of God, the turning point in his life. Another, an American, thought he experienced new light from the time that I in a private conversation, directed his eyes to the cross. I think the Norwegian was benefitted by our conversation and preaching, which he attended to, sometimes, with tearful interest; but I believe that the chief instrumentality which God used, in combination with his afflictive providence, was the reading of the Bible. After I gave him the Bible, he made it his chief companion.

There were two conversions in the congregation who worshiped at the chapel. One of them was a captain's wife, a Scotch lady. When I first conversed with her, on board ship, I found her in a very anxious state of mind—I endeavored to be direct and personal in my remarks. Before leaving I led in prayer. The Sabbath before I left Peru, the mother told me that her daughter gave good evidence that she had been born again, and that, under God, she dated her conversion from the time alluded to when Bro. Swaney and myself visited them. The remaining case was a New England lady, who had been brought up a Catholic. The first Sabbath she attended church, I preached a discourse on the "deceitfulness of the heart." The Spirit applied the truth, so that she was awakened. After laboring under conviction for a long time, she at length thought she experienced that for which she sought. Had I remained till another communion season, she was wishing then to make a public profession of her faith. I labored with much interest in the Sabbath school, and hope not in vain.

I am sorry that I cannot report more labor performed among the natives. In that respect I am hoping to do much more here. I now understand the language better, and am better acquainted with the Spanish mind.

The 7th of Sept. we reached Valparaiso. There we were most kindly received by Rev. Mr. Trumbull. For the extreme kindness which we received from Mr. T. and his family, he deserves not only our thanks, but those of the Society. After consulting with Mr. T. I came to Santiago. We arrived Nov. 19th. My general plan of operation here, is to hold religious services on the Sabbath in my house, and during the week to teach, and to visit from house to house, distributing religious reading and selling the Scriptures. My audience on the Sabbath is as yet very small, but increasing. Of course the Sabbath school is very small. I have distributed thirty English tracts and thirty English papers. Also ninety Spanish tracts. Sold one Spanish Bible and six Spanish Testaments. The tracts have always been received gladly. I never offered the Scriptures but at three houses, and then they were eagerly purchased. The Constitution of the country does not tolerate any but *the Catholic* religion in regard to public worship, but by leading Chilians

I am assured that I need not fear having stated worship in my own house. This has been the policy of the country for years. I do not expect much trouble from the natives. The opposition will be from the foreigners. In less than one year it is expected that the railway between Santiago and Valparaiso will be completed, which will increase the number of foreigners and make this a more important place. It is thought by some that it will not be long before religious toleration will be granted by law. I think it well that the occupying of this place was not delayed longer.

Yours, very truly. NATH. P. GILBERT.

In his new field, Mr. Gilbert proposes to devote a few hours daily to teaching a few classes in English, with the view of saving the Society as much as he can in the matter of his expenses whilst he is acquiring the language of the country sufficiently for his ultimate work of imparting the Gospel to the native people. In the meanwhile he has commenced a religious service in English and a Sabbath school. The number of attendants upon both is small, but increasing. By perseverance, with the blessing of the Lord upon his efforts, he will in due time succeed. Nothing could be better fitted to encourage and sustain him in these incipient endeavors to do good at Santiago than the knowledge of the first efforts of the Rev. Mr. Trumbull at Valparaiso. For months that excellent servant of Christ had but a handful of people, a few Americans and English, to hear him. Gradually his audience increased. And now he has a congregation of some 250 people, a regularly organized Presbyterian Church with its officers, and a goodly number of communicants. His Sabbath school, which was very small at the outset, has now 100 children attending it. For years, Mr. Trumbull edited a small newspaper in English, and the number of tracts and small books which he has caused to be published in Spanish is quite considerable. By means of colportage, he has caused a large number of copies of the Scriptures and tracts, in various languages, to be circulated among the natives of Valparaiso and the foreigners residing there, or visiting the place as seamen and travelers, who represent almost all the civilized nations of the world. Mr. Trumbull was one of the earliest missionaries of this Society, and few men have accomplished more than he in a quiet way. By the efforts of himself and his estimable and excellent wife, in connexion with those of his congregation, his mission for years has been self-sustaining.

MISSION TO BRAZIL.

In the last Annual Report, the Committee announced that they were about to commence a Mission in the Empire of Brazil. Accordingly on the 6th day of July, the Rev. A. J. Compton, M. D., and his wife and child, sailed from Baltimore, after having been commended to the grace and blessing of God at a special meeting of Christian friends in the church of the Rev. H. Dunning the night previous. After a long and rather disagreeable voyage, they arrived safely at Rio de Janeiro, where they received a cordial welcome by the Rev. Messrs. Simonton and Blackford, Missionaries of the O. S. Presbyterian Church. Without much delay, Dr. Compton succeeded in finding a place of abode in the vicinity of the Brazillian Capital for his family, and made preparations to enter upon the work of his mission. After a few months' residence in that city, however, his health and that of Mrs. Compton began to give way. And

and of six months, the physicians of Rio declared that a longer stay would

be perilous to the lives of both. Under these circumstances, they were compelled to return—just as they were beginning to feel at home in the field of their mission, and to get hold of their work. Embarking about the middle of February, they arrived at New-York in the latter part of March, and as soon as their strength permitted, returned to their friends in the neighborhood of Cincinnati, where, at the date of our last letters from them, we are sorry to add, Mrs. C.'s health is very precarious. The Committee are sure that these worthy young persons, in whose hearts it was to make known the Gospel to the people of Brazil, will have your sympathy and prayers, that they may be sustained under this great personal affliction, to which has been superadded the loss, on the part of Dr. Compton, by a sudden and violent, though accidental, death of his venerated father.

The Committee feel this to be a great disappointment, and desire to see in it the chastening Hand of their heavenly Father. But they desire, also, to feel sustained in this and all other trials in their work, by the sure conviction that that work is far dearer to the Saviour than it can be to them, and that He will order all things for the best. In view of the present state of our country, the Committee deem it most prudent to suspend that mission. They hope, however, to be able before long to recommence it under favorable auspices. They have the prospect of engaging a very suitable young brother for the post.

MISSION TO NEW GRANADA.

In the last Annual Report it was stated that the Board had commenced a Mission at Panama, in the Republic of New Granada. The Committee are happy to say that this Mission has been much prospered. The Rev. Ramon Monsalvatgé, the missionary, with his family, reached Panama in April, 1861, and entered at once upon his labors by commencing a week and Sabbath school in his own hired house, and by making visits to the families of the city and to the schools to supply them with the New Testament, and, wherever it was practicable, with the entire Bible and religious tracts. Almost from the first he was allowed the use of an old Roman Catholic Church, which had been converted into a theatre, for a public service on Sabbath evenings, which was well attended. Some disturbance having been made at the first and second meetings by children and youth, at the instigation, it was believed, of the priests, Mr. Monsalvatgé applied to the Municipal and State authorities to grant him the protection which the Constitution of the Republic of New Granada (now called the Republic of the United States of Columbia) accords to all forms of religious worship. This protection was promptly granted, and Mr. M. thenceforth pursued his work without further hindrance.

In this way, Mr. Monsalvatgé prosecuted his manifold labors until the month of September, when, with the approbation of the Committee, he removed to Carthagena, one of the principal maritime cities of the same Republic. This step was taken because of the great expense and unhealthiness, during a portion of the year, of the city of Panama. At Carthagena, Mr. Monsalvatgé has ever since prosecuted his work with diligence, visiting from house to house and conversing with the people on the subject of religion, selling the Scriptures and *religious books and tracts, etc.* He feels greatly the need of a church-edifice in

which to preach the Gospel to large congregations. For want of this he is compelled to preach in two private houses in different parts of the city. Already he has five young men who have embraced the Gospel, and who desire to be educated so as to be able to preach it to their fellow-countrymen.

Four things appear to be imperatively demanded in regard to this Mission.

1. Mr. Monsalvatgé ought to have the means to visit many of the neighboring towns, and make biblical and preaching tours among them, occasionally returning to Panama—as often as once, if not twice, a year for a month or two.

2. He should be able to employ the press more than he has done. The editors of several of the newspapers in Panama and Carthagena have requested him to publish in their columns his sermons, or abstracts of them. When thus put in type, it would not be difficult to throw them into the form of tracts, certainly of a very humble appearance, but nevertheless they would do good. Something of the sort has already been attempted by him.

3. An arrangement is needed by which Mr. Monsalvatgé may be enabled to devote a part of his time to the instruction of young men who seem to be qualified in other respects, to become teachers, colporteurs, or evangelists. To train even five young men would be a great work. Such an arrangement is no doubt practicable.

4. But that which is the first and greatest want just now, is one which the Committee know not how to meet. It is a *chapel*, in which Mr. Monsalvatgé may preach the Gospel to the hundreds who desire to hear it. How this want is to be met, in the present state of things, the Committee do not see, unless some of the able and liberal supporters of the Society will make this object one of special and extraordinary attention.

MEXICO AND CENTRAL AMERICA.

The unsettled and uncertain political state of things in Mexico has rendered it impossible for the Committee to attempt to commence Missions in the two very important cities in that country in which there is so interesting a preparation, and to which they have been invited to send two qualified young men. This they have much regretted; but are not without hope that the day of the redemption of that unhappy country is not far distant. The number of enlightened men in it is increasing. If men like Juarez and Comonfort can be placed in power and sustained there a sufficient length of time, a happy change must come over the destinies of that beautiful but ill-governed nation.

Nor is the prospect much better in regard to Central America. In Honduras, where we had hoped a year ago that an incipient colonization, of a decidedly Christian character from this country, would open the way for a pure Christianity, the enlightened and liberal Governor, Gen. Santos Guadeola,* has been assassinated by the priest-party, and no little confusion now reigns. This condition of things, however, may be only temporary; for there is in that State a considerable element of intelligence and of liberality in regard to religion that is quite encouraging. In Mosquitia, the Moravian Missionaries are still laboring among the German colonies, amid many discouragements, but not without success.

*Only a fortnight before his assassination, this excellent man wrote to a pastor in New-York, Rev. Dr. Burchard, to thank him for a box of Bibles and tracts which he had sent him. In that letter he expressed the most earnest desire to see Honduras blest with a pure Christianity.

WHAT CAN BE DONE FOR SPANISH AND PORTUGUESE AMERICA?

No enlightened Christian in these United States can attentively study the condition of Mexico, Central America, and South America—the entire of which, with the exception of the French, Dutch and English Guianas, have been colonized so far as their population of European origin is concerned, from the Iberian Peninsula—without deep concern and much sadness. More than half of the Nineteenth Century is gone, and yet those magnificent countries, some of them the finest in the world, the earliest discovered and earliest colonized of this hemisphere, remain thinly settled, very poorly cultivated, their boundless resources but partially developed, their rural population and even much of that of the cities and large towns, ignorant and barbarous, and but little elevated above the descendants of the aborigines that still remain in great numbers, badly governed, and almost as ignorant of true Christianity—a Christianity that elevates and saves the soul and purifies the life—as the heathen of India and China.

Within a few years, some interest has begun to be felt in our churches in behalf of South America, and some eight or ten Protestant missionaries are now at work, for the benefit of the native population, at six or seven important points on the eastern, western, and northern coasts of that continent. But in the entire of South America there are not more than one hundred Protestant ministers, including those of the Dutch and English Guianas, and many of them are chaplains or teachers, and exert little influence in behalf of the Gospel on the inhabitants of the country. Whilst in Mexico and Central America, including those in Mosquitia and the British settlements, there are not twenty-five! The Christians of the United States, to say nothing of those in Europe, may well ask the question, in view of these appalling facts: *Have we prayed enough? Have we done enough for Mexico, Central America, and South America?*

In regard to the question, What can be done for those countries? we would say—passing over, for the present, the subject of direct missionary effort—that if English and American Steamship and Rail-Road Companies, that now are doing so much in South America, Central America, and Mexico, would send out as many decidedly religious and consistent men as possible to be their agents and factors, they would render a most important service. Christian men in such positions in those countries can co-operate in the most effective manner for the furtherance of the Gospel. Blessed be God, such examples have not been wanting.

So, too, our mercantile houses that have firms or agencies in South America, Central America, and Mexico, can do much good by putting the right men in them. Of this, too, there are not wanting happy illustrations. Even one consistent, active, decided Christian merchant, American or English, is one of the greatest blessings which a Missionary can desire, whether laboring at Rio de Janeiro, Buenos Ayres, Carthagena, Panama, Callao, Valparaiso, or Mexico.—Alas! it too often happens that the American and English merchants, factors, traders in those countries, having had little or no religion when they went thither, have sunk down to a level with the natives in indifference to the Sabbath and every thing else that savors of Christianity; and some even, through marriage, have fallen in with the superstitions of the people around them! Such men have *no desire to see a faithful Missionary* come among them, to disturb their sinful

apathy, and remind them of the scenes, the prayers, the vows it may be, of their native land, and the tender seasons of youth and Christian hope.

Good might be done in these countries by planting colonies of American, English, German, and French Protestants. But the Governments which now exist are not sufficiently stable, liberal and honest to justify attempts of this sort.—Even that of the enlightened monarch of Brazil has failed to come up to the promises which it held out to the Protestants of Germany.

There is still another way of doing good in the papal countries South of us on this hemisphere, which the Committee have taken pleasure in encouraging wherever they have had it in their power. It is that of young men of established piety, going out to the chief cities as *teachers*, to spend a few years, learn the language, and if their hearts incline them to the work, to spend their lives there as ministers of the Gospel. It must be confessed that this requires a truly missionary spirit. One young man has gone to the capital of one of the Central American States, and is doing well for himself by instructing classes of young natives in the English language. Two or three young men from the same college are preparing to follow his example. There can be no doubt that many young men of decided piety, prudence and zeal might find profitable employment in this way in the chief cities in South America, and at the same time acquire well the language of the country, and do much to impart the Gospel to the minds of young men of influential families. Oh, if our Churches possessed the love for Christ which they of primitive times possessed—if we had the zeal for His kingdom and glory which we ought to have, there would be no want of ways and expedients to carry the Gospel to the benighted people of Mexico, Central America, and South America.

THE SOCIETY'S WORK IN EUROPE.

The Committee come now to speak of their work in Europe during the past year. They begin with

SWEDEN.

It is known to those who are familiar with the history and operations of this Society, that it (including its predecessor, the Foreign Evangelical Society) has sustained a mission in Sweden for more than twenty years. The chief missionary whom it has employed in that country is the Rev. Carl O. Rosenius of Stockholm, whose labors as a City Missionary in the Capital of Sweden, for many years, and as editor of the "*Pietist*" and a Missionary Paper, both monthly periodicals, have exerted a great and most happy influence in that kingdom. In no country in Europe has there been a more remarkable revival of true religion during the last five years, than in Sweden. Indeed, the good work, in its incipient form, dates from much further back. The establishment of the Swedish Bible Society, and especially the establishment of the Agency of the British and Foreign Bible Society at Stockholm nearly twenty-five years ago, have contributed wonderfully to prepare the way for the great religious movement which pervaded all parts of the kingdom. Up to the end of 1860 no less than 1,854,612 copies of the Bible in whole or in part had been put into circulation—a portion, *however, in the Finnish* language, which reached the inhabitants of Finland as *well as those who speak* that language and yet reside or sojourn in Sweden. A

second and most important agency in the resuscitation of the Truth in Sweden has been the formation of the Tract Society, of which the Rev. George Scott, whose visit to this country in 1841 is still pleasantly remembered, was one of the founders and directors. The great Temperance movement also served to prepare the way of the Lord. But the labors of no one man has done more, probably, to secure the great boon in which Sweden this day rejoices than those of Mr. Rosenius. The readers of THE CHRISTIAN WORLD have long been familiar with his interesting letters, so full of encouragement, and so abundant in details respecting the good work of the Lord in that country. At one period, in years gone by, the Society aided in supporting a Missionary among the Laplanders, and for years they supported the excellent *Ahnfelt*, who did much good as an evangelist, finding no little help in his excellent Christian songs, in which his voice was aided by his guitar. The Committee have taken great pleasure in continuing their usual appropriation to Mr. Rosenius, during the last year.

IRELAND AND GERMANY.

The Committee made no grants last year to either Ireland or Germany, having so many pressing claims made upon them from other countries. It is possible they may do something for the former next year.

BELGIUM.

The Committee had great pleasure in aiding the Evangelical Society of Belgium the last year, and in receiving from that excellent Association continued expressions of gratitude, and proofs of the progress of the work of the Lord in that little kingdom. There are few countries on the continent of Europe where Protestantism has made such decided advances within the last twenty-five years as Belgium. There is reason to believe that there were few, if any, native Protestants in the whole kingdom in 1830. But now, irrespective of resident Protestants from other lands, there are many thousands of Belgians who have renounced Popery, and are members of evangelical congregations. Much has been done to spread the sacred Scriptures in that kingdom of four millions and a half of people, who were not long since more thoroughly the adherents of Rome than any other nation in Europe, not even excepting the Italians and the Spanish. Within twenty-five years nearly 275,080 copies of the sacred volume in French, Flemish, Dutch and German, have been put in the hands of the people of Belgium.

The Evangelical Society of Belgium, which is at once a Society and a Synod, has several chapels in Brussels, and one in almost every considerable city in the kingdom. Every year the number of its chapels increases. It has 16 or 18 pastors, 5 or 6 evangelists, 10 colporteurs, and 16 teachers; in all 48 or 50 agents. Six of its pastors preach in Flemish. In no papal country in the world is the Government more tolerant and impartial than in Belgium under its Protestant monarch. Scarcely a year passes in which some colporteur is not maltreated and some of his books destroyed by a fanatical populace, instigated by the priests. But seldom does such an outrage happen a second time in the same place, for the civil authorities are sure to inflict just and prompt punishment. The Committee hope in the coming year to increase their appropriation to the Belgian *Evangelical Society.*

THE WORK IN FRANCE.

The Committee come now to the country which first of all the foreign Papal world engaged the attention of this Society in its earliest organizations, and which must for some time enlist its efforts; for the French are by far the most powerful and most influential for good or evil of all the nations that have ever submitted to the Bishops of Rome. It was France that gave to the Roman Pontiffs their temporal dominion, eleven centuries ago; although the Emperors reigning at Constantinople and claiming to reign at Rome also, had admitted, a century and a half earlier, their arrogant claims to universal spiritual dominion over the Christian Church. France has justly been called the "Right arm of the Papacy." She has furnished to the Roman Catholic Church its ablest theologians, and defenders, and missionaries. To sustain her influence in the East as well as protect Pilgrims to the "Holy Shrines" was the chief cause and object of the Crusades, which were eminently a French movement. To advance the interests of Rome, in our days, France does not hesitate to display her power in China, Cochin China, the Society Islands, the Sandwich Islands, the Crimea and Mexico.

And yet France, of all Roman Catholic countries, has been the most independent not only in *doctrines*, as the history of the Gallican Church and the Jansenists proves, but also in the readiness of her government to check the insolence of the Roman Pontiffs. What the Hohenstaufen Emperors of Germany could not do, Philip IV. (better known in history as *Philip le Bel*) and his immediate successors did, when they dragged the Pope (in 1305) from Rome to Avignon, and compelled him and six of his successors to live there during a period (1305–1377) of seventy-two years. In 1798 the Directory of France compelled Pius VI. to come to Valence, where he died the year following. In 1809 the great Napoleon wrested the States of the Church from Pius VII., and compelled that Pontiff to remove to Savona, and in 1812 to come to Fortainebleau, where he remained a prisoner two years! And at this very time do we not see Napoleon III. evidently consenting to the overthrowing of the temporal dominion of Pius IX. by the King of Italy, if he is not actively conspiring with him to effect that object.

The population of France, since the annexation of Savoy and Nice, wants less than 120,000 of being 37,500,000. If we add to this the French-speaking-people who are more or less of French origin in other countries—Belgium, Switzerland, Canada, Louisiana, West and East Indies, Guiana, and other parts of the world —we shall find that the French race may be fairly put down at *Forty-three millions!* And these forty-three millions embrace, as a whole, as much civilization, military prowess and strength, as much science, literature, manufacturing skill, and nearly as much commerce, as any other portion of the human race of the same number. And what is remarkable, far more bound together by sympathy, or love of race, than any other portion of mankind, Anglo-Saxon, Teutonic, Spanish, or Slavonic. The opinions and customs and manners of France, and of Paris as the great Capital of France, are received and cherished at Brussels, at Geneva, at Quebec, at New Orleans, at Port-au-Prince, and at Pondicherry. A book published in France, and especially at Paris, is more eagerly

sought for and read by the French-speaking people over all the world than any other. Beyond all comparison, the French is every way the most important in its influence upon the world of all the four Latin Races.

These considerations might be enlarged upon, and others adduced if the occasion permitted, to show the vast importance of the conversion of France to the Protestant Faith.

The Protestant doctrines spread rapidly in France, and the French part of Switzerland, in the 16th century, through the labors and writings of Lefevre, Farel, Calvin, Viret, and other great men; and when the first General Assembly of the Reformed Church of that country met, in 1559, it numbered its ministers and churches by many hundreds, and its adherents by hundreds of thousands! And although the waves of persecution often rolled over that land, yet even the bloody massacres which attended the Revocation of the Edict of Nantes (in 1685) could not wholly extirpate the believers in the doctrines of the Reformation.—Protestantism still lived in the "Churches of the Desert," from that dreadful epoch till the dawn of the 19th century. Buonaparte, in 1801, when First Consul, put the Protestant Church on a legal footing, and soon it began to spread. In 1807 there were in what is now France, 227 ministers of the Reformed Church, and 254 of the Lutheran. At present, the former of these National Churches has 653 ministers, and the latter 290, not including thirteen in Algeria and four or five in foreign lands, and 102 Independent Ministers—such as those of the Union or Synod of the Free Church, the Wesleyans, Baptists, English, Americans, etc. In all, there are, or rather there were last year, (1861), 1,058 Protestant Ministers in France.

There was little vital piety among the Protestants in France in the first years of this century. There were some signs of life during Buonaparte's reign. In 1819 the "Protestant Bible Society of Paris" was formed; a few years later the "Paris Tract Society" was organized. In 1831 the "Evangelical Society of Paris" followed; the "French and Foreign Bible Society" was formed in 1833, and the "Central Evangelical Society" in 1846. About the same time "The Evangelical Church of Lyons," which is, in reality, a Missionary Society, received its present organization.

It will be remarked that the Bible Society led the way. The British and Foreign Bible Society established an "Agency" in Paris in 1820. That Agency had printed and put into circulation up to the spring of 1861, no less than 4,668,103 copies of the Bible and New Testament, more than seven-eighths of which have gone into the possession of the Roman Catholic portion of the population. Last year it employed no less than 100 colporteurs. If we include the sacred Scriptures put into circulation by the Paris Protestant Society, and the French and Foreign Bible Society, we may safely say that not far from five millions of copies of the Word of God, in whole or in part, have been distributed mainly in France and in the rench colonies. Whilst many excellent books have been published by the Toulouse Book Society and the booksellers of Paris, and millions of tracts have been put in circulation by the Paris Tract Society.

That the Protestant religion has made great progress in France within the *present century, and especially* since 1830, cannot be denied. A vast prepara-

tory work has been done; and now we begin to see the fruit of these labors, in the increase of ministers and places of worship in Paris, Lyons, and other great cities, in departments where there were no Protestant places of worship, or Protestant schools, a few years ago, and in the increase of spiritually minded professors of the Protestant faith. It is a great beginning. And yet it is only a beginning. Some of our large States have more Protestant churches and ministers than all France with her nearly 37,500,000 inhabitants. And if we suppose that one-half of the 1,058 Protestant ministers of that country are really converted men and preach Christ crucified (in the reign of the great Napoleon it is believed there were but half a dozen such,) then we do not hesitate to assert that some of our medium-sized States, such as New Jersey, have nearly if not quite as many evangelical Protestant ministers as all France, and a far greater number of converted members, and far more wealth in the hands of truly religious men, to say nothing of Sunday-schools, and other appliances of an evangelical ministry.

We should, however, take a very imperfect view of what is doing in France for the Gospel, if we were only to comprehend in our estimate the number of Protestant churches and ministers, and the number of Bibles and tracts distributed from year to year. We must look further, and measure, if we can, the influence of the goodly staff of evangelists and colporteurs, (there are at least 200 of each); of her large number of pious teachers, male and female; of her hundreds of little meetings that are now held in many hundreds of villages and towns; of the daily prayer-meetings in Paris and some other places; of the meetings for reading the Scriptures and prayer in the saloons of Christians, (some of them of the rich and elevated classes); of the extraordinary exertions of active Christians, here and there in the empire, (like Madame Seynes near Arles), and many other such agencies, if we would have an idea of all that is doing to advance the interests of true Christianity in France. It must be admitted, that although there is much in France which, when measured by *statistics*, is well calculated to cheer our hearts, human arithmetic is quite incapable of giving us the true value of all the moral and religious influences of the kingdom of God in that land.

The Committee had great pleasure in aiding, during the past year—they wish they could have done it far more extensively—the following Societies in France.

1. The Central Society of Evangelization (of the Reformed Church), with its 70 missionaries and 16 students in its Preparatory Theological School at Paris.

2. The Evangelical Society of France, with its 10 ordained Missionaries, its 7 Bible-readers, and its 50 teachers.

3. The Evangelical Church of Lyons, with its 5 chapels in the city and 3 in the suburbs, its 7 pastors, its 10 evangelists, its 3 or 4 teachers, its 6 Sunday-schools, and its Infirmary for poor sick Protestant women.

They hope to be able to render more efficient aid next year, if the Saviour continue to give the Society favor in the eyes of His people.

This Society formerly aided the excellent Geneva Evangelical Society, which *usually employs from* 60 to 80 laborers in the eastern Departments of France, *but have not done so* for some years past—preferring to do what they do for

that country through Societies and Agencies within it; a rule which the Committee are determined to follow in all cases where it is practicable.

In concluding their remarks about France, the Committee would say, that they consider that great country to hold somewhat of the same relative importance to the Papal world, in a Missionary point of view, that China does to the Pagan.

THE WORK IN ITALY.

We come now to speak of one of the most interesting and important of all the fields of the Society's labors. If France be the China of the Papal world, Italy is its India. And if France be the Right Arm of the Papacy, Italy is its Heart and its Head! Italy has a population of 26,000,000. There are a million of Italians outside of united Italy—in the Islands of Corsica and Malta, on the Dalmatian and Turkish coasts of the Venetian Sea, in the ports of the Levant and Mediterranean, and in other parts of the world. There is, therefore, probably quite 27,000,000 of people of the Italian race. In point of numbers, the Italian branch of the Latin Family of nations is inferior to both the French and Spanish, but is much superior to the Portuguese, which scarcely reaches ten millions.

There is much degrading vice and wickedness in Italy, much ignorance among the masses; but there is much genius, quickness, and capacity among all classes. No people in Europe have more talent. Among none have all the Fine Arts, save, perhaps, Eloquence, attained so much excellence in modern times. Italy has conserved more of the monuments and the traditions of antiquity, than any other country. There is the "Eternal City," the "City on Seven Hills," the Rome that so long governed the Pagan world, the Rome that has so long claimed to be centre and mistress of the Christian world, with all her vast treasures of Art and wonderful Traditions. There, too, are Florence, and Naples, and Venice and Genoa, and Milan, and Turin, and other cities scarcely less rich in Architecture, Sculpture, and Painting.

Italy is the central country of the Roman Catholic world. In Rome resides the Pope; there live most of the Cardinals of the Church, and many other of its dignitaries. There, too, lives the General of the Order of the Jesuits, the most formidable of the five Orders of the regular clergy of Rome, her sworn and faithful Janizaries. The triumph of the true Gospel in Italy, and the consequent overthrow of the most dreadful despotism which has ever oppressed mankind—the despotism which has crushed out the heart and soul of nations—will be the great event in the history of our race. The symbolical description of it in the Apocalypse constitutes the most remarkable chapters of that extraordinary book.

On the 10th day of February, 1848, Charles Albert, the late monarch of the Kingdom of Sardinia, gave to his people an excellent Constitution, which secured to them a large amount of religious liberty. Without delay the Waldenses, aided by foreign Churches, began to send down from their mountain-home missionaries of various classes—ministers, evangelists, colporteurs, and teachers into the chief cities of Piedmont, and for eleven years the work of evangelization went forward in the continental portion of the kingdom. But in 1859, a war broke *out between France* and Sardinia on one hand, and Austria on the other,

which in its issue secured the annexation of Lombardy, the Duchies, the entire Kingdom of Naples, and five-sixths of the States of the Church, to the Kingdom of Sardinia, which thereupon took the name of "*Kingdom of Italy*," and now contains more than 23,000,000 of inhabitants. Every effort to induce the Emperor of Austria to cede Venetia, or the Pope to give up the remnant of his temporal dominions has hitherto failed. The Supreme Pontiff has come to a decided stand, and replies to every proposition which looks to his relinquishing his temporal authority over the people of Rome, and the little territory around it, by a simple "*Non possumus*"—"We cannot."

In the meanwhile, the Emperor of France and Victor Emanuel find themselves greatly embarrassed. Not wishing to drive the Sovereign Pontiff of the Church to which they and nine-tenths of their subjects belong, so far as they belong to any, they have thought best to wait and see what change time and events may bring—France all the while keeping her troops at Rome to protect the Pope against the people of that city. But this "masterly inactivity" on the part of his Holiness cannot serve him very much further. Neither can the Emperor and the King wait much longer. On all sides the chafing is becoming deeper, and the discontent greater and more demonstrative. The Pope is about to try a desperate game. He has called together in this month of May a grand Council of Bishops from all the Papal world; ostensibly to take part in the canonization of twenty-three missionaries who died martyrs to the Catholic faith in Japan, some two or three centuries ago, but in reality to assist him in declaring authoritatively the doctrine of the temporal dominion of the Popes, just as the doctrine of the Immaculate Conception was declared by the Council convened at Gaeta in 1849. By this measure his Holiness hopes to array the entire Papal world in favor of his temporal dominion, and make it dangerous for any ruler of a Roman Catholic country to do any thing towards overthrowing it. Poor man! He does not seem to be aware that the doctrine of the Immaculate Conception is as much ridiculed as ever by the intelligent and independent classes of Romanists, and is only received by women and weak-minded men. Nor is he aware that the course which he is taking is leading many Romanists in France, and still more in Italy, to turn away completely from the Roman Catholic Church and from him as its head.

As it relates to Italy, the most extraordinary state of things is developing itself. Intelligent priests even, like Passaglia, are coming out against the doctrine of the Temporal Dominion of the Pope. The subject is discussed in the newspapers which are now exceedingly numerous in all the great cities of the kingdom of Victor Emanuel. Petitions are being sent up from parishes, from chapters of cathedrals, and from associations, to his Holiness, begging him to give up his temporal authority, and let Rome become the capital of the new kingdom of Italy. This latter idea may not be expressed, but it is ever implied. The Pope and Antonelli are as obstinate and obdurate as ever. In the meanwhile disaffection is entering the ranks of the priests as well as the laity. At Naples, several thousands of priests have *formed an association* for the purpose of demanding important reforms in *the Church. They* have established an ably conducted newspaper, entitled:

"*La Colonna di Fuoco*,"—"The Pillar of Fire." This paper advocates the possession and reading of the Bible by the family, the school, and the country. The work of publishing and circulating good religious tracts and papers has commenced in that great city, where Gavazzi has so earnestly been laboring for the past year.

Passaglia, after failing in a personal attempt to pacify the Pope's indignation, excited by the able pamphlet of the former against his temporal dominion, and his denunciation by the Pope, fled from the Eternal City, and instead of staying at Florence, has gone to Turin, where he, and Liverani, and Reale make their influence felt by their able articles in *Il Mediatore*, a weekly journal, which powerfully opposes the *Armonia*, *Civilta Catholica* and their exponents of Antonellian Catholicism. Nor is the discussion less vehement in Florence, Milan, Genoa, and other great cities of Italy. It is thus that the struggle goes on.

It is in this way that the hold of Romanism on the intelligent people of Italy, especially the middle classes, is rapidly becoming weaker. It is thus that a "highway," if we may thus speak, is becoming prepared for the Word of the Lord in that country. Nor has the door been opened in vain. The Waldenses, aided by their friends in England, the United States, and other countries, have extended their missions, and opened their chapels in most of the important cities in Northern Italy, and sent evangelists and colporteurs into the Island of Sardinia and Sicily. They have transferred their theological seminary from La Tour in the "Vallies" to Florence, where Professors Revel and Geymonat give their lectures to ten or fifteen students, in the Salviati Palace, which has been bought by English and American friends for that use. On the other hand, the "Italian Church," or the "Fratelli," (Brethren,) as they are sometimes called, are also increasing their efforts. At the head of this new Church, composed entirely of Italian converts from Rome, are Dr. De Sanctis, formerly a favorite preacher of the late Pope, Gregory XVI, and Sig. Mazzarella, formerly a Neapolitan lawyer, but converted at Turin when in exile in that city some years ago. Gualtieri and Count Gaicciardini are also leading men in it. This new Church has two or three chapels in Florence, one at Genoa, one at Turin, one in Pisa, and in other places. They have lately opened a theological school at Genoa, in which Dr. De Sanctis, who is pastor of their church in that city, and Sig. Mazzarella, who has for some time been Professor in the University of Bologna, and is also a member the Parliament at Turin, are the Professors, and give their instructions to some fifteen students, most if not all of whom desire to take a shorter course of preparation for the ministry than that of the Waldensian Church. Thus two Churches are rising up in Italy, one Presbyterian, with its "Church Sessions" and its "Synods;" the other may prove to be the "Congregational" or "Wesleyan." Nor is the Press idle; good books and tracts and religious journals of one sort or another, are making their appearance.

The Bible Societies of course are at work. The British and Foreign Bible Society has an active agent (Mr. Bruce) and a staff of some 30 colporteurs

in the field. The Edinburgh Bible Society has nearly half as many; the American Bible Society has several.

THE SOCIETY'S AGENCY AT FLORENCE.

This Society for many years has done what it could in behalf of the good work in Italy through the Waldenses, even aiding them in their local efforts before the kingdom of Sardinia was opened to them. But when all Italy almost became open to the gospel, the Committee thought it best to establish an Agency at Florence, which might serve for any other Society that should be disposed to avail itself of it. Accordingly they sent the Rev. E. Edwin Hall to that city a year ago. Mr. Hall had been the Society's Chaplain at Rome for three or four winters, and was well acquainted with the people of Italy and the nature of the work to be done. Arriving there in the commencement of the summer, he took a convenient and central apartment, the parlor of which he has used during the season as a chapel on the Sabbath. His services have been attended by from 20 to 50 Americans. He also has had a social meeting of a religious nature one evening in the week. These are his efforts for the benefit of his countrymen.

But Mr. Hall's chief work has been to find out suitable Italians to be employed as missionaries in one capacity or another, superintend the labors and send to the Committee abstracts of their reports. This he has done in a way that is eminently satisfactory. Commencing in September, he has employed in all nearly ten persons as missionaries, and expects to have two other missionaries soon. Some who have been evangelists and others that have been colporteurs, were recommended to him by Professors Revel and Geymonat. In one case he pays a large part of the salary of an excellent and able minister of the "Italian Church." He has assisted in hiring chapels for evangelists and other preachers and aided young men in preparing for the ministry. Of late he has been turning his attention to the subject of publishing and circulating religious tracts, in consequence of a grant from the American Tract Society to ours for that purpose. Owing to the existence of some old and intolerant laws in Tuscany, an evangelist and colporteur have been tried and sentenced to a punishment that is vexatious but not very heavy. We have not yet heard whether Mr. Hall has succeeded in getting the sentence reversed by the government.

The late Prime Minister, Baron Ricasoli, was eminently favorable to all Protestant efforts of a prudent nature. The present Prime Minister, Ratazzi, is believed to be more like the late Count Cavour, who whilst he was decided for the impartial administration of justice, and the maintenance of the constitutional guarantees in favor of religious as well as civil liberty, was much opposed to all public agitation and disturbance, on account of the unsettled and uncertain state of the country. There is no doubt that Ratazzi will do his duty impartially and kindly; nor is it improbable that Ricasoli will soon be in office again, for he has the confidence of the nation to a greater degree than other public man, it is believed, since the death of *Cavour.*

The correspondence of Mr. Hall brings to light the delightful fact, that

there is a deeper spirit of inquiry after truth in the minds of many people that we were prepared to hear of. We give an extract from a late letter which has a bearing on that point.

There are now under the direction of the Society two faithful and efficient laborers in the city of Florence. They visit from house to house, reading the Bible where it is permitted, having religious conversations, and holding meetings in the evening whenever three or more persons can be gathered for such a purpose.

One of these missionaries has sold and distributed a large number of tracts and Testaments, though the city has been thoroughly canvassed by colporteurs during the two last years. In the month of December last he made more than one hundred and forty visits, in reference to which he reported to me that, generally, his visits had been acceptable, and his religious conversations listened to with attention. In many instances he found full approbation, and a great desire to hear the Word of God. In three places only was he obliged to desist and abandon all effort or attempt at conversation on matters of religion. He has distributed many tracts among the soldiers in the city, amongst whom he found many souls that did not despise the truth.

In the month of January this same missionary made more than a hundred and fifty visits, some of them probably among the families before visited. He testifies to meeting many souls disposed to hear the Gospel; some who heard the truth attentively, and giving evidence that the seed of truth had not fallen on sterile ground, and the hope that in time, it will produce that fruit which is never wanting where there is true faith in the Lord Jesus Christ.

Two of the missionaries whom Mr. Hall employs are laboring in the northwestern part of Italy, in Piedmont. Two are laboring with great encouragement in Elba, an island near Tuscany, and famous as the home of Napoleon I. for nearly a year. One of Mr. Hall's late letters relates a most interesting occurrence that took place at Porto Ferraio, the chief town on the island, which we will give entire, as it is not long.

FLORENCE, March 17, 1862.

An event occurred at Porto Ferraio last month of some interest, which was made known to me by our colporteur and evangelist on the Island. It appears that a woman of respectability was taken sick, and her nurse finding her alarmingly ill, sent for a Roman Catholic priest. The sick woman absolutely and courageously refused to have anything to say to the priest or to hear anything from him. After his departure from the house, the sick woman desired that the evangelist should be called. He came and was faithful in his care and attention to her religious wants, and with other evangelical brethren and sisters, was present at her bedside during the last hours of her life. One peculiarity of this case was, that this woman had never identified herself with the evangelical party, and had not even attended the religious services of the evangelist. And yet in her sickness she firmly declined all conversation with the Roman priest; she desired the presence of a Christian minister, and manifested an intimate acquaintance with the simple principles of the gospel; and died, as her friends believe, in the faith of the Divine word, and in hope of salvation through the merits of Christ. The brethren on the Island were agreeably surprised by this event, as it showed that there are those among them who know the truth, and yet have not openly declared their abandonment of the Romish system. The priests, on the other hand, are alarmed at this signal proof that secretly and surely they are losing their power over the people.

The burial of this person marks an era in the city of Porto Ferraio. Sig. Del Bono, the colporteur, writes that "Everything was arranged for the burial with the 'Brothers of Mercy;' and at 6 o'clock, as they were about to assemble, they informed us, through

the intervention of the priests, that, although the Confraternity of Mercy was a philanthropic institution, still it was founded on the Roman Catholic religion, and could not therefore officially accompany the funeral of one of another religion."

This unexpected refusal of the "Brothers of Mercy" to act, was followed by a scene never before witnessed in that city. The evangelical brethren decided to carry the corpse themselves. They went therefore with the coffin on their shoulders, followed by the evangelist, towards the place of burial, which is about half a mile distant from the city gate. An immense crowd awaited them on the public square; and from the gate to the sea, to a place called Ponticello, they were accompanied by about a thousand persons;—an honor which the principal man in Porto Ferraio, who died the week before, did not receive. Arriving at the depository for the dead, about sixty brethren remained and heard a discourse from the evangelist, in which he spoke of the principal reasons they had for believing that their sister had gone to heaven, dwelling particularly on the point that there is but one mediator between God and men, Jesus Christ, who has given life to them that believe, in order that, without the aid of any one, but only through his sacrifice, man might be saved.

The colporteur adds: "The next morning the priests were dismayed at seeing such an unexpected and beautiful demonstration about an evangelical woman; she had showed the greatest firmness in repelling the snares of the priests, who cruelly desired to torment her, but had to leave her house the more discomforted, because she had not declared herself evangelical, had never attended their worship, and was instructed in the first principles of the gospel only. This shows us that there are many evangelical persons who are not known; we expect that they will manifest themselves as soon as Rome shall have fallen."

This interesting incident has been the occasion of much talk in all points of the Island. The priests and bigoted Catholics have been very angry, and many violent discussions have taken place. One priest told the colporteur that he and the evangelist ought to be burned alive, because they had ruined more than half the town—which the colporteur says is a true saying, and a beautiful testimony to their faithfulness.

A fact respecting the census, which was taken the last day of the year, is worthy of notice. At Porto Ferraio and other places on the Island, more than one hundred persons declared themselves evangelical in the census returns. A very large number—in the city of Porto Ferraio more than one-half—have simply declared themselves *Christians*, from aversion to the name of Roman Catholic. This is a significant fact in the present religious movement, and reveals a somewhat silent and growing dissatisfaction with the old religion, which gives promise of a better day for priest-ridden Italy.

The members of the Society will see that the Committee have entered upon a most interesting work in Italy. But why may they not support twenty-five or thirty missionaries in that country next year?

MISSION TO GREECE.

The Committee have resolved to commence a Mission in Greece next autumn. The Rev. George Constantine, a native of Athens, who has been in this country ten years, and is nearly through his studies in the Theological Seminary at Andover, has been exceedingly well recommended to them by the Professors of that Institution, and by those of the College of Amherst, where he pursued his collegiate studies, as well as by pastors of churches who have known him intimately for several years. Mr. C. speaks the Greek fluently, for it is his native *tongue. He has* had much experience in our Sunday schools, and will have *many advantages* for mingling with the people, and imparting the Gospel in the *familiar* manner to all classes, old and young, rich and poor. He will go

first to Athens, and then will be guided by circumstances that may indicate to him the best field for his labors. He will find a friend in Dr. Kalopothakès, the editor of the "*Star in the East*," (who pursued his theological studies in the Union Seminary at New-York, a few years ago) a warm friend and excellent coadjutor. He will also have in Dr. King a friend and counsellor.

The Kingdom of Greece is now, and has been since its independence, clearly a part of Christendom, for it has no Turkish population in it. The Missionaries, who have labored in it—American and German—have done much to create a religious literature for the people, and for the circulation of the sacred Scriptures. What is now perhaps chiefly needed is, to have the Gospel carried from house to house, by the living teacher, and by those who have the familiar knowledge of the language, opinions, prejudices, and manners of the people, which natives must have in a more perfect degree than foreigners. Not only is Greece open to some measure of missionary effort, but some parts of Turkey in Europe, especially Macedonia, would seem to be still more so. No Christian, no scholar even, can think of the present condition of Greece, and of the Greek race, which must, we think, play an important part again in the affairs of the East, without greatly desiring and earnestly praying, that that country and that people may be once more blest with the pure Gospel, after the long night of ignorance, degradation, and suffering which they have passed through. Greece was once the great radiating point of civilization for Eastern Europe and Western Asia; from that country many of the first missionaries of Christianity, went forth to the West and to the North, to spread the glorious Gospel. It was Greece, too, that bore for Europe the shock of Mussulman fury, and though conquered and ravaged, was not destroyed. Surely the day of her redemption must be drawing nigh. Her University, her colleges, her schools, her press, need but the sanctifying influences of the "Truth as it is in Jesus" to make that country again the "*Light of all the East*," as it was two thousand years ago.

OUR CHAPEL AT PARIS.

The American Chapel at Paris, which the Society caused to be erected six years ago, has from the first been, we have reason to believe, a great blessing to our countrymen, both residents and visitors of that gay and seductive city. The structure is beautiful, and its situation is convenient for the greater part of the Americans who spend their winters in the French capital. Under the ministrations of the Rev. John McClintock, D. D., the present able and eloquent preacher, its services, both morning and afternoon of the Lord's day, are well attended. And so liberal have been the contributions of those who have attended it during the past year, that the Society has not been called on to contribute a dollar to sustain it. We doubt whether another Chapel on the Continent has been better supported, if as well. Dr. McClintock and the local Committee had some fears in the autumn lest the return of so many of our wealthy American residents or sojourners, and the diminution of travelers from this country, by reason of the deplorable war which afflicts us, might greatly interfere with the prosperity of the Chapel in a financial as well as every other point of view. We are thankful to say that these fears have been disappointed. A few extracts *from a very recent letter* from Dr. McClintock will, we are sure, be read with *much interest*:—

"The American Chapel has enjoyed a greater degree of prosperity than I had expected during the civil war. We have been compelled to close our Thursday night prayer meeting during the winter months, as a small number of persons could not meet in the large audience room of the Church without risk to health. In a week or two they will be resumed. I trust we shall find liberal friends in America to help us in the erection of a house on the lot adjoining the Church, for a lecture room, reading room, and parsonage.

"My pastoral experience within the last year has abounded in interesting incidents; but, like the incidents of pastoral life generally, the most touching are of too private a character for publication. One of the latest I can mention without risk of wounding tender sensibilities. Some months ago I received a letter of inquiry from a young lady, stating her sense of sinfulness, and asking spiritual counsel. The letter indicated deep humility and self-abasement, and showed clearly that the conviction under which she was laboring was the work of the Holy Spirit. She stated that although she was a regular attendant at the Chapel, she had not made herself personally known to me, and from an invincible timidity, she did not wish to do so, at least for some time. I replied, giving her such advice and counsel as the case seemed to require. Soon after I received a reply which still further satisfied me that the work of the Spirit was going on in the heart.—She was then in excellent health. About a month afterwards, the prayers of the congregation were requested for a young lady dangerously ill. I called at the house from which the request came, and found that the invalid was a young girl of eighteen, belonging to a New-York family then in Paris, members of one of your city churches. She had typhoid fever, and as her mind was disordered by the ailment, I could not see her. I was shortly called to attend her funeral. A week or ten days after, her father came to me to say that a letter from me had been found among his daughter's papers, and to ask whether I had preserved her letters to me. The poor child, it seems, had not ventured even to disclose her inner experiences to the nearest friends: nor had I, when attending the funeral, the slightest idea that the body of my interesting correspondent of a few weeks before lay in the coffin before me. Her parents had always known her as a thoughtful, intelligent girl, attentive to her religious duties: but you may imagine their joy to find from these letters, thus revealed after her death, that her personal experience had been so greatly deeper than they had supposed."

How truly it may be said that American Chapels and good American Chaplains are needed in Paris, and every other city on the Continent of Europe, where our countrymen are found in considerable numbers, to help those that go thither to die, as many do, to prepare for that decisive event!

CHAPELS IN FLORENCE AND ROME.

The Committee were greatly pleased to be able to have an American Chapel opened in Florence the past year, on the truly liberal and unsectarian principle on which that at Paris is established. They have regretted much that circumstances beyond their control rendered it impossible for them to reöpen last winter the chapel which the Society had long sustained at Rome. They hope to be able to do it at no distant day.

It is every way to be desired that there should be American Chapels permanently established in the cities just named, on the principle of Christian Union, for then they might be well sustained; which is not likely to be the case with any American Chapel on the Continent that is founded on the denominational plan. Were this desirable object accomplished, we should then have four *American Chapels in Europe*—those of Rome, Florence, Paris, and Havre*—which

* That at Havre belongs to the American Seamen's Friend Society, but is founded on *Christian Union* principle, and, under the able ministrations of the Rev. Dr. Sawtell, *has been a blessing* to many Americans and English.

would be an honor to our country and our Churches, and a blessing to the thousands of our countrymen who visit the Old World.

VISIT OF THE CORRESPONDING SECRETARY TO EUROPE.

The latter part of August and the months of September and October, the Corresponding Secretary visited Europe, for the purpose of attending the Evangelical Alliance Conference at Geneva, where he read a Report, on the "*Influence of Civil and Religious Liberty on Roman Catholicism in the United States of America.*" This Report has been published in France and England in the Proceedings of the Conference, and republished in "THE CHRISTIAN WORLD" and the Rev. Dr. Berg's excellent "*Evangelical Quarterly*" for March, and extracts from it have been given in several of the religious papers. He also visited Turin, Genoa, Florence, Lyons, and Paris, and met many of the brethren of those cities, and conferred with them respecting the work of the Lord in the countries of which those cities are important centres. The Committee have pleasure in saying that the financial interests of the Society did not suffer from the absence of the Secretary, for his visit secured valuable aid for the Society from friends in England.

THE CHRISTIAN WORLD.

The Committee are happy to say that they have reason to believe that the efforts made to render the Society's Magazine more and more acceptable to its patrons and friends, are not in vain. The design of making this periodical the medium of communicating much information, not only respecting the Society's operations, but also the state of Christendom entire, is steadfastly adhered to — For the small sum of one dollar, a vast amount of intelligence is given from month to month respecting the religious movement of the world in our day. The Committee have received the testimony of many pastors to the valuable aid which the Magazine gives them in conducting the Monthly Concert of Prayer in behalf of the Missionary work.

The Committee cannot conclude their Report without calling your attention, for a few moments, to the extraordinary events that are transpiring in three important countries of Europe, in which this Society and others may soon find much to do. They are SPAIN, AUSTRIA, and RUSSIA.

Of Spain much might be said if the occasion permitted. It is certain that the Saviour is preparing the way for the triumph of His truth in the Iberian Peninsula. Through the reading of the sacred Scriptures many persons have been brought to the knowledge of the way of salvation in Barcelona, Alicante, Carthagena, Malaga, Granada, and Seville. Little meetings have for some time been held in private houses in these cities, for the reading and expounding of the Bible, and for praise and prayer. Incipient churches are thus forming.— But the emissaries of Rome have denounced these meetings to the Police, and the Civil Government, which in Spain has long been the slave of that Church, has arrested and thrown into prison a large number of these excellent people, for no other crime than that of turning away from the Romish Church. Three of these converts, Matamoras, Alhama and Trigo, have been sentenced to eleven years (not seven, as was first reported) of penal labor in the Galleys in Africa, and *some half a dozen more* to two years' close imprisonment. And where this

persecution will stop we know not. In the meanwhile the spirit of inquiry is aroused in the cities just named, and the good work is not likely to be entirely suppressed. It may be that this is the commencement of a religious movement that shall at no distant day pervade all Spain. Nor will its influence be then confined to Spain. Spanish America will soon feel it. O! how earnest ought our prayers to be, that God would support these persecuted ones in their trials and sufferings, and make them to subserve for the furtherance of His Gospel in all Spain!

The English, Prussian, and Swedish Governments have instructed their respective Ambassadors at Madrid to intercede in behalf of these sufferers for Christ and His Gospel. And the Committee have addressed a Memorial to President Lincoln, praying him to instruct the representative of our country at that Court kindly to employ whatever influence he may have to secure, if possible, the remission, or at least the mitigation, of the sentence of these excellent people.

THE AUSTRIAN EMPIRE.

In no part of the world has there been so great a change within the last two years as in Austria. From being a despotic empire it has become a constitutional one, very much after the form of England, with this exception, that the several States which compose the empire have each a constitutional provincial government, somewhat resembling that of the States in our Union. Austria now enjoys a large amount of religious as well as civil liberty. And for the first time Protestants have been put in possession of their rights of conscience and worship. The "Concordat" made some ten years ago with Rome has been annulled. A new era has begun to dawn upon that important country, with its many nationalities and its 37,000,000 inhabitants. What a field it will present by and by for Missions! In the meanwhile, the first duty is to seek the regeneration of the churches of the 3,000,000 Protestants of the empire. In this great work the *Gustavus Adolphus Society* of Germany, and the Bible Societies, will naturally take the lead.

THE RUSSIAN EMPIRE.

Wonderful, too, is the movement in Russia! An enlightened Emperor has ordered the translation of the sacred Scriptures into the Modern Russ, and already the New Testament has been published and many thousands of copies have been circulated. The emancipation of 23,000,000 of serfs is advancing to its consummation. There is now far more religious liberty than ever for Protestants and other Christians who are not of the Greek Church. The question of a Constitution and a Parliament is beginning to be greatly agitated by the people, and the Government itself seems to be growing disposed to consider the subject.—Temperance Associations and Sunday Schools are increasing. Surely Russia's turn to receive the Gospel in its purity will come before long—perhaps before we are aware of it.

CONCLUSION.

Who can contemplate all this without astonishment and thanksgiving? Who *can look at France with* her more than 37,000,000 of people so open to the Gospel *without the most* joyful emotions? In the land of the frightful massacres of

St. Bartholomew and the Revocation of the Edict of Nantes, a Roman Catholic Archbishop (of Toulouse) is laughed to scorn for proposing to celebrate the slaughter of 4,000 Protestants three centuries ago; and under the protection of a powerful and enlightened monarch, there is not a Protestant church, chapel, or school, that is not now open. And how cheering it is to see that the resuscitation in France of "the faith that saves" is already extensively felt in Belgium, in Canada, in Hayti, and even in more distant lands, that were colonized by the sons of France. [As to Canada, your Committee for many years extended a helping hand to the good work there, and purpose to do so again in a few months.] Who can contemplate what is doing in Italy, and the wonderful highway for the Gospel which our God is opening up in that beautiful but long benighted land, without girding himself anew for the work? Who can think of Spain without offering up his earnest prayer, that the hidden fire of the Truth which is beginning to burn in some cities may not be extinguished, but rapidly increase in force and extent, until the entire Peninsula shall be purified by the glorious Gospel of our Lord, and all the countries colonized from the Peninsula, whether in the Old World or the New, shall feel the heavenly influence? And who can read of what is doing in Austria and Russia without feeling an intense desire for the regeneration of those empires, not only for their sake, but for the great countries of the East to which they are contiguous, and which must probably receive the Gospel from them?

Look in what direction we may, the good omens meet our view. The Heathen world, the Mohammedan world, the Papal world, and similar portions of Christendom, are becoming open to the Gospel. Surely there is a sense in which we may say, that "the fullness of the time draws near." And well we may address our Lord in the language of England's sweetest bard,* and say:

> "Come, then, and added to Thy many crowns,
> Receive yet one, the crown of all the earth,
> Thou who alone art worthy! It was thine
> By sacred covenant, ere Nature's birth;
> And Thou hast made it thine by purchase since,
> And overpaid its value with Thy blood."

* Cowper—The Task, book VI.

"PREACH THE WORD; BE INSTANT IN SEASON, AND OUT OF SEASON."—A vessel which was blessed with a pious chaplain, and was bound to a distant part of the world, happened to be detained, by contrary winds, over Sabbath at the Isle of Wight. The chaplain improved the opportunity to preach to the inhabitants. His text was, "Be clothed with humility." Among his hearers was a thoughtless girl, who had come to show her fine dress more than to be instructed. The sermon was the means of her conversion. Her name was Elizabeth Walbridge, the celebrated DAIRYMAN'S DAUGHTER, whose interesting history, drawn up by the late Leigh Richmond, has been translated and printed in various languages, and circulated widely throughout the Christian world with spiritual benefit to hundreds and thousands. What a reward is this for a single sermon *preached "out of season!"*

Dr. *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirtieth day of April*, 1862. Cr.

1862.				1862.			
	To balance from last year,	1.487	71		By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,	3.498	45
	To amount received for Subscriptions to Magazine, and for Publications sold,	1.988	95		By amount paid for Salaries of Secretaries,	4.054	84
	To amount received by Legacies,	9.122	36		" " " for clerk-hire, light, fuel, postages, and incidentals,	1.889	84
	To amount received from Church Collections, Donations, and all other sources,	40.325	51		" " " for interest on bond, taxes, insurance, &c.,	1.322	12
	To amount received from Rents,	720	00		" " disbursed for Home and Foreign Missionaries,	40.562	41
					By Balance to new account	2.316	87
1862.							
May 1	To Balance to new account,	$53.644	53			$53.644	53
		2.316	87				

I, the undersigned, have examined the above account and find the same correct, and a balance in hands of the Treasurer of Two Thousand, Three Hundred and Sixteen Dollars, and Eighty-seven Cents. Signed, JOHN ENDICOTT

NOTE.—ARTHUR T. FANSHAW, who had also been appointed auditor, died before the meeting.

CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person may become a Member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of the Society shall be a President, Vice Presidents, a Corresponding Secretary, a Financial Secretary, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New-York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns; shall meet at least once in three months; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting; appoint such Committees as the interests of the Society may require, and employ such means for the accomplishment of its object as occasions and exigencies may demand; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the annual meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and subsequently every three months, or on their own adjournment.

ARTICLE VII.—The Board at its first meeting, after the Annual Meeting of the Society, shall appoint from its own body an Executive Committee, to consist of not more than seven members, of whom five shall constitute a quorum, and of which Committee the Corresponding and Financial Secretaries and Treasurer shall be *exofficio* members.—It shall be the duty of this Committee to take the active conduct and management of the affairs of the Society, appoint its Missionaries and Agents, assign them their fields of labor, and their duties, fix the rates of their compensation, and direct the management of the same, superintend its work at home and abroad, and in general to attend to all the details *of the business* and operations of the Society, and report to the Board at each *regular meeting thereof.*

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every Auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all Auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE IX.—The annual meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE X.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully observed, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.

4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "*From* the nature of the case, the hope of comparatively early and valuable returns *to the cause of evangelical* religion is warranted for all the outlay on the part of the *Society.*

6. "*Past experience* has demonstrated that other agencies patronized by the Christian *community were not* fully adequate to the work which needed to be done."

OFFICERS OF THE SOCIETY.

PRESIDENT:

REV. THOMAS DEWITT., D.D.

VICE-PESIDENTS:

Rev. William Adams, D D., *New York*
Rev. M. B. Anderson, D.D., *Rochester, N Y.*
Rev. S. J. P. Anderson, D.D., *St. Louis, Mo.*
Rev. L. T. Beecher, D.D., *Saratoga Springs, N.Y.*
Rev. J. F. Berg, D.D., *New Brunswick, N J.*
Rev. N. S. S. Beman, D.D., *Troy, N. Y.*
Rev. Albert Barnes, *Philadelphia.*
Rev. Walter H. Bidwell, *New York.*
Rev. Milton Bird, D.D, *Louisville, Ky.*
Rev. William M. Paxton. D.D., *Pittsburg, Pa.*
Josiah Blackwell, Esq., *Astoria, N. Y.*
Rev. Henry A. Boardman, D. D., *Philadelphia.*
John A. Brown, Esq, *Philadelphia.*
Rev. E. Burgess, D.D., *Dedham, Mass.*
Rev. C. W. Butler, D.D, *Rome, Italy.*
Rev. T. W. Chambers, D.D., *New York.*
Aristarchus Champion, Esq, *Rochester, N. Y.*
Rev. Rufus W. Clark, D.D., *Brooklyn, N. Y.*
Rev. G. B. Cheever, D.D., *New York.*
Rev. William Collier, *Pittsburg, Pa.*
Rev. Nath'l Colver, D D., *Cincinnati, O.*
William B. Crosby, Esq., *New York.*
Rev. John B. Dales, D.D., *Philadelphia.*
Rev. Dr. Doggett, *Norfolk, Va.*
Rev. John Douglass, *Pittsburg, Pa.*
Rev. J. P. Durbin, D.D., *New York.*
Theodore Dwight, Esq., *Brooklyn, N. Y.*
Rev. W. W. Everts, *Chicago, Ill.*
Rev. E. R. Fairchild, D.D., *Newark, N. J.*
Rev. P. S. Fall, *Nashville, Tenn.*
Rev. Isaac Ferris, D.D., *New York.*
Rev. John Forsyth, D.D., *Newburgh, N. Y.*
Hon. Nathan Green, *Lebanon, Tenn.*
Rev. L. W. Green, D.D., *Danville, Ky.*
Rev. R. D. Harper, D D., *Xenia, O.*
Hon. Daniel Haines, *Hamburg, N. J.*
Rev. L. F. Halsey, D.D., *Chicago, Ill.*
R. T. Haines, Esq., *Elizabeth City, N. J.*
Rev. William Hague, D.D., *New York.*
Rev. J. G. Hamner, D.D., *Baltimore, Md.*
Rev. Edwin F. Hatfield, D.D., *N. Y.*
Rev. Joel Hawes, D.D., *Hartford, Conn.*
Thomas R. Hazard, *Newport, R. I.*
Rev. J. L. Hodge, D D, *Bridgeport, Conn.*
Rev. L. D. Huston, D.D., *Nashville, Tenn.*
Rev. M. S. Hutton, D.D., *New York.*
Bishop Janes, D.D., *New York.*
Rev. Duncan Kennedy, D.D., *Troy, N. Y.*
Rev. Henry Kendall, D.D., *New York.*
Rev. G. W. Blagden, D.D., *Boston, Mass.*
Rev. John M. Krebs, D.D., New York.
Hon. Jacob Sleeper, Boston, Mass.
Rev. E. L. Magoon, D.D, *Albany, N. Y.*
Rev. Joel Mann, *Morrisania. N. Y.*
Rev. Joseph McCarrell, D.D, *Newburgh, N. Y.*
Rev. John Mclean, D.D., *Princeton, N. J.*
George W. McLellan, Esq., *Philadelphia.*
Rev. John McClintock, D.D., *Paris, France.*
Rev. S. B. McPheeters, D.D, *St. Louis, Mo.*
Charles Merriam, Esq., *Springfield, Mass.*
Rev. J. G. Morris, D.D., *Baltimore, Md.*
Prof. S. F. B. Morse, *Poughkeepsie, N. Y.*
Rev. W. R. Nicholson, D.D., *Boston, Mass.*
Rev. C. B. Parsons, D.D., *Louisville, Ky.*
Bishop Paine, *Aberdeen, Miss.*
D'arcy Paul, Esq., *Petersburgh, Va.*
Rev. G. J. Pierce, D.D., *Augusta, Ga.*
Rev. W. S. Plumer, D.D., *Alleghany City, Pa.*
Rev. Henry N. Pohlman, D.D., *Albany, N. Y.*
Rev. T. M. Post, D.D., *St. Louis, Mo.*
Rev. George Potts, D.D., *New York.*
Rev. J. F. Pressly, D.D., *Alleghany City, Pa.*
Rev. Daniel Reed, *Alton, Ill.*
Rev. Charles H. Reed, D.D., *Richmond, Va.*
Rev. D. H. Riddle, D.D., *Jersey City.*
Rev. George C. M. Roberts, M. D., *Baltimore, Md.*
Rev. Stuart Robinson, D.D., *Louisville, Ky.*
Rev. S. S. Schmucker, D.D., *Gettysburgh, Pa.*
Bishop Smith, D.D., *Louisville, Ky.*
Rev. William B. Sprague, D.D., *Albany, N. Y.*
Rev. Wm. A. Scott, D.D., *San Francisco, Cal.*
Rev. Thomas Smyth, D.D., *Charleston, S C.*
Rev. H. M. Storrs, *Cincinnati, O.*
Rev. Gardiner Spring, D.D., *New York.*
Bishop Soule, D.D., *Nashville, Tenn.*
Hon. Jeremiah Sullivan, *Madison, Ind.*
Rev. E. P. Swift, D.D., *Alleghany City, Pa.*
Rev. Henry P. Tappan, D.D., *Ann Arbor, Mich.*
Rev. M. L. R. P. Thompson, D.D., *Cincinnati, O.*
Rev. S. H. Tyng, D.D., *New York.*
Abraham Van Ness, Esq., *New York.*
Rev. A. Webster, D.D., *Baltimore, Md.*
Hon. Samuel H. Walley, *Roxbury, Mass.*
Rev. Francis Wayland, D D., *Providence, R. I.*
Rev. Francis Whittle, *Louisville, Ky.*
Ichabod Washburn, Esq., *Worcester, Mass.*
Hon. Samuel Williston, *East Hampton, Mass.*
Rev. Dr. Weightman, *Charleston, S. C.*
Rev. Thomas Wickes, *Marietta, O.*
Rev. W. R. Williams, D.D., *New York.*
Rev. Dr. J. White, *Cincinnati, O.*
Hon. Joseph A. Wright, Indianapolis, Ind.
Rev. T. W. J. Wylie, Philadelphia.
Rev. Robert A. Young, Lexington, Mo.

BOARD OF DIRECTORS:

FOR ONE YEAR.

Rev. J. P. Tustin, *Philadelphia, Pa.*
W. E. Dodge, Jr., *New York.*
Rev. J. C. Gulden, *New York.*
S. P. Holmes, Esq., *New York.*
Rev. J. M. McDonald, D.D., *Princeton, N. J.*
John Robinson, M. D., *New York.*
Rev. James Prestley, D.D., *Pittsburgh, Pa.*
Rev. John Kennaday, D.D., *New Haven, Conn.*
Rev. John Brash, *New York.*
Rev. A. A. Wood, D.D., *Geneva, N. Y.*

FOR TWO YEARS.

Rev. Leonard Bacon, D.D., *New Haven, Conn.*
W. W. Chester, Esq., *New York.*
Rev. Paul D. Van Cleef, *Jersey City, N. J.*
E. S. West, Esq., *New York.*
Richard J. Thorne, Esq., *New York.*
Rev. G. D. Cummings, D.D., *Washington, D. C.*
Julius A. Palmer, Esq., *Boston, Mass.*
Rev. Joel Parker. D.D., *New York.*
J. S. Allen, Esq., *New York.*
Mortimer DeMotte, Esq., *New York.*

FOR THREE YEARS.

Edward L. Beadle, M. D., *New York.*
W. E. Dodge, Esq., *New York.*
E. J. Brown, Esq., *New York.*
C. B. Hatch, Esq., *New York.*
Rev. D. C. Van Norman, LL. D., *New York.*
Rev. Kingston Goddard, D.D., *Philadelphia, Pa.*
Rev. Ray Palmer, D.D., *Albany, N. Y.*
Rev. S. D. Burchard, D.D., *New York.*
William Allen, Esq., *New York.*
Rev. J. P. Hovey, *New York.*

FOR FOUR YEARS

Rev. H. D. Ganse, *New York.*
Stephen Colwell, Esq., *Philadelphia.*
Rev. William Hague, D.D., *New York.*
Rev. A. M. Mann, D.D., *New York.*
Rev. T. Ralston Smith, *New York.*
Rev. Edward N. Kirk, D D., *Boston, Mass.*
Rev. J. T. Brooks, D.D., *Baltimore, Md.*
Rev. A. D. Gillette, *New York.*
Rev. J. N. McLeod, D.D., *New York.*
Wm. G Lambert, Esq., *New York.*

CORRESPONDING SECRETARY:
REV. ROBERT BAIRD, D.D.

FINANCIAL SECRETARY:
REV. A. E. CAMPBELL, D.D.

RECORDING SECRETARY:
REV. D. C. VAN NORMAN, LL.D.

TREASURER:
C. C. NORTH, Esq.

AUDITOR:
JOHN ENDICOTT, Esq.

AN APPEAL TO READERS AND FRIENDS.

1. To the Readers of the Christian World.—We have to say, that owing to the fullness of the Annual Report this year, its length has rendered it impossible to give even a few pages to "Missionary Intelligence" and "News of the Churches" in the present number. We have been desirous of bringing before our readers, in one connected document, as complete a view of the entire field of the Society's operations as possible, with all its subdivisions. This we have endeavored to do; nor have we confined ourselves to a general description of the nature of the various countries in which the Society either now prose*cutes its work*, or may soon be called to do so: and we have spoken of *what has been* done and is doing in those countries, so that our readers

may have a clear conception of the encouragements which we have to give our help in the carrying forward of the good work which in some lands is making a good commencement, whilst in others it has made decided and easily-measured progress. It is in this way that our readers will be enabled to see that, if we "set one thing over against another" in the vast field of the Society's operation, we have good reason to feel encouraged in reference to the entire papal world, and Russia, and indeed all other countries that know nothing else than a corrupted form of Christianity—where the gold has become dim, where the priests are not the depositaries of divine knowledge, but "blind leaders of the blind." The good beginning which has been made within the last few years as it were in France, Belgium, Ireland, and Italy, may also be made in Greece, in Spain, in Portugal, in Austria, in Russia, in Mexico, Central America, and all South America. Why should it not be so? The progress of American Missions among the Armenians, the Nestorians, the Syrians, the Copts, and other Oriental Churches also demonstrates, in the most ample manner, that it is possible by "strengthening the things that remain, though ready to die," to resuscitate true Christianity, even where almost every thing but the form has been lost.

We hope that our readers will consider the end we have had in view in making our June number of THE CHRISTIAN WORLD what it is, and accept our assurance that the succeeding numbers will have the usual variety of information. We would fain hope that those Pastors who have been resorting to the pages of our CHRISTIAN WORLD for intelligence for the Monthly Concert of Prayer for Missions, will be able to find some passages even in our Annual Report which they can read with profit to their people—availing themselves of the occasion to say some strong words of recommendation, in relation to our Society and its cause, to those who attend these delightful meetings for prayer, now so widely observed wherever evangelical Christianity prevails.

2. TO THE FRIENDS AND PATRONS OF OUR SOCIETY.—We desire to say a few words. Dear friends, give us your attention for a moment. We have just entered upon the *fourteenth year* of the Society's existence under its present organization. And most certainly we never entered upon a new year with such encouraging omens. Not only is the papal world opening wonderfully for the Gospel, but the Saviour is greatly blessing the efforts which are making wherever a fair experiment has been attempted. This is remarkably the case now in Italy, as it has been in France, Belgium, and Ireland for several years. How much there is to encourage in relation to the other fields which challenge our attention and our help!

On the other hand, never has the Society been in a better condition *for prosecuting its noble* work. Every incumbrance and debt, contracted

for its work in former years, has been removed; and the Executive Committee reported that all its missionaries had been paid, and its engagements met, up to the first day of May, (now a month ago), and that there was at that date the sum of Two Thousand dollars in the Treasury! Never had this happened before, we believe. And we cite the fact to make known the favor of the Lord towards our Society during the last year with all its trials. As to the two thousand dollars referred to, our friends will readily believe us when we tell them that the entire sum has been since appropriated, and much of it will have reached its destination in the various fields of our laborers, and most of it in foreign lands, before these lines meet the eyes of our readers.

We were greatly encouraged last year by one striking fact: it was the many spontaneous donations, varying from one dollar up to one hundred dollars, which were sent to us by mail, or private hands, from friends in all parts of the country. Until the mails were stopped, we even received some very liberal gifts from dear Christian friends in the "Seceded States." What we wish to say to our Life Members and Subscribers in the most respectful terms is this: Dear Christian Friends, will you not all resolve to aid us, each according to his ability, in our blessed work during this year? Even if you cannot all give large sums, give what you can, and induce others to give. And do it as *soon* as you can. Have any of us suffered by giving too much in past years? —in the last year? O how can we more effectually secure the Divine protection and blessing than by obeying the Divine command? "*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*" (Rev. iii: 10.)

We would kindly beg the pastors of the many churches to which the claims of our American and Foreign Christian Union can never come, but in the pages of "THE CHRISTIAN WORLD," to bring those claims before their people, soon and earnestly, and remit to our Financial Secretary the avails of their appeal. These precious rills will be of great help to us. So, too, will be the collections which even insulated friends, scattered over the country, may be disposed to make among their friends. And who has not a circle, greater or less, in which he or she can do something? Brethren and Friends, help us in this way—and by your prayers. O do not forget those prayers! We greatly need them.

POPULATION OF THE BRITISH PROVINCES.—The census of Canada, taken last summer, gave a population of about 2,500,000. Lower *Canada had 1,107,571*, of which 849,595 were of French origin. The *population of Nova* Scotia was 330,867; of New Brunswick, 250,000; *and of New Foundland*, exclusive of the coast of Labrador, 122,638.

BOOK NOTICES.

FAITH: TREATED IN A SERIES OF DISCOURSES: By James W. Alexander, D. D.—New-York: Charles Scribner. This is his most recent, as it is one of the best, of the series of volumes from the pen of the gifted Author. In thirteen discourses the subject is discussed with all the variety and abundance of illustration, clearness of conception and style, scriptural and logical enforcement which are so characteristic of all Dr. J. W. Alexander's writings. We welcome this excellent volume, and predict for it a good circulation. We trust that Mr. S. D. A., his excellent literary executor, will, by a little more rumaging among the papers of his brother, find materials for several more volumes like unto this.

THE SAILOR'S COMPANION, *or Book of Devotions for Seamen, in Public and Private*, and THE SOLDIER'S POCKET BOOK, are two most excellent works issued by the Presbyterian Board of Publication, and are admirably adapted to the present times. The first named contains prayers for public and private use by seamen, hymns, and more than a dozen appropriate, but brief discourses suitable to be read on board ship. The latter is a little affair of 64 pages, containing several short prayers, selections from the Psalms, and a number of the best hymns in the English language. We are happy to say that these books have been well received in the navy and army, and the latter has had a great circulation.

ESSAYS AND DISCOURSES, *Practical and Historical*, by the late Rev. Cortlandt Van Rensselaer, D.D., is a work which the Board have also published. This well-printed and handsome volume, which is adorned, we may remark in passing, by an admirable likeness of the Author, contains twelve Discourses, all of them on religious subjects excepting the *first* (a Centennial Historical Discourse) and the *last* (a Funeral Sermon on General Harrison); the Essays are all of them Historical Contributions, relating chiefly to the Presbyterian Church and its conflicts. The friends of Dr. Van Rensselaer—and no minister in the Presbyterian Church of these United States in our times had more—will welcome this volume as a precious souvenir of an excellent man and faithful servant of Christ.

SYMBOLS OF THOUGHT.—An Essay by the Rev. E. E. Adams, Pastor of the North Broad Street Presbyterian Church, Philadelphia, which originally appeared in the Presbyterian Quarterly Review for April, 1862. This Essay, like every thing else that came from Mr. Adams' pen, is full of beautiful and striking thoughts, forcibly and logically expressed.

FORTY-THIRD ANNUAL REPORT OF THE *Missionary Society of the Methodist Episcopal Church*.—This is an exceedingly interesting pamphlet, or book rather, of nearly 150 pages, and ought to be read by many outside of that Church.

NATIONAL PREACHER and THE ECLECTIC MAGAZINE.—Mr. Bidwell makes these periodicals as interesting as ever. Each occupies a sphere in which it has no rival.

NEW AMERICAN ENCYCLOPEDIA. This excellent, and to the general reader almost indispensable, work has reached the XIV vol. —which we are happy to say fully sustains the reputation of the series. We hope that the Messrs. Appleton will meet with a proper remuneration for giving to this nation a work that is so truly worthy of it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF APRIL TO THE 1ST OF MAY, 1862.

MAINE.

So. Paris. By A. Hall, Tr.	26 24
Litchfield Corner. Aged Member,	2 00

NEW HAMPSHIRE.

Claremont. Cong. Church and Society,	11 70
Lyme. " "	35 00
Rindge. Mrs. Sarah W. Stone, by J. R. Breed, to constitute her a L. D.	100 00
Henniker. *Cong. Church and Society, for L. M. of N. Colby,*	21 25
" *Premium on Gold,*	1 00

VERMONT.

Castleton. Cong. Ch. by C. M. Willard, Esq.,	24 33
Williamstown. R. P. F. Barnard.	3 00
Brandon. Cong. Church and Society,	15 52

MASSACHUSETTS.

Spencer. Con'g. Church and Society	13 50
South Hadley Falls. 1st Cong. Chu. and Soc'y., by Rev. R. Knight,	15 00
Northampton. Dea. Jared Clark,	3 00

Boston.	Essex-St. Ch. & Soc., of which $25, by J. Tappan, Esq., for translating and printing in Italian the "Weaver's Daughter," and $30 for L. M. of Miss S. E. Holland,	322 00
"	A Friend,	3 00
Dorchester.	2d Cong. Chur. & Soc., of which $15 for the French Mission and $100 for a L.D.	180 55
Boston.	Mrs. Saml. Davis, for L. M. of Geo. P. Davis,	30 00
Middleboro'.	1st Ch. and Soc.,	9 00
Lawrence.	Lawrence-st. Chur. and Soc., for L. M. of S. W. Knight,	37 64
So. Boston.	Phillip's Ch. and Soc,	73 68
Boston.	Bowdoin-st. Ch. and Soc,	84 00
So Boston.	Mrs. D .S. Sutton,	1 00
N. Hadley.	Mrs. D. W. Scott towards making J. F. & M. H. Scott L. Ms.,	30 00
Agawam.	Cong. Ch. and Soc.,	5 44
So. Deerfield.	1st Cong. Ch. and Soc.,	12 00
Chicopee.	" " " "	10 00
Monson.	Cong Ch. and Soc.,	22 47
Middlefield.	" " "	8 15
Williamstown.	Prof. Tatlock,	5 00
E. Sheffield.	J. N. Collar,	5 00
Williamstown.	1st Cong. Ch. by A. Ballard,	32 00
	RHODE ISLAND.	
Providence.	High-st. Ch. and Soc.,	25 86
"	Richmond-st. Ch. & Soc.,	25 60
"	John Carter Brown,	25 00
"	Central Ch. and Soc.,	129 50
	CONNECTICUT.	
Litchfield.	Mrs. L. Mead,	11 00
Gilead.	Dea. Saml. Talcott,	1 00
Farmington.	1st Cong. Chur. by Wm. Gay, Esq.,	19 20
Somers,	Cong. Ch. and Soc.,	28 00
Hebron.	Jasper Porter,	2 00
Southbury.	Cong. Ch. and Soc.,	14 00
	NEW YORK.	
N. Y. City.	Sundry donations to Mr. Geo. Constantine,	152 75
"	Am. Tract Soc. for Tract distribut'n in Italy, through Rev. E. E. Hall,	200 00
Eddytown.	Rev. W. W. Colline,	1 00
N. Y. City.	Collegiate Dutch Ch.,	52 97
West Dresden.	Friends,	5 00
N. Y. City.	14th-st. Pres. Church, by C. B. Churchill, Esq.,	152 50
E. Bloomfield.	Cong. Ch.,	30 03
Whitesboro'.	Presb. Church,	16 02
Clinton.	Cong. Ch. in part,	17 09
Rochester.	Central Presb. Church,	39 36
Phelps.	Presb. Church,	10 00
N. Y. City.	Chas. H. Thomson, of Paris, France, by C. F. Jones,	25 00
"	14th-st Presb. Church add.,	1 00
"	Collection at Anniversary Sermon,	37 88
Port Servis.	A Friend,	10 00
Albany.	Mrs. Joanna Twe ddale, by Rev. J. N. Wycoff, D.D.,	500 00
	NEW JERSEY.	
Marlboro'	Rev. G. C. Schenck,	1 05
Trenton.	Jos. F. Randolph for L. M.,	10 00
Woodbridge.	Presb. Ch., by Dr. N. Demarest,	15 00
Hackensack.	2d Ref. Dutch Ch., by G. M. Anderson, Tr.,	37 50
Bloomfield.	Donations through Mr. Abm. H. Cadmus, to buy books for Rev. N. P. Gilbert, Sab. school in So. Am.,	5 75
	Also 25 Singing Books from *Mr. Bradbury*,	
Lodi.	*Robt. Rennie, Esq.*, 450 yds calico *for the Ital an Mission* School in *N. Y. City*,	45 00
Stewartsville.	Rev. Mr. Barclay's Ch. add.,	1 00
Oxford Furnace.	Presb. Church,	10 00
Stewartsville.	A few Friends,	30 00
White Hill.	——,	1 25
"	A Friend,	11 00
Bordentown.	Mr. Buel's Church,	17 83
Greenwich.	——,	15 00
Bloomsburg.	Presb. Church,	10 21
"	M. E. Church,	1 69
	PENNSYLVANIA.	
Norristown.	Union coll. in the Baptist Church,	5 10
"	DeCalb-st. M. E. Ch.,	4 44
Conshohocken.	Pres. Church,	9 75
Philadelphia.	J. T. Young,	5 00
	MARYLAND.	
Baltimore.	From the Ladies' Chris. Union Society, by Miss Geraldine Vickers, including $2 for the Waldenses, from a friend,	55 55
	DISTRICT OF COLUMBIA.	
Washington.	Coll. at a united meeting in Rev. Dr. Gurley's Ch.	41 65
	INDIANA.	
Rockvill	Mrs. Mary H. McNutt,	5 00
"	Presb. Church, W. McMillen, $3. Others, $1,	4 00
"	2d Presb. Church, C. W. Levings, $5 96. Messrs. Stark & Silliman, $5 ea. P. Harris, $3. J. Ott, $2. Messrs. Coffin & Young, $1 50 ea. Messers. Potts, Fisher, McEwen, Steele, Coffin, Maxwell, Daily, Innis, Shackelford & Daily, $1 each. Others, $5 50; all of which makes Isaac G. Coffin a L. M.,	39 40
Terre Haute.	Baldwin Presb. Church, Messrs. Judd, Cook, Potwin & Knapp, $5 each. Messrs. Meyers, Mrs. Hise, & Thompson, $2. Mes's. Jeffcote, Sherwood, McFee, Webster, Haney, Knapp, Dox, Smith, Hays, Trindle, and Franklin, $1 ea. Others $1 25, to constitute Rev. Henry W. Ballantine of Bombay, India, a L. M.,	38 25
"	Female College, Young Ladies in part of L. M. for Mrs. Ackley,	13 25
Greencastle.	1st Presb. Ch. in part,	18 63
"	1st M. E. Church,	9 51
Putnamville.	Presb. Church, Rev. H. Hawley and family, $26 35. Others $3 65, to make Mrs. Eliza A. Hawley of Terre Haute a L. M.,	30 00
Greencastle.	James Stevenson, $1. Mr. Wood, $1. Mrs. Gifford, 50cts. Mrs. Steels, 50 cts.,	3 00
Indianapolis.	Chas. Munson,	1 00
Moorsville.	Dr. Hutchinson,	1 00
"	Coll. at Friend's Meeting,	8 50
Bethel.	" " "	3 35
"	Three other Friends,	2 50
Carthage.	Friend's collection,	9 00
	OHIO.	
Springdale.	Presb. Ch. in part,	14 09
"	" Sab. Sch.,	8 55
"	United Presb. Ch.,	4 00
Glendale.	Presb. Ch., Mr. Packer,	1 00
	WISCONSIN.	
Allen's Grove.	Sab. Sch. coll. for Mr. Gilbert's Sab. Sch. in South America,	.74
	ENGLAND.	
Liverpool.	R. A. Macfie, Esq., for the Tract work in Italy,	200 00

THE

CHRISTIAN WORLD.

Vol. XIII. JULY, 1862. No. 7.

WATCHMAN! WHAT OF THE NIGHT?

Certainly the signs of the times are full of encouragement. The world has seen nothing like it in all the history of the past. On all hands, obstacles which had hindered, and even prevented, all successful effort to spread the Gospel, are removing in the most remarkable manner. Access to the entire Heathen world now exists. This may be said almost without qualification. India, China, Japan, Madagascar, the Coasts of Africa, the Islands in the Pacific and Indian Oceans, savage tribes in North America, may now be approached and even entered by prudent and persevering missionaries, with good prospect of success. And nearly all this change in the state of the Heathen world has occurred within the memory of the present generation. We do not mean to assert that there are not still many difficulties to be overcome in all parts of Heathendom. "The carnal mind" now, as in all ages past, "is enmity against God." Ignorant and wicked rulers, and besotted priests, interested in upholding idolatry and even the basest superstitions, still live, and are ready to oppose. Even monsters in human shape are not wanting, as is seen in the land of Dahomey. But whatever the obstacles which still exist to impede the Gospel in pagan lands, they are not to compare with those which Christianity had to encounter in the earlier ages of its career. The vast power and far-reaching influence of the great Maritime Christian Nations—England, France, Russia, and the United States—have been felt in a salutary manner over all the continental and insular world that is still Heathen. And thus "the way of the Lord is preparing," even a highway for the Word of our God, in the outlying nations of the earth, even the remotest of them.

A similar change is going on in the Mohammedan world. The respect, and even dread, in which the great Christian Powers are held by the *Turks, the Persians,* the Moors, and other Mohammedan nations,

has led them to shrink from displaying the Moslem fanaticism and ferocity which they did even long since the present century opened upon the world.

The progress of the great principles of Civil and Religious liberty among the nations of Christendom has opened a large portion of the Papal world, and bids fair to open all the rest before many years pass away. The nations which did the most to give birth and add strength to the Papacy are just those Roman Catholic nations which are now the most prepared to receive the Gospel of our Lord. Italy and France have known by bitter experience the nature of Romanism, and are now receiving the glorious Gospel. So have Spain and Portugal, and the countries which they have colonized. Let us hope that their turn will soon come to hear the tidings of a free salvation, salvation through grace; not through the wretched penances and degrading and useless rites of the corrupted Christianity for which they are indebted to Rome.

Even the day of Israel's redemption is evidently drawing nigh. Portions of the "Diaspora"—of that wonderful nation which exists now only in its "dispersions"—are evidently more disposed to listen to the story of Jesus of Nazareth than ever before. We can but hope that the time will not now be long before "the blindness will be taken away" from the hearts of the descendants of Abraham, the Friend of God, and their return to the fold of the Saviour whom their fathers crucified, be the signal for an amazing outspread of the Gospel in all directions, as well as the epoch of the outpouring of the Spirit from on High, by whose mighty influences nations will be born in a day.

These are glorious times in which to live, and labor, and give, and pray. O that we were better fit to live in them, and more worthy of the high privilege! The Heathen world, the Mohammedan world, the Papal world, the Jewish world—all opening for the Gospel which they so much need! And, what is also cheering, the resuscitation of a real Christianity is going forward in the Protestant world, and obstacles are removing which long had hindered the progress of the Truth. Let us hope and pray that even the distressing war that is still going on within our borders may not only be brought to a speedy and happy close, but overruled by the Saviour for the decided furtherance of His kingdom.

SINFUL HABITS.—Be not too slow in the breaking off a sinful custom; a quick, courageous resolution is better than a gradual deliberation; in such a combat, he is the bravest soldier that lays about him *without* fear or wit. Wit pleads: fear disheartens; he that would kill *Hydra, had* better strike off one neck than five heads; fell the tree and *the branches* are soon cut off.—*Quarles.*

NOTHING TO SPARE.

"I have found nothing to spare," is the plea of sordid reluctance. But a far different sentiment will be formed amid the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour, when you and I, and all pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal Mercy! let not the blood of heathen millions be found in our skirts! Standing, as I now do, in the sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or wrapt in the vision of the Lamb, I pronounce the conversion of a single pagan of more value than all the wealth Omnipotence ever produced. On such an awful subject it becomes me to speak with caution; but I solemnly avow, that were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains of all the people of America to embark together to carry the Gospel to him. Place your soul in his soul's stead; or rather, consent for a moment to change condition with the savages on our borders. Were you posting on to the judgment of the great day in the darkness and pollution of pagan idolatry, and were they living in wealth in this very district of the Church, how hard would it seem for your neighbors to neglect your misery! When you should open your eyes in the eternal world, and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the Gospel to you! My flesh trembles at the prospect! But they shall not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail on generations yet unborn.—*E. D. Griffin.*

NOTHING MINE BUT GOD.—In the memoir of Mrs. Savage, the sister of Matthew Henry, the Commentator, is this entry in her diary:—"*Resolved*, To call nothing mine but God." How forcibly does the expression remind us of the Saviour's requirement—"Whosoever he be that forsaketh not all that he hath, he cannot be my disciple;" and, at the same time, of the Apostle's inventory of the Christian's possessions, "All things are yours." Truly, if this be so, "He that loseth his life shall *find it.*"

NEW GRANADA AND GENERAL MOSQUERA.

EVERY friend of *Religious Liberty* and *Protestantism* in our country ought to take a deep interest in the struggle which is now going on in the Republic of New Granada, or in *the United States of Columbia*, as that country is now denominated by an Act of its Government. This country, which borders both on the Pacific Ocean and the Carribean Sea, is one of the three fragments, although much the largest, of the old Republic of Columbia, of which Simon Bolivar was the Founder and Father. It includes several States, the most northern of which takes in the Isthmus of Darien, and in which are situated the town of Aspinwall and the city of Panama, and the rail-road that connects them. The geographical extent of The United States of Columbia is more than half a million of square miles, whilst its population is nearly three millions of souls.

Of all the people of Spanish South America the inhabitants of this country may be considered to be in some respects the most advanced in political knowledge, and liberal sentiments in regard to religion. This is especially true of the upper classes of society and of the inhabitants of the large cities of the interior, and almost all the towns of the coasts. This has been owing, probably, in some degree, to the influence of some of the more influential men who have traveled and resided much in foreign lands, and still more to the extensive intercourse which has long subsisted between that country and the United States and England.

Some fifteen years ago, the people of New Granada, in the current of the many revolutions which their country has undergone since the breaking up (in 1829) of the old "Republic of Columbia," obtained the boon of religious liberty, full and complete! The Church and State were declared to be separated from each other. And for a little while, that country and our own stood together as the only countries in all Christendom in which there was no union of Church and State. Alas, this state of things was not destined to endure. The Priest-party, including most of the old Spaniards, as well as the low and ignorant masses which in all Papal lands are the most ready tools of Rome, soon overthrew the excellent constitution which noble patriots had established. Rome triumphed, and some of the best citizens of that country went into exile.

But now that country is undergoing another revolution, which we must hope and pray may be successful. General Mosquera, one of the noblest of all the South Americans of our day, who lived for several *years in* New-York as a merchant, in the days of his exile, is now *at the head of the* great liberal party, and a large portion of the country *has submitted* to his arms. The hope is now entertained that he will

triumph over the reactionary party, the party of Rome, and become President of the Republic—a post which he formerly held. Every friend of religious liberty must wish that he may succeed; for he is known to be an enlightened friend of true liberty and of the Protestant religion. He has many friends in New-York, who have entire confidence in him. With a Protestant gentleman who takes the deepest interest in South America, he is in constant correspondence, and does not hesitate to express his great desire to see the Sacred Scriptures and evangelical Christianity widely diffused throughout all parts of that country.

His expected visit to Carthagena will, we trust, turn to the strengthening of the hands of our Missionary in that city, the Rev. Ramon Monsalvatgé, and may open the way to his having some suitable place for preaching the Gospel put at his disposition. It will be a happy day for the people of New Granada when General Mosquera is enabled to take the Presidential chair, and govern the country according to the enlightened principles which he has so long held.

It is a remarkable coincidence, that whilst General Mosquera, at the head of the liberals, is engaged in carrying forward a Revolution in behalf of true liberty in New Granada, General Paez, who has also spent several years in New-York, is at the head of the liberal party in Venezuela, a country immediately east of New Granada, of which Caracas is the capital, and contending for this like noble objetc. It will be a fortunate thing if these two distinguished and patriotic men should succeed in giving to their respective countries the blessings of good government and religious liberty—thus opening the way more fully than ever for the Gospel, without which there can be no government that will long endure.

The question of reuniting the countries of Venezuela, with its nearly 1,250,000 inhabitants, and the Ecuador, with almost 750,000 inhabitants, to New Granada, begins to be discussed in certain quarters.—Should that reunion be accomplished, and the whole country be called THE UNITED STATES OF COLUMBIA, there would be a Republic of a million and a quarter of square miles, and 4,500,000 inhabitants, embracing some of the best portions of South America. It would include some of the finest valleys of the Upper Amazon and those of the Orinoco and Magdalena. Its chief seaports would be Laguira, Carthagena, Santa Marta, Aspinwall, Panama, and Guyaquil. Whether such a consummation is to take place or not, no enlightened Christian among us can fail to see how important it is that the Bible, with all its blessings, should be carried to the people of these countries, as well as all others in South America, and be placed in the hands of all those who *can read it. May the* blessed day of that whole Continent's deliver-

ance from the chains of ignorance and superstition, in which it has so long and so cruelly been held, and from which its people have so dreadfully suffered, soon be hailed with anthems of joy by Christians throughout the world entire!

ROME'S POPULATION.

The following remarkable statement respecting the population of the city of Rome appeared in the "Tablet" of the 11th January, 1862. We cannot doubt its strict accuracy.

The census of the population of Rome at Easter, 1861, showed an increase of 10,500 as compared with the preceding year. There were 194,587 persons; in 1852 there were only 175,000.

There are at Rome 40,000 families.
40 bishops.
1,385 priests.
2,474 religious men.
657 seminarists and collegians.
2,032 nuns.
2,613 pupils in convents and orphan-houses.

Between Easter 1860 and Easter 1861, there were 1,270 marriages, 5,374 baptisms, and 5,013 deaths.

There are 29,283 married men; 4,332 widowers.

Minors under the age of 14 (males) 29,095; single men above the age of 14, 31,936.

There are 55 Congregations of Religious men, amongst which the 2,474 members are divided, viz.:—

Basilians	1	Trinitarians	70
Benedictines	21	Minims	36
Camaldolese	20	Jeromites	21
Carthusians	17	Fathers of Penance	29
Monks of Vallombrosa	8	CANONS AND CLERKS REGULAR.	
Cistercians	39	Regular Canons of the Lateran	27
Olivetans	7	Theatines	14
Sylvestrines	15	Barnabites	28
Ruthenians	1	Somaschi	32
Antonines	15	Jesuits	289
Armenians	1	Clerks Regulars Minors	20
MENDICANT ORDERS.		Servants of the Sick	48
Dominicans	172	Fathers de la Mere de Dieu	19
Observatine Friars	212	Pious Schools	48
Reformed Friars	136	Religious of St. John of God	40
Alcantarists	41	CONGREGATIONS OF PRIESTS AND FRIARS.	
Conventuals	89	Oratorians	25
[illegible]shins	196	Oratorians of St. Jerome of Charity	5
[illegible] (ancient observance)	23	Doctrinaires	33
[illegible] Discalced	79	Priests of the Congregation of the Pii Operai	3
[illegible]	56	Lazarists	11
[illegible]	5		

Passionists	87
Redemptorists	31
Rosminians	16
Missionaries of the Precious Blood	15
Priests of the Society of the Missions	21
Members of the Congregation of the Holy Hearts	5
do. do. of the Holy Cross	14
do. do. of the Resurrection	13
Brothers of the Christian Schools	56
Brothers of Mercy	30
Total	2,474

SEMINARISTS AND COLLEGIANS.

In the Roman Seminaries	79
In the Collegio Pio	66
In the Vatican Seminary	42
In the College of the Propaganda	103
In the German Hungarian College	49
In the English College	24
In the Scotch College	11
In the Irish College	40
In the Greek College	11
In the Belgian College	6
In the French Seminary	54
In the North American Seminary	42
In the South American ditto	45
At the Benedictines of St. Paul	24
At the Ecclesiastical Academy	14
At the French Pensionnat of the Brothers of the Christian Schools	40
Total	650

There are 72 convents of religious women at Rome, of which about 40 take solemn vows.

4 Benedictines, 9 Clarists, 3 Dominicanesses, 6 Carmelites, and sundry others of the Augustinian rule.

There are 138 Dames de Sacré Cœur in three houses, and 72 Nuns of the Good Shepherd. There are 21 Congregations not enclosed.

Sisters of Mercy	77
Sisters of St. Dorothy	39
Maestre Pie	61
Sisters of the Precious Blood	24
Sisters of Charity	41
Daughters of St. Vincent of Paul	20
Sisters of St. Joseph	29
Sisters of Compassion	15
Daughters of the Sacred Heart	29
Sisters of Providence	17
Sisters of St. Joseph of Cluny	8
Sisters of the Cross	11
Daughters of Mary	7

There were 5,746 soldiers of all ranks at Easter, 1861.

There were also 284 infidels, heretics, or schismatics, and 4,226 Jews.

FRANCE: Rev. Dr. McCLINTOCK'S LETTER.

The following statements, which are contained in a letter from the Rev. Dr. McClintock, will interest our readers:

DEAR DR. BAIRD:—You have already informed your readers of the conflict between the Society of St. Vincent de Paul and the French government. The dispute is now approaching its crisis. Yesterday's *Moniteur* contained a circular addressed by Count de Persigny, Minister of the Interior, to the Prefects of the various departments of France, in which he reports the results of his late attempt to bring the Society into its proper relations with the government. That attempt was as follows.—The government, you will remember, has never sought or desired to interfere with the charitable labors of the Society of St. Vincent de Paul, to limit *its expansion*, or in any way to hinder it from carrying out, *to the fullest extent, and in the freest manner compatible with the law of the land*,

the benevolent objects which alone it professes to pursue. But as the law requires that *all* organized bodies in France shall be under the control of the State, so far, at least, as to report its proceedings, the government has simply required the Society to comply with this law, just as it would require any Protestant organization of the kind to do. As the simplest and most acceptable mode of accomplishing this end, the government proposed to nominate a French Cardinal as President of the Society, which is now under the patronage, or presidency, of a Cardinal at Rome. Persigny, therefore, addressed a circular some time ago to all the branch Societies of St. Vincent de Paul in France, asking whether they would submit to the presidency as thus to be constituted by the government, stating, at the same time, that no other central organization than this would be allowed. The result is that 88 branch societies have submitted to the proposal of the government, while 766 have refused it. In the circular just issued, Count Persigny states that as the question of the organization has thus been definitely settled by the conferences and the legal existence of the Society admitted by an Imperial decree, each of the conferences of the Society will henceforth exist independently of each other, and have no connecting central tie. Count Persigny, then alluding to a letter of M. Baudon, in which that gentleman asserted that he would preserve the centralizing powers of the Society, says that this would be an infraction of the laws which *will not be permitted* by the government. This amounts to saying that the Society must either obey the law, or cease to exist as an organized body. The wrath and dismay of the clerical body—at least of the ultramontane portion of it—is extreme. The better class of their journals express themselves with a degree of moderation; but under this veil a profound sense of irritation is obvious. Thus the *Union* of yesterday uses the following language:

"It will be sufficiently understood that this is the last blow struck at the unity of association, which united the conferences, and constituted the very essence itself of the Society in France. Thus, as we have remarked from the commencement, although there will still subsist isolated bodies, there will be no longer any common bond; there will be local conferences, but no longer a Society of Saint Vincent de Paul. Those words explain every thing. We have no need to add, what feeling of deep regret they inspire us with in the interest of liberty and charity. After thirty years of innumerable services rendered to all the sufferings of humanity—after having acquired, with the affection of the poor whom it assisted, the esteem and the admiration even of those who now strike the blow, the Society of Saint Vincent de Paul disappears as a national and free institution, as an entire work, applying to France, where it was born, and where it has so marvelously extended the resources of its zeal, and the devotedness of its fruitful impulsion. The bond which united its scattered members is broken; the force of aggregation, which, emanating from the centre, gave life to the very extremities, no longer exists for France. We should be false to our conscience—we should be despised by our contradictors themselves—if at this moment we attempted to conceal the affliction which overwhelms us. It will be shared by all Christian hearts; it will be understood and respected, we trust, even by our adversaries and victors."

The Liberals, on the other hand, are in raptures. The *Siècle* declares that the *honor of the Government* was in danger of being compromised by its negotia- *th the* members of the late council-general. Thus, to treat with them

on an equal footing was encouraging their pretensions; it was high time to take other measures, and the circular of M. de Persigny announces the firm intention of at last applying the law to this Society which openly avowed its dependence on a foreign prince, and which, rather than accept a president from the hands of the civil authority, preferred to be directed, in case of M. Baudon's decease, by a polyglot trinity, composed of a Belgian, a Dutchman, and a Prussian. Experience must now have convinced M. de Persigny that no arrangements are possible between the civil power and an association whose occult or ostensible directors were bent on subjecting French society to the domination of that mysterious power which is known by the name of Ultramontanism and Jesuitism. To say nothing of the assemblies of the Society of Saint Vincent de Paul which voluntarily dissolved themselves immediately after the circular of the 16th October, 766 conferences have rejected all the advances of the Minister. What a lesson that figure gives! How can it be any longer pretended that so many men who inscribed 'charity' on their banners had not some object in view altogether different from the one expressed by that word? Who can deny their perverse and anti-French tendencies when we see these representatives of an ultramontane power disdainfully refuse the proposals of the civil power constituted by the French Revolution?"

As if this question of St. Vincent de Paul, added to the Italian question, were not enough to fill all France with tumult, a new one has just been added. The Archbishop of Toulouse has issued a pastoral letter announcing, for this year, a "tri-centenary jubilee," with processions, displays of relics, &c., at Toulouse, in honor of the "glorious events of 1562." These "glorious events" consisted of a battle between Romanists and Huguenots in Toulouse, and of a massacre of several thousand Protestants, after the evacuation of the city, in violation of the terms of capitulation. Think of a Christian (!) Bishop, in the nineteenth century, thus recalling the horrid memories of the sixteenth, and striving to renew the fearful religious hatreds of that dark and bloody time. The public mind is stirred to its very depths by this savage proposal. The ultramontane journals, thus far, have either kept silence with regard to it, or have sought to gloss over the atrocities of 1562, and to interpret the jubilee as simply a ceremony of thanks for a great deliverance of Romanism from the power of its enemies. All other organs of public opinion denounce the Archbishop in unmeasured terms. The following vigorous passage from the *Opinion Nationale* is worthy of preservation in your columns:

"In 1562, ten years before the St. Bartholomew of Paris, Toulouse had also its massacre. Some Protestants were burying a woman, when some Catholics, pretending that the woman belonged to their church, attacked the funeral procession, and got possession of the corpse. A violent struggle took place; a priest rang the alarm bell, and the Catholics fell upon the Protestants, who were much less numerous, and the great majority of the Parliament openly took part against them, marching round the town in scarlet robes, ordering the Catholics, in the name of the King, to assail the people of the Reformed religion, advising them to adopt a white cross as a rallying sign, and to mark it on their houses. Thus organized, the civil war became frightful; the Protestants entrenched themselves *in the Hotel de Ville*, where they had some pieces of cannon; in order to dislodge them, *the adjacent houses* were set on fire, and the Parliament forbade, under pain

of death, any one to extinguish the conflagration; the besieged, however, knocked down the burning houses with their cannon. The Governor of Narbonne was then sent to them as a messenger of peace. Two conditions only were made, that the besieged should quit the capital, leaving there their arms and munitions. That done, they might withdraw from the town or do as they pleased. On the day of the Pentecost, then, on the faith of the treaty, the Protestants left without arms during vespers, hoping thus to execute their retreat with greater security. But loud cries were heard, the crowd rushed precipitately out of the churches, and massacred the disarmed Huguenots without pity. The Parliament caused those who escaped to be put to death, and Montluc, who arrived from Guienne with a reinforcement of Royal troops, was still in time to assist at the end of this slaughter. 'I never saw so many heads fly,' he says in his Memoirs. The number of the victims is estimated at 4,000."

The writer then proceed to show what was the result of the centenary celebration in honor of the dreadful massacre just mentioned. He says:—

"The centenary festival of the 17th May, 1762, was called at Rome 'the Feast of Deliverance,' while Voltaire called it the procession to thank God for 4,000 murders. In his pastoral letter, the Archbishop of Toulouse relates with an evident meaning the pomp of the jubilee of 1762; how the procession, which left at noon, did not return until five; what religious orders were present, with the entire municipal body, and the Parliament in red robes, headed by its first and second presidents; and the dais carried by eight persons, the seneschal, the university, the soldiers, etc. The festival was indeed most brilliant. It had been prepared a long time beforehand. Cloth of gold and silver had been ordered expressly at Lyons for the sacerdotal ornaments, and for the hangings of the resting places which were to be erected in the city; an ardent and passionate city of the South, with a people easy to excite by displays and spectacles—thus, enthusiasm was carried to its highest pitch. The effect was not long delayed; the whole of the year 1762 was occupied by three prosecutions for the cause of religion; that of the pastor Rochette, and of the brothers Grenier, who were executed in February, that of Calas, who was broken on the wheel on the 10th March, and that of Sirven, who succeeded in saving his life by flight. Jean Calas, his wife, his son, Lavaysse, their friend, and the servant of the house, were for a long time in prison, awaiting their condemnation, when the young Minister François Rochette was put to death with the three gentlemen who had attempted to rescue him from the hands of the authorities. Rochette was hanged on the 10th February, on the Place du Petit Salin at Toulouse, a placard being attached to his breast bearing the words 'Ministre de la R. P. R.' (the Minister of the Pretended Reformed Religion.) He was then twenty-six years of age. The three Greniers, being gentlemen, were beheaded. When the turn of the youngest came, who had buried his face in his hands during the execution of his two brothers, the executioner approached, and once more offered him his life if he would become a Catholic. The young martyr quietly replied 'Fulfill your duty,' and placed his head on the block. As to Jean Calas, his history is well known; he was without any proof condemned to 'be broken alive, to be exposed for two hours on the wheel, strangled, and then thrown on a flaming pile to be burnt and consumed.' Such are the terms of a despatch from the President de Senaut to the Minister M. de Saint Florentin. The President adds: 'this last penalty is a reparation due to religion, the happy change in which made by his son was *probably* the cause of his death.' How well this word 'probably' comes in after the horrible details of the torture! Those are, then, if not the results, at least the accompaniments of the last and most brilliant jubilee of Toulouse, that of 1762. Is it that which they wish to call to mind? Is it that which they wish to bring back to us? Is it thus that must be interpreted those sombre words *of the Archbishop, 'renew* the chain of the past'?"

A NOBLE RESPONSE.

An excellent and very dear friend of the cause in Baltimore, whose face and name have long been known to us, having read in the papers an abstract of our late Annual Report, in which the desire of the Committee was expressed to employ twenty-five Missionaries in Italy this year, and even fifty, if the means should be furnished, writes to say that he will support one of those missionaries, if the cost does not exceed two hundred, or two hundred and fifty dollars a year. This is a noble response to our appeal. For the sum of $250 we can support a good Protestant Missionary in Italy, an experienced native of the country. Who will imitate our good Baltimore friend? Blessed be God, we have several friends that now give $200 a piece every year. But we wish the number was many fold greater. But God will give them to us, we trust. The work is His, and all who take part in it, must remember that He is the great Master of the vineyard, and expect their reward from Him. To support a Missionary—an evangelist, a colporteur, to distribute the Scriptures—in Italy! What a blessed privilege! Who would have thought five years ago of ever having the opportunity to enjoy it?

THE AMERICAN CHAPEL AT ROME.

We have much pleasure in stating that the Rev. C. W. Butler, D.D., an able and excellent minister of the American Protestant Episcopal Church, has gone with his family to Rome, for the purpose of taking charge of the American Chapel in that city. It would certainly be difficult to find any one more suitable or competent for the post, whether regard be had to talents, piety, zeal, or true Christian charity and liberality. Dr. Butler is in every sense a Christian gentleman, as well as a faithful minister of Christ, whose services as such have been greatly blest in Washington, Cincinnati, and other places where he has labored. We take pleasure, also, in saying that he has long been a friend of this Society, and for years one of its Vice-Presidents, as he is still.

The American Chapel at Rome was first opened by this Society in 1848, when the late Rev. George H. Hastings, who had labored for two years as a Missionary for the Society at Marseilles, was sent thither for that purpose. During ten years the service was sustained by the Society, and always excepting the first two winters, in the house of the American Ambassador. Three years ago the service passed into the hands of our Episcopal friends, whilst the Hon. John Stockton was the

Ambassador. Last winter, there being neither Ambassador nor Chaplain (American) at Rome, the Executive Committee requested the late Rev. Dr. Bethune, who had gone to Europe for his health, to occupy the post, at least temporarily until either they or some other body could make more permanent arrangement. But it suited neither the health nor the previous arrangements of that distinguished man to accept this appointment. Nor were the Committee able to make any other.

But now the Chapel will be reöpened under good auspices, and we wish it all success. We hope that our American Christians who may visit Rome will not only attend the ministry of Dr. Butler, but call upon him and make his acquaintance. Dr. Butler is a man of such a truly Catholic spirit, that his appointment to Rome ought to give great satisfaction to our American Christians of all denominations.

There are now four good American Chapel-services on the Continent of Europe—without including what is called *The American Chapel* at St. Petersburgh (Russia), all of whose ministers, excepting one, have been Englishmen. These four Chapels are at Havre, Paris, Florence, and Rome. The events of the present war have made all true Protestant Americans feel more than ever the importance of having the Gospel preached to them in Europe, and especially on the Continent, by their own countrymen. This we say from no desire to disparage or undervalue the English or other services in the cities on the Continent; but in reference to the unpleasant developments of feeling, not to say prejudice, which the state of things in our country has produced in many places in Europe, and especially in those cities where the Americans are usually most numerous.

THE LATE REV. G. W. BETHUNE, D. D.

It is with the deepest sorrow that we undertake to write these few paragraphs. We first saw this distinguished man in 1822, when he was a student in Dickinson College. This acquaintance became intimate in 1823, when he came to Princeton and entered the Theological Seminary there. We had known his excellent father at an earlier day, having often seen him at the meetings of the Board of Directors at that Institution, 1819–22.

The earliest days of Dr. Bethune's ministry were spent, if we remember rightly, in Savannah and other places in the South, but in 1828 he entered the Ref. Dutch Church and settled at Rhinebeck, where he *preached three years.* A like term of years he spent in Utica, (1831-'34), *and then fifteen* years (1834–'49) in Philadelphia. The remain-

ing thirteen years of his life were spent in Brooklyn and New-York.—From 1823 till the spring of 1861, a long period of almost forty years, many were the occasions on which we had the pleasure of meeting him in social life, as well as of hearing him in the pulpit and on the platform. When the writer was about to go to Europe with his family in the spring of 1835, Dr. Bethune attended a select, though somewhat public, meeting held in Philadelphia in behalf of the mission, and gave to the enterprise the aid of his eloquent words in the most effective manner. And two years later, we had the pleasure of seeing him often at our Saturday evening religious soirées in the Rue de la Paix, Paris, where he took great delight in expounding the Word of God.

In subsequent years—at the organization of the Foreign Evangelical Society, and on many anniversary and other occasions—we had the pleasure of hearing his noble voice advocating the cause of the Society of which he was, we may remark in passing, a Vice-President. One of the ablest sermons ever preached before the Society, or any other in this land, was preached by him. And when he went to Europe, last autumn, the Executive Committee, at the suggestion and request of one of his most intimate friends, appointed him minister of the American Chapel at Rome ; and when informed that his health and previous arrangements would not allow him to accept that appointment, they requested the Rev. Mr. Hall at Florence, who had been authorized to open an American Chapel in that city, so to arrange matters as to enable Dr. Bethune to employ to advantage his gifts as a preacher of the Gospel in that important place, as far as his health might permit. And during the few weeks he was there he did preach several times for Mr. Hall.

It may well be imagined, then, that we received the intelligence of Dr. Bethune's sudden removal from the scenes of earth with much sadness. He was indeed one of the greatest men of our country. His mind was surpassingly cultivated and polished by classical studies, and his style was as clear and forcible as it was elegant. He has left several published volumes and many separate sermons and orations, that attest his great excellence as a writer. As a preacher he had few equals ; as an orator, in the best sense of that epithet, he had no superior, whether in the pulpit or out of it. His Speech at the Madiai Meeting in the Metropolitan Hall, in 1854, never was surpassed, either in regard to matter or manner, by any speech of the same length ever delivered in this country. His wit, so truly Attic, his humor, always refined and worthy of the name, and his admirable powers of conversation, ever made him the centre and soul of the social circle, and rendered him a most welcome and honored guest in every class of society. Take him *all in all, Dr. Bethune* was certainly one of the most extraordinary men

whom our country has ever produced, and it will be long before we shall look upon his like again.

In the death of such a man, so sudden, and so far away, there is something inexpressibly mysterious and affecting. We can scarcely be reconciled to the thought—alas, that thought is an unchangeable *fact*—that we shall see his animated and glowing countenance, and hear his thrilling eloquence, no more forever! And it will be a long time before we can cease to think of him as still an inhabitant of the earth, although in some distant land.

THE SPIRIT QUENCHED.

BY REV. J. A. ALEXANDER, D.D.

THERE is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below
May bloom, as Eden bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

O where is this mysterious bourn,
By which our path is crossed;
Beyond which, God himself hath sworn
That he who goes is lost.

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent:
"Ye that from God depart,
While it is called TO-DAY, repent,
And harden not your heart."

LUTHER'S FAITH.—When Charles V. imperiously required the Augsburg Confession to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reformation was thought hopeless. But Luther exclaimed: "I saw a sign in the heavens at night; the stars, the hosts of heaven, held up in a vault above me; yet I could see no pillars on which the Master had made it to rest. But I had no fear it would fall. Some men look *above for the* pillars, and would fain touch them with their hands, as *if afraid the sky* would fall. Poor souls. Is not God always there?"

THE FOREIGN FIELD.

We have this month a great deal of intelligence from some portions of the Foreign Field—more, indeed, than we can find room for.

France: Evangelical Church of Lyons.—Under date of May 7th, the Rev. Mr. Cordes writes thus:

Some time has elapsed since I had last the pleasure of writing to you.—The delay is owing to a collecting journey which had called me for some weeks from my post, as the same cause is at this moment detaining two of my fellow laborers away from the field of our common mission. It is never without pain that we yield to the necessity of quitting our immediate work station, yet when the necessity exists we must submit and say *Deus providebit.*

Our resources have seriously suffered from the immense diminution of activity in the silk manufacture,—the staple source of labor to one-third of the population of Lyons, many, very many of whom have long since been turning their famishing looks towards the shores of the West, in hopes of a renewal of the accustomed demand for work, so distressingly suspended almost entirely, in consequence of the war. At the same time we have, however, "lifted up our eyes unto the hills from whence cometh our help," assured that "our help cometh from the Lord who made heaven and earth."

Some help has been sent, and thankfully received—more is needed, and is patiently expected.

Meanwhile the Gospel is maintaining both its ground and its progress. We have had the privilege of receiving, in the course of the year, forty-six new members at the Lord's table, (28 converted Romanists) whilst about sixty serious inquirers are remaining inscribed as candidates for membership. We can *scarcely ever admit* a candidate as a member except after a more or less lengthened period of trial, such being necessary in order to make manifest the *real motive* by which applicants are actuated, and to avoid abrupt admissions of such as might be tempted—within the vast range of the poor with whom we have to do—to come for temporal relief rather than from true spiritual wants. We have now and then experienced disappointment, yet we are thankful to say these cases are but exceptions. Hundreds, nay, thousands of immortal souls have, in the course of years, been brought savingly to the knowledge of the truth.

Allow me to relate an instance of fidelity on the part of a poor aged female, who having been led to attend Chapel for some time, fell ill, and requested admittance into our sick-room (Infirmary), which she preferred to the public hospital. She was received, and listened attentively to the service performed in the room every day. Soon after her entrance two ladies came in an elegant carriage and paid her a visit in order to persuade her to retire from the place, and replace herself under their patronage. Why had she left her church and her old protectors, and placed herself amongst the adversaries of the church? And what could prevent her, even at that moment, from returning? Every thing was at her service, medical aid, bread, coal, supplies of every kind, if only she would re-embrace her good old religion and come to mass as heretofore. The poor woman, though thanking the ladies for their generous offers, declined, and

said she felt happy in receiving Christian consolation there, and did not wish for any other nor require any other aid. The ladies retired, but renewed their visit a few days afterwards, for the purpose, of course, of renewing their warfare. Her faith was assailed as being heretical,—her interests, spiritual and temporal, represented as in great danger,—old friendships and traditions, older still, recalled to mind,—but the poor sick woman remained unshaken, and refused to listen. Whereupon the ladies, greatly astonished, exclaimed—What then can have been the cause of your great perversion? She took the New Testament in her hand, and holding the sacred volume up before them, said, This is the book that is the instrument of my conversion, *not perversion.* The ladies withdrew, deploring the sad obstinacy of an incorrigible, heretical apostate. On leaving the ward they were met by a female servant to accompany them out, and said to her, Well, we hope *you* at least are not a heretic. "No, ladies," said the maid, "for I have through mercy found at the Evangelical Chapel that peace for my soul which I had been, during twenty long years, seeking in vain in all the penances and confessionals to which I have had recourse." "What!" they exclaimed, "you also an apostate? We will pray for your return to Mother Church."—"*No*, Madam, if you please, spare yourself that trouble,—for I am too well grounded in my Bible faith and too happy in it." The ladies left, and not many days afterwards, the poor, sick female fell asleep in Jesus, whilst the maid is continuing to rejoice in her Saviour.

But we have another instance of *fidelity to record.* Our friends at Sarn *Bel (one of our stations a small distance from Lyons) have* been threatened with a fresh law-suit, if they did not forthwith give up their religious meetings, which have been condemned six years since, when each individual member was fined sixteen francs. But since that time, not only have these brave country people courageously continued their public worship under the preaching of our Evangelist, but even at the present juncture, when menaced with proceedings which, if carried out, may expose them to imprisonment, they are faithfully persevering. The public officer, who had come last Sunday week to see and report to the authorities what was doing at the meeting, attended the entire service; and then, having counted the number of persons present, and taken a few of the names of some, retired, saying that his office annoyed him, for what he had listened to was better than any thing he had ever heard.

We are in communication with the authorities on the subject, and hope the matter will be dropped, although we have not, up to the present day, any reply to our representations.

Believe me, dear brother, most affectionately yours, in the bonds of the Gospel, C. A. Cordes.

EVANGELICAL SOCIETY OF GENEVA.

We have received the 33d bulletin of this excellent Society, which has been in existence thirty-one years, and whose labors in France are chiefly confined to the Eastern Departments. Nevertheless, it has for years employed faithful missionaries in the Western part of that country, particularly in the old Provinces of Saintouge, Poitou, and Vendée. During the last winter the Society had twenty colporteurs at work, whose labors appear to have been quite successful.—They report a fact which has been confirmed in all the fields in which they

have labored, namely, that at every succeeding visit to the same village they find an increasing desire to possess and understand the Word of God. The good seed which they are sowing is not lost. In some places, it is germinating; in others, the stalk is growing up; and in others still, it is crowned with the maturing grain in the ear.

The evangelists and ordained ministers whom the Society is employing are doing a good work, and meet with much encouragement.

Besides its labors in France—which is its *foreign* work—the Society has much to do in the City and Canton of Geneva in many ways. Withal, it sustains the New Theological School, for the training up of pastors, missionaries, evangelists, etc. At the head of that Institution are those distinguished servants of God, whose praise is in all the churches of Switzerland, and of the world entire—the Rev. Drs. Merle d' Aubigné, Gaussen, Pilet, and others.—Few Societies in the world have done so much good, according to its means, as The Evangelical Society of Geneva.

SWEDEN.

A few weeks ago we received a brief letter from the Rev. George Scott, of Birkenhead, which stands in the same relation to Liverpool that Brooklyn holds to New-York, in which he tells us some interesting things about Sweden, a country in which he spent some of the happiest years of his life, laboring to revive religion in Stockholm as well as in the provinces of that kingdom. Among other things he tells us of the death of Mr. *Tellstræm*, the excellent missionary among the Laplanders in the North of Sweden, an interesting sketch of whose life and labors Mr. S. wrote whilst in this country in 1841, and which was published *by John S. Taylor, then a bookseller in Nassau-street.* This servant of the Lord died at his post at the age of fifty-one. And now whilst we are making up the present number of the CHRISTIAN WORLD, we have received the following letter from our Missionary, C. O. Rosenius, which we lose no time in giving to our readers. The news from Finland which it contains will be read with interest.

STOCKHOLM, May 16th, 1862.

ALTHOUGH I shall not have time to write a long communication, I hasten to acknowledge the receipt of your letter of April 15, and the enclosed draft from your Society, all of which was sent to me through our common friend, Rev. Geo. Scott of Birkenhead, England. I shall scarcely be able to make you understand the pleasure with which I received both a few lines from the hand of my dear friend, Dr. Baird, and the quite unexpected and rich gift of your Society. In these times of war and disquietude in your land, I could not think that you would remember me in such a way; and when you add to this, that our Evangelical-Fatherland Institution, that has been in activity only during these last years, with its four periodicals and considerable sale of books, has been a most innocent cause of a diminution in the spread of my periodical and books, things which sometimes arouse reflections in the poor human heart—you may perhaps feel that your gift was so much the more welcome. Pray, present my thanks to your Board.

Your note gave me a most useful direction as to the reports I hope to be able to send you hereafter, as I see that you wish to get news not only from Sweden, but also from Finland, Norway, and Denmark. It will certainly be more easy for me to give you some interesting facts, as the field where I may collect my communications is thus defined. I have once before told you that in the course of the years my own activity has taken a more settled and uniform character; there is not much to say about it. As to Sweden I have already communicated to you the most striking and prominent instances of the work of the Lord among us. I am therefore willing to give you some news from

our neighbor-lands, in proportion as I become acquainted with what can be of interest to you. This time I am not prepared to give you more than some details of one branch of Christian activity in Finland—*the mission among the heathens.* Here in our land we have witnessed with astonishment the swift progress of this work in Finland—that regretted land, dear to Swedish hearts—since Alexander II, the new Emperor of Russia, has loosened the bonds which before checked the zeal of Christian love in that direction, and forbade the Finlanders to give their money to the evangelization of the heathens. Soon after the removing of those bonds the Finnish Missionary Society arose, three years ago, and has already displayed a great deal of activity. In their account for 1861 they give us some very interesting details of their work.

Their activity has hitherto consisted partly in the publication of missionary papers and tracts, and partly in supporting foreign Missionary Societies. Last year the missionary papers were spread in 4,550 copies. Of the missionary tracts, intended to awaken among the people a more lively interest in the missions, 19,000 copies have been sold, and 25,000 copies of new ones printed during the year.

A preparatory missionary school is intended to be opened at Helsingfors in the course of this summer, and nine Finnish youths have already presented to the Society their desire of devoting themselves to the service of the Lord among the heathens.—Two other Finnish students will, at the expense of the Society, be sent out next autumn to one of the missionary institutions of Germany, in order there to be developed for their high call of going out as missionaries in a heathen land.

In the meantime, as the residue from preceding years amounted to 16,300 dollars, and the income of the year to about 11.000 dollars, and as the Society wished as soon as possible to use this money in the service of the Lord, they have sent large sums to foreign Societies, and even appointed to support, as missionaries of their own, two young Germans, who have got their missionary education at Leipzig and are now working at Chata Nagpoor in India.

This may certainly appear very trifling to you, who, with the wide resources of a large and rich country, free from every hindering bond, and where the cause of missions has been known and embraced with interest for so long a time—have done so much. But we must of course look upon this work of our Finnish friends in a quite different way, when we compare what they have done in the short time they have enjoyed some religious liberty, with the little we—free as we are—have till now been able to do for missions among the heathens.

When I communicate to you this news from Finland, as a fruit of the enlarged religious liberty, which even the Emperor of Russia has felt himself obliged to give to his subjects, I cannot but remember that I am writing to a man who has employed so much of his activity to work out such a liberty by the monarchs of Europe. But all things are of God, both the will and the power to work, as well as the fruits of our work—and all will tend to the glory and praise of His name.

I am sorry not to have given you any news from us for so long a time; but I will now really try to write once in three months, especially as I see, through your letter, that you wish to have more frequent communications from us, if they even be shorter.

Present my compliments to your respected Board. Your affectionate and thankful brother in Christ. C. O. Rocenius.

BELGIUM.

We have received an interesting letter from our friends in Brussels, acknowledging the reception of a recent grant which the Committee made to the Evangelical Society of Belgium. From it we learn that the good work of the Lord makes steady progress in that little kingdom. We are pleased to see that God has raised up friends who aid the Belgian Society in its important labors.—In our next number we shall try to find room for some interesting extracts respecting the advance which the Truth is making in that country.

ITALY.

Our readers will be greatly interested, we are sure, in the perusal of the following letter from the Rev. E. E. Hall, the Society's Missionary-Agent at Florence. It gives us information respecting a most important movement in Italy, that of the "*Italian Church*," to which we have several times referred in the pages of this Journal. It will be remarked that Mr. Hall's letter was written on the 28th day of April, the day after Dr. Bethune's death. In a note which accompanied the letter which we give, Mr. Hall says: "The death of Dr. Bethune has been a great shock to us all. He had been very kind to me, and was becoming interested in my work; and on Saturday wrote a letter [unfinished] to a friend in New York, in which he speaks with great favor and encouragement of my work here, and asks money to aid me in it. Mrs. Bethune says she will forward the letter. I had hoped much from his stay here, but God's ways are not as our ways." In a subsequent letter, Mr. Hall speaks of his giving up his time for the last fortnight to such kind offices as Mrs. Bethune needed in her afflicted and invalid state, and that the day following he was going down to Leghorn to see the remains of Dr. Bethune properly shipped.

FLORENCE, April 28, '62.

YOUR readers may be interested in a brief notice of the operations of the "Italian Church," as it is called, whose leading representatives are Dr. Desanctis and Prof. Mazzarella.

Not long since, Count Guicciardini made a report of his visits to many places where the Italians have established religious services, in which there is abundant testimony to the increasing numbers who frequent the evangelical meetings. The opinion is also expressed, of which also there is abundant proof, that *many towns and villages* are anxiously waiting for religious teachers and evangelists. Twenty-five cities and villages are named where religious services of some kind are maintained.

In Milan, where, a short time ago, only a small number were accustomed to meet for conference and prayer, evangelical meetings are attended by several hundreds.

Some conversions are reported among the soldiers of the garrison in Pavia, and also more or less interest in the city and neighborhood. In Brescia, the Evangelical Society is reported as full of life, united, and abounding in love. There are many in that town, as in all parts of Italy, who are known to read the Bible, though they are not yet ready to confess Christ openly.

In Bologna two Evangelists have gathered a small congregation, whose members take great pleasure in the study of the Word, and are evidently growing in grace. One of the brethren, who is said to be well instructed, and remarkable for piety, has recently left a lucrative situation to minister to the brethren in Bologna, and, as far as possible, in the vicinity of the city.

In Novara, and three neighboring villages, regular meetings are held for Bible-reading and mutual instruction. A numerous assembly is found in Turin, where the brethren are beginning to contribute towards the expenses of the meeting, and also to the relief of the poor. There is an Evangelist at Asti, one at Alessandria, one at Spinetta, in which places are increasing evidences of faithful and self-denying labor.

Dr. Desanctis and Prof. Mazzarella give their united ministrations to a church in Genoa. They have established a kind of theological school in that city, to qualify in as short a period as possible, evangelists to meet the constantly increasing calls for such laborers in all parts of Italy. They thus render efficient service to all the churches of this rapidly growing religious body, by giving direction and aid in their Scriptural studies, to such as desire to preach the Gospel.

The religious services in Pisa were last year interrupted by violence, and for a time suspended; but now meetings are again held, and some who joined the mob, in assaulting

the brethren with stones, meet with them for prayer and the study of the Scriptures.

The largest number of those identified with the "Evangelical" or "Italian Church" is found in Florence. Last January the number of their communicants was more than 350. Many other towns besides those named above, are reported as having a greater or less number of converts from the Roman Church.

This brief account of the labors of one class of those who are engaged in the same great work in Italy, will give some idea of the progress of evangelical religion in this land. In some of the towns named above, and in many others, the Waldensians have churches, or evangelists, or colporteurs—besides, there are other laborers, supported by Societies in England and the United States, scattered all over this interesting country.

The field is widening every day, and the results of labor begin to appear in the conversion of sinners, and in the growth of believers in faith and practical holiness. The hearts of all who love Christ's kingdom will be interested in the spiritual prosperity of Italy. E. E. H.

NEW GRANADA.

Mr. Monsalvatgé writes from Carthagena, under date of May 2d, that he spends his time in visiting from house to house, in visiting the barracks, the prisons, and the hospitals, and every where proclaiming salvation by grace. He adds: "The Government and the people desire that I should establish evangelical (Protestant) worship publicly; but I cannot do it whilst the war continues." The reference here is to the civil war which distracts the country of New Granada. On this subject, the reader will find something in a previous article in this number of THE CHRISTIAN WORLD.

THE HOME FIELD.

We give extracts from the Reports of several of our Missionaries in the Home Field, some of which are quite interesting.

NEW JERSEY.—A German Missionary in one of the largest cities of New Jersey writes as follows:

I have commenced to preach here every Sabbath in one of the Presbyterian churches. Last Sunday night we had a little congregation of about twenty-five persons. The field here around presents, among many discouraging, also very cheering features. Most of the large German population in this district is Roman Catholic, but, as there is no Roman Church in the neighborhood, we meet not with the constant opposition of the Priest, and among the forty-three families which I visited during the month, nine Romanists received the Holy Scriptures, and promised to read them prayerfully. I should feel very grateful for a selection of the valuable *tracts which* the Christian Union has *published, especially* to meet the wants of *the Romanists.*

Besides engaging in this missionary labor, much of my time has also been spent in visiting the sick and wounded German soldiers, who lie congregated here in a temporary hospital. They need all the spiritual aid possible; for profanity in its most appalling forms, is, alas! a very frequent occurrence with them. Even so near the brink of the grave, they are unprepared, and curse their Maker! I followed the more cheerfully the dictates of my heart to visit them, as I knew that your good wishes and prayers would follow me to these beds of anguish—though it lies not, strictly speaking, within the boundaries of the Mission which is here assigned to me.

You will be glad to hear that we have a very fine Industrial School for the poor here, which, with its flourishing Sabbath-school, speaks well for the benevolence of the ladies that conduct it.

I use all efforts to get as many children of the Romanists in as I can.

I feel the firm assurance, that our blessed Saviour, in whose name the Mission now has been opened here, will sustain and increase it by his mighty power; and prayerfully I trust that I shall soon be able to report to you also from here of many souls that flock like doves to the windows.

Your prayers have often sustained, and your wise, Christian counsel comforted me: may I not doubly hope to have both also for this new Mission field?

Pray for us and for your unworthy servant, and may the Father of all mercies give you health and strength to work for a long time yet in the great cause in which your life has been spent.

A BIBLE-WOMAN IN ONE OF THE GREAT CITIES OF THE SOUTH-WEST reports:

WE have entered upon one of the most pleasant months of the year. Business more brisk, and labor more plenty. Every one seems to have something to do, and cheerfulness sits on every face, in comparison with a few months since. Even those whose loved ones have laid down their lives on the battle field, whose voice will never more greet their ears in tones of affection, seem to catch the spirit of hope from those around them, and feel more fully to trust Him "who doeth all things well."

Our mission work is certainly not less prosperous, and could you have looked in upon one of our five schools last Saturday, you would have seen one hundred and twenty-five little girls, of whom we are proud, and in another about sixty. These are model schools, (in our estimation,) considering the class of which they are composed. In these trying times, it is difficult to obtain permanent teachers, and so many sick and wounded soldiers are constantly coming in, and of course requiring continuous effort. But we do not complain, for, if rightly managed, all can be kept going. The three other schools are much smaller, but of just as much interest. I have succeeded in getting into one, several *adults (between twenty* and thirty,) *who knew not a letter, and* one girl of fifteen, *a wife.* They are also in our Sunday class. We have given our Boatmen's Church Sabbath-school over to one called the "Band of Hope," where they sign a pledge to abstain from the use of tobacco in any form, swearing, impure words of any kind, as well as all intoxicating drinks. Our boys all signed this pledge, and we cannot but *hope*, and *pray*, that they might *keep* it, but are fearful. Have made from twelve to twenty seven visits some days, and what our eyes have seen and ears heard, we could not describe to you or your readers; it needs to be *seen* to be realized. Suffice it to say, that in our sympathy and love, we would fain lead them to the Rock that is higher than ourselves, for our arm is too short to reach their case, unless followed by the sweet influences of the Holy Spirit. Visited Hospital, Jail, and Camp B****. The last once a week. To-day had a very interesting time. There was preaching, praying, and singing, which we enjoyed very much. Many of them are pining and longing for loved ones at home, and strong men will weep like children at the mention of wife, mother, or sister. Some were trusting in the "Friend that sticketh closer than a brother." Distributed papers, tracts, and little books, by the hundred. All were eager and anxious for any thing to pass away the time, and yet be useful.

Many little interesting incidents, to us, have occurred in our walks through the lanes and alleys, that, to insert here, might look superfluous to you and occupy space in your Home Field better filled by others, but no less interesting to us, or less encouraging to the work. We still love it, and still feel a heart to thank God and take courage; and shall continue to feel so, as long as we can be the means of encouraging one degraded mother to make any extra effort to be neat, either in her house, her own person, or her neglected little ones. Then as we listen to her, "It is very kind of the likes of ye, to come and spake to us, and in faith we *will* try," with a lighter heart we can lead their minds, by a word of love, to think of God, as their Maker, kind Preserver, and gracious Saviour.

Pray for us, without ceasing.

ANOTHER BIBLE-WOMAN IN THE WEST WRITES:

I am reminded by the close of another month, that you will expect to hear from from me again. For some reason, that I do not fully understand, I have visited, during this month, with more interest than ever before. Perhaps it is that I am better acquainted with those I visit. Yesterday, for the first time, I was rudely treated by a Roman Catholic woman whom I have never seen before. She seemed to know me and my work, and she advised me, if I wanted to make converts, to go to the infidels, who, she said, were plenty in the city, and not intrude into families who were born in the Church, and had their own religion. Her husband was not brought up a Catholic, and I think she did not like to have me talk with him, as he expressed liberal views of religion, so she contrived to send him out of the room on some errand, and then she invited me to leave the house. At first I felt like coming directly home, but then I remembered that this was the first time I had been ill-treated, so I kept on my visiting, and was kindly received.

During the month I have visited ninety six families. I have also visited the County Jail in Sycamore-street. I found there thirteen women! All treated me with respect, and listened to me with attention.—They were in four apartments. When I went into the first room, where there were four women, and the jailor locked me in, I felt very strangely, never having been in such a place before; but I soon found I had nothing to fear, only that I might not know just what to say to them. They received my tracts gladly—they have nothing to read there, and plenty of time for thought. One woman, a French Catholic, asked me to bring her a Bible!

As I was passing the room where the men are confined, I saw several looking through the bars. I asked if they wanted tracts, and with the answer "Yes," many hands were thrust through the bars. I said nothing to them, but gave each one a tract, and as they are so many together, I gave different kinds, hoping that they might be suitable to different cases. Now that the poor fellows have time to think (and no whisky) they may be benefitted by reading.

I attended the Cathedral on Ascension day. I have seen nothing since I have been your Missionary that made me so sad. The foolish ceremonies seemed to me like the heathen worship of idols. I pity the deluded ones, who in their ignorance think they are doing God service by obeying their priests, but can that bishop and those priests be honest?

Excuse me. I see I am writing a letter instead of making only my monthly report.

I think your visit hare did our schools and teachers good.

OUR ITALIAN MISSIONARY reports:

THE Mission Sunday School in Grand-street celebrated its anniversary on the 6th of this month. The Italian class was invited, and teachers and scholars were present, as they were at Christmas day. We started from No. 15 Wooster-street, carrying with us two fine flags, one for the boys and the other for the girls, and it made a pretty good show when we were marching to Centre-street Presbyterian Church, where the celebration took place. When it was over, we stopped at Grand-street Presbyterian Church, corner of Crosby, where some refreshments were presented to the children. This was the first anniversary the Italian children have taken part in, and they were very much pleased with it. I am very glad and thankful toward God that my school has prospered till this day, when I look at the many oppositions I have had to encounter from the Italian Catholic Priests as well as from some other Italians of wicked disposition, who both tried all they could to prevent children from coming to my school, telling them that my intention was to turn them to Protestantism. But I have put my trust in God, who has brought their wicked counsels to nought. I am sorry that the landlord of the house where I live has raised the rent from the first of this month in such a manner that I find it difficult to maintain my family. Besides my usual expenses, I have very often to make some sacrifices in favor of one or another poor Italian who is

in distress, or without labor, and I cannot very well avoid such extra expenses because the Missionary's help is commonly first called for by those among whom he labors.

I humbly beg you to take this matter into your consideration, and, if possible, to procure me a small house where I may live and keep school, and the weekly meetings be unmolested. I should think this would also be the cheapest way, and not at all against your interest, as those rooms which I do not want can very easily be let to others.

I have made a distribution of some of the clothes that were sewed by the girls of the Sunday School. The articles which have been distributed consisted in shirts, undershirts, jackets, mantillas, aprons, and hats, and were in number 44 pieces. They caused many a cheerful countenance among the poor and needy children. I should like to have a fresh supply of goods, in order to keep up the sewing school.

I have visited many families this month, and was generally very well received. I distributed two Italian Bibles, three New Testaments, and 100 pages of tracts in the Italian language. I solicit your prayers for me and my work.

A NEW FIELD.—The Committee have appointed a Missionary to labor among the French Canadian Romanists in the Northern part of one of the New England States. The young brother who has been recommended for this work is a student in the Senior Class of the Bangor Theological Seminary. He has had considerable experience in laboring among the class of people to whom it is proposed to send him.

MISSIONARY INTELLIGENCE.

MISSIONARY intelligence, various and abundant, has come to hand during the past month. We can comparatively give but a few items, for the limited space we give up to this subject, allows us to do no more.

ITALY.

We cannot forbear to call the attention of our readers to the very interesting account, which our Missionary Agent, the Rev. E. E. Hall, gives in another part of this number of THE CHRISTIAN WORLD, of the progress of the good work in Italy. The sum of what he has communicated in the shape of Missionary Intelligence, may be stated in few words. In addition to what is doing by the Waldensian brethren, aided by contributions from abroad, of which we have often spoken, the brethren of THE ITALIAN CHURCH, which comprises such men as Drs. De Sanctis, Professor Mazzarella, Pastors Gualtieri, Mogrini, Count Guicciardini, *the Marquis of Cresi* and others, is *greatly extending its efforts* and influences. Having commenced a seminary at Genoa, in which converts, young men, including several ex-priests of Rome, are preparing, by means of a short and special course of instruction, at the hands of the two first named brethren, to preach Christ as Evangelists and pastors, this new and vigorous body is already sending forth Missionaries to many cities in Northern and Middle Italy; opening chapels, establishing Sunday-schools, and in many other ways calling the attention of the Romanists to the true Gospel. No Missionary Intelligence from Heathen lands ought to be more interesting than this.

FINLAND.

Our readers will find in the letter of Mr. Rosenius, our Missionary in Swe-

den, some cheering intelligence from Finland. Religion is reviving in that large, sparsely populated, poor, but Protestant country—a blessed fruit of the great distribution of the sacred Scriptures within the last few years; and as a blessed fruit of this resuscitation of the Truth, the spirit of missions has manifested itself in the churches in a very striking manner. First, collections have been made in behalf of a Missionary Society in Germany, that has some Missionaries in India; next two young men are sent over to Berlin to be trained for the Mission-work; and the next step will be the founding of a Missionary Institute at Helsingfors, the capital of Finland. Blessed be God for the "quickening" of the Churches in Sweden and Finland, and to some extent in Norway and Denmark. The day is not distant when the Churches of all Scandinavia will come up to the Missionary work, and join those of England, France, Germany, Switzerland and America, in spreading the Gospel of our Lord through all the earth.

WESTERN NORTH AMERICA.

A few months ago we gave some notices of the labors of the Church Missionary Society of England, at various stations around Hudson Bay, in the north-eastern side of North America. That noble Society also sustains missions in the region westward from Hudson Bay. The Wesleyan Missionary Society has also Missionaries in that same vast portion of our continent. In the May number of *The Wesleyan Missionary Notices*, there are letters from the Rev. G. McDougall, and the Rev. Charles Stringfellow, two missionaries of that Society, who are laboring *in that region*, partly among the "*servants,*" *or employed* people of the Hud*son's Bay Fur* Company, which has many "Factories," or trading stations in that country, and partly among the neighboring tribes of Indians. Mr. Stringfellow writes from Oxford House, which is connected by trade with York Factory on Hudson's Bay. Mr. McDougall writes from the "Grand Rapids" of the Saskatchewan, an important river whose sources are in the Rocky Mountains not far from the northern boundary of the United States, and which after passing through Cedar Lake, Winnepeg and other and less important lakes falls into the Hudson's Bay at Albany Factory. Mr. McDougall states several interesting facts respecting the country on the head streams of this river, which is equal in climate, soil and productions, to Canada-West in all respects, and whose mountain-streams abound in gold, as does the valley of Fraser's River on the opposite side of the Rocky Mountains—a fact which will probably attract thither a large number of immigrants before long. In the "gold region of the Saskatchewan" live the Stone Indians, many of whom, Mr. McDougal informs us, have embraced the Gospel.

The same number of the *Missionary Notices*, contains an interesting letter from the Rev. Dr. Evans, of Victoria, Vancouver's Island; relating to his own labors and of those of the Rev. Mr. Browning and other Missionaries who are preaching the Gospel among the miners in the valley of Fraser's River. A letter also from Mr. Browning gives an account of his building a place of worship at Fort Gale; the contributors were "Catholics, Jews, *Chinese*, and one Methodist. Seven Chinese gave from five to ten dollars each!

Who can read of these attempts to cause the Gospel to be "sounded out" through the great hyperborean region north of us, by faithful men from Bri-

tain, without adoring God for it, and without uttering a heartfelt prayer, that great success may attend their efforts.

INDIA.

From India comes a mass of intelligence, embracing a multitude of facts, and instances of success, in no case very large, but in the aggregate such as to call for devout gratitude to the glorious Head of the Church. Blessed be God! several hundred Christian Missionaries are laboring in India—north and south, east and west, in all the "Presidencies" and Provinces, and in all the climates of that wonderful country—and we are not aware of any of them laboring in vain. The field is there "white to harvest," and the faithful laborer is filling his arms with his sheaves. There are English, Scotch, Irish, American, Dutch, French, German, Swiss, Swedish Missionaries in this great field. They belong to the Episcopal, Presbyterian, Dutch Reformed, Methodist, Baptist, Lutheran, Moravian, families of the great Protestant Church, and the same Saviour smiles on the labors of them all; nor is it possible for man to decide which He blesses most! What a blessed proof of the essential oneness of all the true followers of Christ, notwithstanding the little differences which separate them into so many bands!

The Missionaries of the American Board in the Madras and Bombay Presidencies, as well as in Ceylon, rejoice in the steady progress of the work of the Lord under their labors. So do these of the Reformed Dutch Church at Arcot and the stations in its vicinity. Several of the Missionaries of the Presbyterian Board report encouraging facts in their late letters. The Rev. Mr. Calderwood at Ambala, had *received three men* and one woman *by baptism.* The Rev. Dr. Campbell, at Saharumpur, had received eight new members, and the Rev. Mr. Fullerton, of Futtehgurh, reported the baptism of a man eighty years of age, and that of a young man.

The labors of the Baptist Missionaries in Burmah continue to be as interesting as ever. The Rev. J. L. Douglass, who has spent several years in that country as a Missionary, made some very interesting statements at the recent Annual Meeting of the MISSIONARY UNION, (which is the Foreign Missionary Society of the Baptist Churches of the North) at Providence, R. I., respecting the progress of the Gospel among the people of that part of India. "Burmah is still dark," said he, "and yet much has been done. A great amount of pioneer work has been accomplished. The Scriptures and other books have been circulated, and are penetrating into all parts of the land. Buddhism is losing its hold on the popular mind. Persons have been found who had never seen a Missionary, and yet are believers in Christ. Judson waited long for the first convert, but before he died there were 10,000; more than 300 churches organized; and native ministers raised up."

CHINA.

It is cheering to see that the Gospel is gaining an entrance into the "Middle Kingdom," at several points along the coast—Canton, Hong-Kong, Amoy, Fuh-chan, Ningpo, Shanghai, Tient-sin, and other places. The Missionaries at all these cities, and in their vicinity, meet with encouragement. It is pleasant to think that their number now exceeds eighty At Amoy, Ningpo and Shanghai, the converts may be counted by hundreds. The Missionaries of the Reformed Dutch Church of this country, and those of the Presbyterians (English), at Amoy, have been

much blest. So too, the Missions of the General Assembly's Board at Ningpo, and Shanghai. At the former city, notwithstanding its capture by the "Rebels," the good work goes on, and the brethren are rejoicing in several additions to the church, "two of the girls in the city, and the son of one of the elders, and two persons at Bao-ko-tah, one of whom is a man over eighty years of age. A few other hopeful cases of inquiry were found at Boa-ko-tah, which is a small town a few miles from Ningpo, one or two at Sanpoh, and a few in the girl's school. There is no interruption to Missionary work among the villages generally, and the people are eager to hear the Gospel."

On all hands it seems now to be conceded that the "Rebels" have little knowledge of Christianity, and less love for its self-denying doctrines. They are *destructives*, and will doubtless do something to prepare the way for the Gospel, by destroying idols and idol-temples, restraining the use of opium, and the trade in the same, prostitution, and some other flagrant immoralities.

SYRIA.

Although there is violent persecution at Homs, the general aspect of things in Syria in regard to the Gospel is quite encouraging—more encouraging on the whole than ever before. The Saviour knows how to overrule even scenes of bloody persecution, and make them work for the promotion of His kingdom and glory.

NESTORIAN MISSION.

Connected with the Nestorian Mission there is now a force of 81 native helpers engaged more or less directly in efforts for the evangelization of that people. Sixty-one of these are also teachers of schools. The common schools embrace 624 male and 299 female pupils; and there are 47 in the male seminary, and 35 in the female boarding-school. Four hundred and seventy-eight hopefully pious persons in all have been admitted to communion with the mission church, of whom sixty-two were received during the last year.

A MUSSULMAN BELIEVER.—The Missionaries to the Nestorians meet with some cases of interest among Mohammedans. One Mussulman died recently at Oroomiah, who, in answer to questions addressed to him in his last sickness, said, "I believe Jesus Christ is God. I am a great sinner, but I trust my soul on Him alone, with confidence; for the Bible says he died for the sins of the world, and I believe it; and also for my sins he died." "Have you trust in any other?" he was asked. "No," he replied; "in Christ only."

THE NEWS OF THE CHURCHES.

The news from various parts of Christendom is exceedingly interesting. We shall give it as far as our restricted space will allow.

ENGLAND.

The opening of the Palace of Industry, and the Anniversaries of the Religious Societies were the chief features in the religious news from England during the month of May. Of the former, the secular papers have given ample notices. It was a grand occasion, somewhat chastened by the death of the Prince who projected it, and the absence of the Queen. The Anniversaries of the Religious Societies were

as usual interesting and well attended. Taken as a whole, they showed that there was progress during the last year, as attested by increase of receipts, and increase in the number of Missionaries and other agents employed, and results attained. The Reports of the British and Foreign Bible Society, the Church Missionary Society, the Wesleyan Missionary Society, and the London Missionary Society—the four greatest Societies—were full of the most interesting details. Whilst those of the Baptist Missionary Society, the London Tract Society, the London City Missions, the Home Missionary Society, (Congregational), the Hibernian Society, and others of the second and third classes as to resources and operations, were highly encouraging.

The tri-centenary celebration of the "English St. Bartholomew," on the 24th of August, is looked forward to with much interest. The two great bodies of Independents—the Congregationalists and Baptists, are resolved to honor the occasion with Memorials worthy of the great event which it commemorates—the extrusion of 2,000 faithful ministers from the Established Church, whose consciences would not allow them to sign the Act of Conformity framed by Parliament in the 2nd year of Charles II. Both are raising large sums for great religious objects, one of which is the erection of church-edifices. The Congregationalists have already subscribed more than £80,000. The English Presbytery of London, of which Drs. Hamilton, McCrie, and Lorimer are prominent, and well-known, and highly honored members, have resolved to raise, at least £10,000 for the endowment of a Theological College. For awhile there was danger that heated discussions *might* arise, that would *lead to unpleasant* controversies and strife between the Independents and evangelical members of the Established Church. We are happy to believe that whatever unkind feelings of this sort may have existed a few months ago, have greatly, if not entirely, subsided.

Great efforts are making to carry the Gospel into the hotels and even the drinking saloons of London, and to counteract the influence of the public lectures of the Infidels, and the meetings of the Mormons, and not without success. The Bible-women, too, are continuing their humble but benevolent efforts in behalf of the ignorant and degraded, especially those of their own sex, and God is blessing their labors of faith and love.

On the 21st day of May a "memorial" to the memory of John Bunyan was "inaugurated" in Bunhill-fields. It is erected on the grave of the "Immortal Dreamer." The Earl of Shaftsbury presided, and spoke on the occasion. Messrs. Baines and Kinnaird, and Morley, and the Rev. Mr. Spurgeon made addresses. The "monument" is little more than the restoration of the former tomb, making it of Portland stone—it being intended to erect a "*monument*" at some future day.

Great and most laudable efforts are making by the brethren and friends of the Evangelical Alliance, to promote the spiritual interests of the foreigners, who may come to the Great Exhibition. Distinguished ministers from the Continent have been invited to come over and preach in various places of worship, and in public halls in London. Among those who have accepted the invitation we have remarked the names of Drs. M. Merle D'Aubigné and De Pressensé, from Geneva and Paris. The former, recently set forth at a soirée at the

house of Hon. Arthur Kinnaird, the nature and object of the "Memorial to Calvin" which it is proposed to erect in Geneva in 1864. A committee of distinguished gentlemen was appointed to raise subscriptions in London in behalf of the object. The hope was expressed that £10,000 would be raised in England.

SCOTLAND.

In the month of May were held in Scotland the General Assemblies of the "Free" and "Established" Presbyterian Churches and the "General Synod" of the United Presbyterian Church, as well as the "Synod" of the Reformed Presbyterian Church. These meetings were attended with the usual amount of interest.

But Scotland has of late been greatly agitated by what is called the "Lord Advocate's Education Bill," which proposes to make very considerable changes in the Common School system which has long existed in that country. The proposed Bill is much opposed by the Free Church because it gives too much control of the schools to the "heritors" and Parish Church authorities, and by both the Free Church and the Established Church, because it proposes to make to the Episcopalians and Roman Catholics specific grants for the establishment and mantenance of their schools! In other words it gives what Archbishop Hughes and his friends have so long been asking from the Legislature of New York; but hitheto, thank God, in vain.

IRELAND.

The Dublin correspondent of the London *Times* supplies some statistics of the Roman Catholic priesthood in Ireland.

There are 4 archbishops and 29 bishops. *The total number of* parish priests is 1036; *es, etc., 1491.* These are what are called the secular or parochial clergy, for whose education alone the Legislature has made provision in the College of Maynooth. In addition to these there are about 520 "regulars," who assist the others in the performance of their various duties, but have establishments of their own. The total number of priests in Ireland, of both kinds, is 3058. The Roman Catholic population, according to the last census, is 4,490,583, which, divided by 3058, would give for each priest a congregation of 1468. Provision is made at Maynooth for 520 students. The course of study is eight years, so that about sixty priests would be turned out annually. The Roman Catholic places of worship in Ireland number 2339. There are 84 convents, 164 nunneries, and 117 monasteries and Christian Brothers' schools. In England and Scotland there are 1388 priests, ministering in 1019 places of worship; there are, besides, 60 men and 162 women belonging to the various religious orders. It may be mentioned here that there are 31 Roman Catholic members of Parliament, all Irish except the Hon. Mr. Howard, who represents Arundel.

FRANCE.

There has been a sort of truce for a few weeks past, to the quarrels between the Government of France and the Romish Hierarchy of the empire. The proposition of the Archbishop of Tonlouse to have a tri-centenary celebration of the massacre in that city of some 4,000 Protestants, who were cruelly put to death in 1562, has created immense scandal, excited most lively sympathy for the Protestants among all honorable men, and overwhelmed M. Desprez, the Prelate, with shame. Several Protestant places of worship have been erected and inaugurated lately in France, among them two in Paris, one of which is the chapel of the Rev. Dr. Frederick Monod, who has at length attained an object very dear to his heart. Several of the Roman Catholic Bishops have been in much tribulation, because of the difficulties which the Government has thrown in the way of their going to Rome, to assist at the cannonization of some

martyrs, who died for the faith in Japan—a ceremony which was to have taken place in May, but was postponed to June.

AUSTRIA.

In several places in Bohemia there are numerous conversions of Romanists to Protestantism. In the little village of Spalor, in the Giant Mountains, where there was not one Protestant till lately, no less than sixty men and women have solemnly abjured the Romish faith and openly professed the Protestant religion! They are very poor but worthy people. Pastor Molnar, of Krischlitz, a village five leagues distant, is the nearest Protestant minister to these interesting people. He visits them, preaches to them, has organized a church, and administered the Lord's Supper to those who seemed to be prepared to receive it.—They have bought a piece of ground, which will serve for a cemetery and the site of an humble church-edifice. But they greatly need help. One or two hundred dollars would assist them much at this moment; and we should be most happy to be the medium of forwarding that amount to them.

HOLLAND.

In Holland, as in Germany, there is a double movement. Truth is gaining ground; and Error is steadily advancing and becoming more fully developed and more clearly defined. Not only have Messrs. Huet of Haarlem, and Pierson of Rotterdam, pastors of French or Walloon churches in those cities, advanced most dangerous doctrines, but the Rev. Dr. Junius of Tiel, has encouraged worldly conformity and practices altogether at variance with the requirements of the Gospel. It is not to be wondered at, therefore, that the municipal authorities of Amsterdam not only appropriate *money to sustain the City Theatre, but have recently* given permission for opening it to plays on the Lord's day evenings!

AUSTRALIA.

It is really cheering to read the accounts which come to us of the progress of Civilization and Christianity in Australia and New Zealand. In Australia, including Tasmania, there are a million and a quarter of people of European origin—mostly Anglo-Saxon and Protestant. There are now six Provinces, each having its own government, subject to the Crown of England. The progress of the Episcopal, Presbyterian, and Wesleyan churches has been most encouraging. In New South Wales, the capital of which is Sydney, there is a movement to unite the several Presbyterian bodies, which promises to be successful. The Wesleyan Australasian, Conference, which includes Australian New Zealand, and the Fiji and Friendly Islands, reported at its last meeting 35,307 members.

OUR OWN COUNTRY.

We have to report that a few revivals of religion have taken place the last month; but we have to deplore the fact that the almost daily reports of battles fought, victories won, reverses suffered, armies dispersed, forts and batteries stormed, and cities captured, so absorb the minds of the people, that the Gospel does not gain that hearing which it ought to receive. In the months of May and June the most of our large religious Societies held their anniversaries, and the Boards of the Ecclesiastical Bodies made their Annual Reports. It is a subject that demands devout thanksgiving, that notwithstanding the war, there was so little falling off in the receipts of these great exponents of our religious progress as a nation. In some cases there was a positive advance. To God be the glory!

MISCELLANEOUS.

PROCEEDINGS OF THE GENEVA CONFERENCE OF THE EVANGELICAL ALLIANCE, HELD IN SEPTEMBER, 1861. Edited by the Rev. Gavin Carlyle, A. M. Such is the title of a beautiful octavo volume, published in Edinburgh, containing the Reports and Speeches, either entire or abridged, made at that great Protestant Convocation, at which every Protestant country and Protestant denomination was represented—probably the most important religious assembly or council which has been convened since the early centuries of Christianity. These Reports and Speeches related to nineteen different subjects, all of them important, some of them profoundly so, in the present state of the world. Many of the Reports and Addresses display abilities of the highest order, in proof of which we may refer to those of Professor St. Hilaire upon the State of the Peasants and Artizans of France, of Prof. Ernest Naville upon Scepticism, of M. Bauty and Dr. Grandpierre upon Doctrine and Life, of Dr. Merle d'Aubigné upon Calvin and the Reformation of Geneva, of M. Rougemont upon the Churches of Eastern Europe, Count Agenor de Gasparin upon Christian Brotherhood and Polemics, Prof. Dorner upon Christian Individualism, Rev. Dr. Thomson and Prof. Godet upon the Christian Sabbath, and several others. It has been justly said that "Every Paper read and every Speech delivered had been prepared with the greatest care."

The subjects treated are exceedingly various, comprising, in addition to those just named, Christian Missions, the Conversion of the Jews, Sunday Schools, Italy and the Gospel, Religious Liberty, Influence of Civil and Religious Liberty on Roman Catholicism in the United States, British Colonies, Rationalism in German Switzerland, Religious State of Germany and Denmark, Recent Revivals of Religion.

Many of the Reports and Speeches—indeed most of them—were made in French and German and have been translated into English, evidently by a competent hand. The whole work has been gotten up with great judgment and good taste. Mr. Carlyle has executed his task admirably. And we do not hesitate to say that if any man desires to know the state of the world, so far as the great subjects treated in this volume are concerned, he cannot do better than to read its pages most carefully. Some copies have been sent over to Mr. Anson D. F. Randolph, bookseller, No. 683 Broadway, (New-York), who will be happy to supply those who desire to have the work. The price is two dollars when sent by mail, or $1.75 when sold at the counter, or sent by private opportunity. On the same terms any of our subscribers and patrons may *obtain it at the* Society's Rooms, 158 Chambers-street.

We will only add that the copies sent to this country have the six*teen beautiful* medallion photographs of Drs. Merle d'Aubigné, Malan,

Grandpierre, Tholuck, Krummacher, Wilson, Meille, Gaussen, Guthrie, de Pressensê, Cappadoce, G. Monod, Lord Roden, Prof. St. Hilaire, Baptist Noel, and Sir Culling Eardley, which alone are worth the price of the book. We hope that those who desire to have this most interesting work will lose no time in applying for it.

ANNIVERSARY AT BOSTON.—The Anniversary of the American and Foreign Christian Union, at Boston, was all that we could desire. A brief but clear statement was read by the District Secretary, the Rev. Joseph Emerson, and an admirable sermon was delivered by the Rev. Dr. Storrs, of Brooklyn, N. Y.

GENERAL ASSEMBLY AT CINCINNATI.—The Financial Secretary was heard with attention by the General Assembly of the (N. S.) Presbyterian Church, which met at Cincinnati, in behalf of the Society. That body has often passed resolutions in its favor.

GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH.—This Body, which met at Pittsburgh, Penn., was addressed in behalf of the Society by the Corresponding Secretary. Resolutions were most cordially and unanimously adopted, recommending the Society to the liberal support of the churches under its care.

BOOK NOTICES.

"LIFE-PICTURES FROM THE BIBLE; and THE BEAUTIES OF IMMANUEL, are two admirable volumes from the pen of the Rev. Leroy Halsey, D.D.; and issued by the Presbyterian Board of Publication. Dr. Halsey is the author of another work of kindred character, entitled: "Literary Attractions of the Bible." These are works pervaded by a spirit of profound reverence and admiration for the Sacred volume, and its adorable Author, and deserve to be read by all who desire to be well instructed in the most wonderful Book in the world, and acquainted with the beauties of Immanuel. Immanuel! God with men! How can we speak this glorious name without an outburst of heartfelt gratitude and joy? Dr. Halsey does well to employ his pen on these noble themesand the Board of Publication do well to give the fruits of his pen to the public.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY TO THE 1ST OF JUNE, 1862.

MAINE.

Portland.	Ladies' circle in High-st. Con. Ch. & Soc.,	42 00

NEW HAMPSHIRE.

Canaan.	Rev. Mr. Gerould,	1 00
Hampstead.	Elizth E. Calef, to complete L. M. for Chas. Henry Day,	15 00

VERMONT.

New Haven.	*S. H. Hoyt,*	1 00

MASSACHUSETTS.

Oakham.	Cong. Ch. per F. N. Peloubet,	13 00
Gt. Barrington.	1st Con. Ch., by B. W. Pattison, Tr.,	16 50
Greenwich Village.	Dan'l. Parker,	1 00
South Deerfield.	Monument Ch. in full of L. M. for Chas. Ames,	15 00
"	1st Ch. a bal.,	1 00
Shelburn Falls.	A part of the Legacy of Ira Arms, by E. Maynard, Ex.,	200 00
Salem.	Mrs. Elizth Phillips,	30 00
"	J. H. Towne,	10 00

Boston.	Wm. Ropes,	20 00
"	Old So. Church, add,	9 00
Harvard.	Mrs. Jemima Barnard,	2 00
Boston.	Miss Sarah B. Choate, to complete L. M. for herself,	10 00
"	Bequest of Miss Phœbe Winslow, by J. Huntington Wolcott & W. T. Eustis, Exs.,	500 00
Chelsea.	Mrs. Han. Eastman, to complete L. M. for Rufus Emerson Eastman,	10 00
Oxford.	Con. Ch. and Soc.,	30 00
Boston.	A Lady,	1 00
Beverly.	Dane-st. Ch. and Soc.,	31 87
Townsend.	Con. Ch. and Soc.,	6 63

RHODE ISLAND.

Providence,	Central Ch. and Soc., add,	14 00
"	Beneficent Con. Church for Italy,	155 50

CONNECTICUT.

Stamford.	1st Pres. Church, add.,	10 00
New Canaan.	Bequ't of Dorcas St. John, by W. L. Waring, Ex.,	50 00
New Haven.	3d Con. Ch., add by W. Atwater, Tr.,	3 00
"	A Friend,	8 00
Middletown.	1st Ch. and Cong.,	41 00
New Haven.	Centre Ch. and Cong. Mrs. Abby Salisbury, $100.—Prof. E. E. Salisbury, $100. Others $192 07,	392 07
"	North Ch. and Cong.,	91 02
"	Chapel-st. Ch. and Cong.,	56 29
"	Howe-st. " "	21 10
"	South " "	48 34
"	College-st. " "	26 30
"	College " "	16 00
"	3d Ch. and Cong.,	73 08

NEW YORK.

N. Y. City.	Gun-boat Arthur in the Gulf Stream,	2 00
"	H. M. Schieffelin,	35 00
Rye.	Presb. Church, Rev. C. W. Baird,	25 83
N. Y. City.	Anson G. Atterbury a L. M.	30 00
Rochester.	J. Cochran,	3 00
Ogden.	Presb. Church, bal.	4 00
Union.	" " "	7 88
Whitehall.	Presb. Ch., J. H. H. Parke in full of L. M. for Mrs. M. Edmonds,	10 00
"	Mrs. M. C. B., to make her son, Cyrus T. Boardman, a L. M. in part,	10 90
"	Others.	17 00
"	M. E. Church,	2 04
Troy.	1st Presb. Church E. C. W., to make Mrs. E. C. Williams a L.M.	30 00
"	S. Norton, L. M. in part,	10 00
"	Others.	50 16
N. Y. City.	Sundry donations to Mr. G. Constantine,	55 00
"	W. S. Gilman,	50 00
"	David Hoadley,	50 00
Saratoga Springs.	Jacob Myers, M.D.,	1 00

NEW JERSEY.

Paterson.	Presb. Ch., Rev. E. Cheever,	10 00
Newark.	2d Presb. Chur. by C. S. Ward, Tr.,	53 64
Trenton.	A. G. Richey, $5, E. W. Scudder $5,	10 00
Allentown.	Presb. Church,	12 50
"	M. E. Ch.,	3 90
Middletown.	A member of the church,	20 00

PENNSYLVANIA.

Carbondale.	A Friend, to constitute Rev. T. Sydenham Ward a L. M.,	30 00
Philadelphia.	*J. Yocum, $1, Rev. S. O. Wylee, $1, Thos. Potter, $5, Rev. Mr. Ladd, $1, Jas. Hogg, $10, Wm. J. Hogg, $1, Mrs. S. Horner, $1, Mrs. Geo. Gordon, 25c., Wm. Wilson, $2 50, C. W. Roberts, $2,*	24 75
"	Mount Zion M. E. Ch.,	12 00
Manayunk.	1st Bap. Ch. in part of L. M. for Rev. A. J. Hay,	12 00
"	Old Bapt. Ch., Dr. Winters,	4 50
Kensington.	Pres. Church, in part L. M. for Rev. W. T. Eva,	14 21
Philadelphia.	Coll. by Misses Austin & Gano,	68 00
"	Widow's Mite,	.08
"	Mrs. M. R. Mitchell for Florence, Italy,	5 00
Westchester.	Rev. W. E. Moore,	5 00

DELAWARE.

Wilmington.	Hanover-st. Presb. Ch., by J. B. Porter, Esq.,	17 43
"	Rev. Mr. Aikman's chur.,	42 00
Stanton.	Mrs. Lynan,	5 00
Red Clay Creek Ch.,		13 08
Lower Brandywine Ch.,		4 59

KENTUCKY.

Louisville.	2d Presb. Church, by Rev. J. McDevitt for Mis'y. Sch'l.,	10 00

MISSOURI.

St. Louis.	Collected by Mrs. Maltby for the Mission Sch., from Mrs. Dr. Post, $1, Mrs. Hazzard, 25cts., Mrs. Gay, 50cts.,	1 75

INDIANA.

Moorfield.	Walter Scott,	3 00
Portland Mills.	Asa Fordice, for L. M.,	5 00
"	Jos. Fordice, $2, Rev. Mr. Dixon, $1, R. Spencer, $1, Mr. Ramsey, 50cts., Mr. Nicholson, $1, J. Dryden, $1,	6 50
Waveland.	J. Milligan & Son, $1 50, J. Milligan, $1, A. Buchanan in full of L. M., $7 50,	10 00
Monrovia,	J. Ballard and Wife, $2, U. Ballard and Wife, $2, Ellen Stacy, 50c., Sarah Ballard, 25c., P. Johnson, $1, Another Friend, 25cts.,	6 00
Kingston.	Thos. Graham, 50cts., Thos. Hamilton, 40cts.,	.90
Greensburgh.	Mrs. J. Hamilton, in full for L. M., $10. Mrs. E. J. Hamilton, in full of L. M., $10. T. M. Hamilton, $2. Mr. Hokins, 50 cents. Miss N. Thompson, $3. R. Hamilton, 50cts.,	26 00
Greencastle.	Rev. J. M. Sadd & Family,	5 00

OHIO.

Cleveland.	Mrs. Elisha Taylor,	30 00
Cincinnati.	Jas. Taylor, $5. T. W. Ladd, $5. L. Coffin, $3. H. H. Smith, $2. Another Friend Smith, $1. T. Shipley, $1. A Lady Friend, 50cts.,	17 50

MICHIGAN.

Ann Arbor.	Rev. J. Patchin,	1 00
Nahma.	Mrs. Harriet Lyon,	5 00

WISCONSIN.

Delevan.	Con'g. Church by E. H. Chandler,	15 65

CANADA.

Gulph.	Collection,	23 00
Bowmansville.	"	19 00
Peterboro'.	"	21 87
Whitley.	"	15 00
Goderich.	"	14 00
Strathroy.	"	3 00

THE

CHRISTIAN WORLD.

VOL. XIII. AUGUST, 1862. No. 8.

THE APOSTOLIC ORDER OF MISSIONS.

WHEN our Lord commissioned His disciples, now to become His *apostles*, to enter upon the work of evangelizing the world, He used these remarkable words: "*Go ye and teach all nations* [or, make disciples or Christians of all nations], *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.*" (Matt. xxviii: 19, 20.) Or, as it is expressed by another evangelist, "*Go ye into all the world, and preach the Gospel to every creature.*" (Mark xvi: 15.) This was their authoritative patent and commission for preaching the Gospel. And it was certainly plain enough, although it was not at once fully comprehended by those wonderful men, although they had enjoyed for three years the instructions of the greatest Teacher that ever lived. Their Jewish prejudices were strong, and it required several years of further instruction, some providential indications of an unmistakable character, and some severe persecution, to make them fully understand the great extent and compass of that glorious commission—the only commission, we may remark in passing, with which Christ invests any of those whom He calls even now to preach His Gospel.—"Go ye," He says, to one and all of them, "and preach the Gospel to every creature." Such is His commission, and such is their field. For more than eighteen centuries, the Saviour has given no minister of the Gospel any other commission than this. And all who receive it, if they rightly understand it, ought to be ready to preach the Gospel any where in the world, and to any portion of the human race to whom the Saviour may send them—trusting to His Spirit and Providence to direct their steps. No man can literally preach the Gospel to "every creature," but he is to be willing to preach it to any part of mankind, in any part of the *world—at home* and abroad, to Jew and Pagan, within Christendom or *beyond it*—if the Master require it. His simple inquiry

should be: "Lord, what wilt Thou have me to do?" If this prayer be sincere, he will certainly be directed to the very portion of the great field which the Saviour would have him occupy. But enough by way of digression.

The apostles did certainly at length understand the scope of the commission which their Lord so solemnly gave them, at the moment of his last interview with them, before his ascension to the right hand of the Father. Perhaps it was well that the full extent, and greatness, and responsibility, and difficulty of the work to which they were called did not burst suddenly upon their minds. The vision might have been quite too much for their faith, which, although wonderfully increased by the events of the crucifixion, resurrection, and ascension of their Lord, was still far from being as strong as it afterwards became.

But they did at length comprehend the compass as well as the nature of their commission, and went forth to evangelize the world, with no other guide than the Spirit and Providence of their ascended Lord.—Let us see what course they pursued.

According to His command, "*they began at Jerusalem,*" and some of them employed their entire ministry in their native land, but not many, we have reason to believe. Severe persecutions, and ultimately the capture and destruction of Jerusalem by the Romans, and the dispersion of the Jews, scattered those of the apostles and their immediate successors that were disposed to linger in Palestine, to all the countries around. The greater part of the "Twelve," and the same was probably true of the "Seventy," disciples of our Lord went forth and preached the Gospel to the outlying nations. They preached the Gospel in Antioch and other cities of Syria; in Ephesus and all the great cities of the Provinces of Asia Minor; in the plains of the Euphrates and the Tigris in the East; in Philippi and other cities of Macedonia; in Athens and Corinth in Greece; in Alexandria in Egypt; in Rome and other cities in Italy. In a word, they carried the Gospel without delay to the most civilized countries in the world at that day, and to the great cities in those countries. And what was the consequence? It was this: Christianity gaining a foothold in the most civilized countries of those times, and in the great centres of commerce and trade, of wealth, and intelligence, and learning, and science, and of every thing else that gives one country, or one city, an influence over another, it found the resources needed for its further extension, and advanced with such inconceivable rapidity that at the end of three short centuries, and through ten bloody persecutions, it established itself in *imperial Rome*, took possession of the throne of the Cæsars, and its *influence was* felt to the remotest boundaries of the Roman Empire *with its one* hundred and twenty millions of inhabitants. Had the

opposite course been pursued; had the Apostles begun their labors at the circumference of the civilized world, (as some of our modern Missionary Societies are disposed to do), instead of the centre, how long would it have been until Christianity had spread throughout the Roman empire, and become the established religion of that empire?

What a lesson the Church may learn in our day from the example of the Apostles, guided, as they were, by their heavenly Master, in every step they took in the great work of spreading the Gospel throughout the world! Christians of all the branches of the one true Church of God are beginning to awake to the conviction that it is their duty to pray and labor for the conversion of the world to Christ. The Divine Providence is manifestly concurring with this wide-spread movement of the Spirit of God on the hearts of His people, in wonderfully opening the world for the reception of the Gospel. Barriers which formerly prevented the spread of Christianity in Pagan and Mahommedan countries, have been broken down. Papal nations from which the true Gospel was shut out, are now open to proper effort to diffuse a pure Christianity. Look where we may, we see that the most important nations in Christendom and beyond it are in a remarkable degree accessible to the Bible and the heavenly doctrines which it contains.

Such being the state of the world, shall the Evangelical Churches of America, and other Protestant lands, not heed the example of the Apostles, and direct their efforts—mainly at all events—to those nations which are the most civilized and powerful, and which can do the most to spread the Gospel when they shall themselves have been made to possess it? This they are beginning to do so far as relates to the Pagan and Mohammedan portions of the world; and the vast importance of giving the Gospel to India and China, and to Turkey and Persia, is consequently far better appreciated at present than it was a few years ago. But what India and China are to the Pagan world, what Turkey and Persia are to the Mohammedan world, Italy and France are manifestly to the Papal. Vastly more important, however, for the world entire would be the conversion of France and Italy to true Christianity, than the conquest of India and China, of Turkey and Persia, by the Gospel, because of their superior civilization, their military power and their commerce. Spain and Austria are far from being as open to the Gospel, as are France and Italy, but both would be greatly and happily affected by the diffusion and prevalence of Bible-Christianity in those countries which have very properly been called the "head" and the "heart" of the power of Anti-Christ. We long to see the day when Protestants will feel as they should the importance of doing all that is practicable *to impart* the true Gospel to France and Italy, with their *more than sixty millions* of inhabitants. O, if there was only as much

true religion in those countries as there is in England and America, what a glorious influence it would have to hasten the coming of the kingdom of Christ throughout all the earth!

ROMAN CATHOLIC PRESS IN GERMANY.

THE following article from the pen of the Rev. W. F. Warren, which we take from the *Christian Advocate and Journal*, contains some very interesting information respecting the Roman Catholic periodical press in Germany. What a difference there is between Papal and Protestant lands in *this* as well as so many other respects! Rome loveth not that the people should have knowledge.

In a recent letter I gave a comprehensive survey of the Catholic periodical press of Germany, based upon the representations of an ardent ultramontanist. Since forwarding it I perceive that a less sanguine Catholic publicist has thought it good to give the world his representation of the state and prospects of Catholic Journalism. This he has done in a pamphlet published at Augsburg, under the title, "Another Word on 'The Catholic Press of Germany.'" We thought the showing of the first writer poor enough; but it seems he made the case better than it actually is. Hear the new reporter: "The anonymous Freiburger," says the Augsburger, "has sketched in his pamphlet, with youthful enthusiasm, an extremely rosy picture of the condition and hopes of the Catholic Church in Germany. We cannot share these views, and neither full churches, nor the undeniable reanimation visible in so many departments of the Church can blind us.... Of the forty millions of Germany certainly a half are Catholics; but while the Protestant part possess about fifteen hundred bookstores, there are, all in all, scarcely twenty-four Catholic ones of any importance. (!) Among the two or three thousand German journals we have, at most, only seven or eight of the larger, and some twenty of the smaller kind of our tendency and stripe. (!) Germany certainly numbers a clergy of sixty thousand; and yet we think we do not err when we affirm that all the Catholic periodicals of Germany taken together have not sixty thousand subscribers. (!) These are figures and statistical quotations which contain fruitful instruction for all who are willing to see, and they show who in Germany shapes not only the literature, but also public opinion."

What an illustration is furnished in the above facts of the comparative intelligence of Protestant and Catholic communities! These are two halves of one and the same nation, in all respects, except their different religious confessions, as nearly alike as can be; and yet what a contrast! Wonder what these "slow" Church publicists would think of the circulation of our *Sunday School Advocate*, or of the other marvels of American Journalism! Circulations of four hundred thousand, like Bonner's, under the pressure of such competition as *exists in America*, would be deemed perfectly incredible. I learned long ago *that on such* points it is useless to tell the people the facts. They may affect *great astonishment*; but, in reality, they regard them as pure inventions of the narrator, far more creditable to his ingenuity than to his veracity.

THE SLEEPLESSNESS OF THE SOUL.

THE soul does not sleep, it lives; it is the body that lies low in the slumbers of the tomb.

Can you conceive of a sleeping soul, a dreamless sleep? I find that such a state borders too closely upon annihilation, not to excite in man extreme repulsion. In fact, it is temporary annihilation.

To cease to exist during centuries, perhaps ages; to give up a life throbbing with the love of the Saviour; to be frozen up after the fashion of antediluvian mammoths; to exchange the activity of thought, the full employment of every faculty, for a suspension that amounts to total extinction—to speak frankly, does this prospect fill your heart with joy? Mine remains aghast at it.

Nevertheless, if the Word of God declares this, we needs must submit to it. How many men, of high consideration, affirm that it does!

One word, one only, authorizes this opinion; a very strong word, it is true, and often repeated, the word *sleep*.

Death is sleep; those who die *fall asleep*.

What remains to be said in reply? Much; nay, all.

The word is there, no doubt. But as long as its meaning is undefined, the question remains open. In what sense are we to take this word "sleep"? How is it applied in the Scriptures? This is what it concerns us to know. This alone will solve the difficulty.

This word applies to the body, not in any sense to the soul.

It is the body that sleeps, absolutely unconcerned by all that goes on in this world or in the other. It sleeps heavily, no voice can rouse it, not even that dear voice whose lightest whisper sufficed to thrill it during the days of life on earth.

You know it but too well, that implacable sleep; you who have folded in a last embrace that poor body, indifferent now to every appeal of yours. An hour ago, it saw your tears, your pale face; it sees them no longer. All that the soul saw and heard, those angelic messengers that God often sends to light it on its passage: the body, if it saw them at all, sees and hears no longer. It has fallen down inert, it remains inert, and the immortal germ that God has placed within it, the spark which His breath will re-kindle, is so deeply buried in dust and ashes, that no human search can ever discover it.

Has the soul then succumbed? Is the spirit paralyzed? Let us draw near, and examine more closely into this. This dreadful word "sleep," will—thanks to Jesus who applied it to Himself—at once assume its own proper and circumscribed meaning.

Here is *the garden of Joseph*; here is the sepulchre. The body of *Jesus is resting there!* What says Holy Writ?—Jesus sleeps.

He sleeps! This is the language employed by Scripture. When Scripture speaks of Jesus dying, they say, He fell asleep. When they speak of His resurrection, it is as of awaking out of sleep.

No distinction is here made between the body and the soul of the Son of God. If we take the sleep of death in an absolute sense, the whole nature of Jesus was, for a season, subjugated by I know not what lethargy. For three days the spirit of Jesus, the Lord of life, remained paralyzed, benumbed. You might have traversed the whole earth, its height and depth; you might have sounded the immensity of heaven, nowhere would you have met with Jesus! For three whole days the Word—He who could say of Himself, *I am*—He, even He, *was not.*

Does not the shudder occasioned by such a thought as this at once convince you of its sacrilegious absurdity?

Well then, the whole of revelation declares of Jesus that He slept.

If it says this of Him, it may well say it of us. There is nothing in that which need terrify us any longer.

The Pharisees said it when they set a watch around His tomb—"We remember that that deceiver said, In three days I will awake, arise again."

The angels implied it when, seated by the sepulchre, they re-assure the sorrowing women—"Ye seek Jesus of Nazareth, who was crucified. He is not here, he is risen."

Jesus said, speaking of himself: "When I am risen I will go before you into Galilee."

The apostles repeat the phrase: "He rose again the third day."—"God raised Him from the dead." Let us believe on Him who raised Him up.

Dust, thou shalt return to thy dust! I know thee, thou fearful sentence, thou art nothing new. Ever since the days of the Garden of Eden thou hast struck at our bodies; our souls disown and defy thee! The soul can no more sleep than it can die.

Have you still one lingering doubt? The last sigh of the Saviour will dispel it for you.

"Father, into thy hands I commend my spirit." Death takes his own portion, but the living spirit returns to the land of life. For three days the body shall remain laid in the tomb, treated as a holy thing, but still as a *thing;* it shall be wrapped in a shroud, heaped about with spices; sleep shall weigh the eyelids down, paralyze the limbs, but not the spirit. Death, thou canst not touch *that!* The spirit will patiently await in God's presence the hour when, returning into the very body it left, it will raise it up on its feet, soar with it to the Father, *re-descend to* earth, sit down in glory.

This is not yet all! Listen to a decisive sentence of the Saviour—"*I lay* down my life to take it up again. I have power both to lay it, and to take it up."

Who is this *I;* this victorious I, who is it? Who is the one who, being dead, commands life to return? It is the soul; the soul which can neither slumber nor sleep.

Be at ease; we shall sleep as Jesus slept. It is thus that sleep our loved ones. Their bodies, that is to say; never their souls.

This subject is one that must be thoroughly examined. When only indistinctly revealed, it saddens us; placed under a full, strong light, it causes our hearts to dance with joy.

Let us return in thought to days long past; remount the stream of time.

Here we meet with Abraham. In the midst of the terrors of night and darkness, he has been visited by a vision. The Lord has spoken to him, "Thou shalt be gathered to thy fathers." Do these words apply to the Patriarch's earthly remains? will his bones be carried to Padan-Aram, from the land of Canaan to the country whence he originally came? Not so. Abraham having died in a strange country, is buried in the cave of Hebron: there rests his body; his dust will not be mingled with that of the plains of Mesopotamia. It is the soul that is spoken of; the soul is living still; the soul goes whither his fathers have gone.

Again, God meets Isaac in the valleys of Beersheba, and says, "I am the God of Abraham thy father." To Jacob he says, "I am the God of Isaac."

To the people of Israel, "I am the God of Jacob."

Magnificent name!—*His name throughout all ages!* "I AM!"—not *I was.* Jesus declares Him God of the living, not of the dead, not of the sleeping.

David cries aloud, "Thou wilt not leave my soul in Hades." Prophet, he announces the resurrection of Christ; believer, he expresses the fullness of his own conviction.

And Ecclesiastes responds to him, "Then shall the dust return to the earth as it was, and the spirit unto God who gave it."

Long before then, the Lord on Sinai came to hold converse with Moses from the midst of ten thousand of his saints, living saints, not sleeping. Long after, the dry bones gathered themselves into battle array at Ezekiel's voice: but, lo! the *spirit* had not yet returned into them.

Who is that who rises down there on the plains of Endor, in presence of the pale and trembling king? A phantom? No; Samuel himself, the judge of Israel. "Why hast thou disquieted me? To-morrow thou shalt be *with me,* thou and thy sons."

Who are *they who* appear on the holy mountain, talking there with *the transfigured Jesus?* Two of the dead: Elijah, carried up body

and soul to heaven; Moses, whose body is still hidden in some mountain-hollow on the other side of Jordan. Do they sleep? Have they slept? No; both have come from the land of life; both will return thither; their faces are lit with celestial glory.

What says Jesus to the little daughter of Jairus? "Maiden, arise!" The stiffened frame lifts itself up; the heart beats, the child walks,—and why? *Her spirit has returned into her.*

Behold a spectacle at once magnificent and terrible! A poor man, covered with sores, yields up his last suffering breath, and is borne by angels into Abraham's bosom. A rich man lives in splendor, dies, is buried, and then—I see him in a place of torment. This fate follows instantly upon his death; for amongst the inhabitants of earth are numbered the brothers of the man clothed in purple and fine linen.

A parable, you say.

I know it, and know that to draw too rigorous deductions from it, would be to pervert its meaning. Nevertheless, it has a meaning, else of what use would it be? When the Lord spoke it, He designed it to announce a truth, else He would not have done so. Was its only purport to teach the Jews that, after this life ended, there were felicities and torments both? The Jews knew that perfectly well. What, then, did the parable teach? The striking fact, that the soul cannot sleep, that it merely passes through death, does not linger in it, that it is immediately happy or unhappy, one or the other, and that it can only be either through being a living soul.

Do you not at once see the moral influence of this fact? A thousand years of lethargy; that is a long period. A state of pain or a state of enjoyment divided from us by such an interval, does not affect me much with joy or fear. You will tell me that a thousand years are as one day! Yes, in the Lord's eyes they are so. But as for me, a finite creature, with my standard of time, I count the thousand years as they are here upon this earth where I am; in spite of myself, I see them in the light of a reprieve, and from that moment it is no longer my soul that sleeps, but my conscience.

My pen has stumbled upon that word catalepsy.

There are indeed cataleptics. There are people whose senses are all suspended, who cannot see, who are considered dead, who are dead in common parlance. O, but are they really so? Those motionless eyes follow your movements, those frozen ears catch all your broken words; each latent faculty, preternaturally excited by the constraint laid on it, has acquired increased intensity; life is there, entire, vibrating, condensed. And when the blood begins again to circulate and the lips unclose, when that frightful torture of the living soul within the corpse is ended, it is found that never before did the heart feel so strongly, the

mind think so intensely. And shall we still believe in the sleep of the soul!

But I return to the proofs afforded me by revelation.

Judas, who strangled himself, went, say the Scriptures, *to his own place.* You shudder. Sleep has no such terrors.

Paul calls us *fellow citizens with the saints.* The city is alive, its citizens are awake, are stirring, acting; a city of sleepers would be rather a necropolis than a city; the fellow-citizens of saints are fellow-citizens of the living.

The same apostle exclaims: "Ye are not come unto Sinai, ye are come unto Mount Zion, to the general assembly, . . . to *the spirits of just men made perfect.*"

These spirits are living at this present hour in the presence of God; for *the body is dead, but the spirit is life.*

Do we need further argument?

Yes; there is still much to be said. A single word has given birth to the notion of the soul's temporary annihilation; another word refutes it—departure.

The soul *departs*, says the Bible. We depart from our homes. In order to depart, we must be alive. My home is not myself. My home without me remains a dead, deserted thing. Doors closed, windows closed, silence everywhere. Meanwhile I, this living I, am elsewhere, am animating some other dwelling with my presence.

Then, as for the desire to depart so often expressed by the apostles, how can we understand it if sleep follows upon death? Such a desire would be simply unreasonable. What! I want to quit this earth where I serve my God, where I feel, where I love; I want to quit it that I may sleep. Only a despairing lassitude can prompt such a wish as this; never will it be felt by a Christian in the full exercise of his faculties, his faith, and his affections. Such a one will never prefer lethargy to labor. Living, he may glorify his God; living, he may save souls; living, he may comfort the mourner; but paralyzed, congealed, a thing and not a being, even the power to dream is not permitted him any longer.

Paul aspires after deliverance; he shall tell us why. "When at home in the body we are *absent from the Lord.* Therefore we desire to depart, that we may be *present with the Lord.*" Here is his motive. St. Paul would fain depart, not to escape the sorrows of existence. A soldier does not shun the battle, that he may receive the prize. Besides, St. Paul, in repeating it, further defines his thought. "We are willing rather to be *absent* from the body, that we may be present with the Lord." Absent from the body! What is it that is absent? My *soul. Whither does it go?* Into the presence of the Lord.

I fear to dwell too long upon the subject, to weary the reader; but I must needs recall that other expression of Paul's, when, his heart wrung with anxiety about the new converts whom he feared to leave, his soul possessed with the desire to behold Jesus, he wrote those lines so impressively true, so touchingly natural,—"I am in a strait betwixt two, having a desire to depart and to be *with Christ, which is far better;* nevertheless, to abide in the flesh is more needful for you."

One irrefragable testimony remains: I have kept it to the last.

Three crosses rise on Golgotha. On one of these, with arms outstretched, the royal title above His head, proclaiming to the universe how Israel treats the Son of God, see Jesus die. They ridicule Him. Insults are hurled at Him on all sides by the angry crowd, and fall blunted on that brow, which grows pale beneath the Divine wrath. Jews, Romans, all alike blaspheme. More bitter, more caustic still, fraught with more fearful irony, the sarcasm heard from the neighboring cross,—"If thou be the Christ, save thyself and us."

Then, before any answer can be returned, a voice is lifted up, plaintive but firm, humble but vibrating with hope: "This man has done nothing amiss; we indeed suffer justly;" then that supreme prayer: "Remember me, when thou comest into thy kingdom."

Jesus answers: "*To-day*, verily I say unto thee, *to-day* thou shalt be with me in Paradise."

What a contrast! Have you seized its full power? It is as though Jesus said—

"You thought to fall asleep; you thought that ages after ages would heap their dust on your torpid spirit; to-day, as soon as the brutal club of the Roman soldiers shall have broken thy bones, to-day thou shalt be with me. For me, I do not sleep. My soul enters triumphantly into its kingdom; finds its ransomed ones there, other ransomed spirits coming, one after the other, to rejoin it; to-day, not later, Paradise will open for thee; and when, at the appointed day, I re-descend as Sovereign Judge, it is with my saints, the armies of my saints, my living not sleeping saints, that I shall return to earth."

No man can number these saints.

Do you see, too, in the pages of the Apocalypse—those souls hidden under the altar? Moved with holy impatience, they cry,—"How long, O Lord! how long!"

Do you mark the myriads clothed in symbolic white garments, come out of great tribulation, and glorifying the Lord, while the last scenes of our earth's history are being accomplished? These are the elect, *happy at this present hour*, but still aspiring, waiting for the redemption of the body.

And now if, by a single reaction having been once offended by the

idea of a glorified body, you are amazed at the idea of a soul deprived of its body and yet living, of a soul that perceives, feels, thinks, I have to ask you, whether you have never dreamed ; if you do not know what it is to traverse earth and skies in the imaginations of your sleep ; if it has never happened to you, as it were, to act, to speak, to live long years in one second of time ; to be your own identical, complete self, the body only excepted.

And then I have to point you to St. Paul caught up to the third heaven, whether in the body or out of the body he knows not. I point you to a Daniel, an Ezekiel, a St. John ; to all the prophets in their trances and their visions, and I say to you, Do not underrate any longer the power of God, the inalienable vitality of our own moral being.

We are convinced ; we know now to a certainty that there is no state of torpor for our dead.

Their slumber weighed like lead upon our soul. It almost made us rebel against the decrees of the Most High, our bereavements became intolerable. How can we but regret life for those who sleep ? The most laborious existence, the most troubled and tormented, is at least better than annihilation. The weary may at least love, the suffering may glorify God ; but the unconscious tenants of the tomb have neither heart nor tongue with which to praise the Lord.

Would I wake you out of sleep, my beloved one ? Yes. Must I needs rebel against the will which has snatched you out of existence, to cast you into a limbo, full of silence and of gloom ? Yes. Do I find such a decree inexplicable, unjust, cruel ? I do.

Would I recall you from Paradise, from the very fount of life ; would I plunge you again into our darknesses, our sins ; could I fail to bless through all my tears the merciful decree which has transported you to the seats of everlasting bliss ? Never.

The way opens out before us. It does not lead down to the darksome bowels of the earth ; it rises to the highest heavens.

Let us no longer look for the living amongst the dead.—*Madame Gasparin.*

We were just south of Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going. Ah ! no—farewell, perishing world ! For me to live shall be Christ. I have nothing to do here but to labor as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wings its way to a brighter world. *Strengthen me, O God, my Saviour ; that whether living or dying, I may be thine.—Journal of Henry Martyn.*

AFFAIRS IN NEW GRANADA.

In the July number of The Christian Word we gave some notices of the state of things in New Granada. The subjoined article, taken from a late number of the *Journal of Commerce*, contains some additional information of much value. It is from the pen of an American gentleman who is familiar with the country and personally acquainted with General Mosquera.

The news by the latest steamers from Aspinwall was favorable to the cause of the liberals in New Granada. It is gratifying to its friends in the United States to know, after all the conflicting reports which have come to us from that quarter, and the anonymous misrepresentations in some of our newspapers, that President Mosquera has really pursued a patriotic, enlightened and disinterested course from the beginning, and has practically justified all his professions by his conduct since he has been at the head of the government, and victorious over his opponents.

Some of these here, as elsewhere, have compared his cause to that of the Southern secessionists, but very incorrectly, as his supporters are they who abolished slavery twenty years since, have been the steady friends and admirers of the United States, established religious as well as civil liberty, resisted the interference of the See of Rome, have cherished and protected schools, colleges, and every plan and institution of a benevolent character, aided internal improvements, commerce and manufactures, welcomed emigration, and practised moderation, humanity and conciliation at all times towards their antagonists.

President Mosquera has always been the advocate of just principles and measures, and his whole life has been consistently upright. He volunteered in the army of independence at the age of fourteen years, rose by merit to a place in the staff of Bolivar, served gallantly through the war, and after its conclusion held numerous civil and diplomatic appointments, including the Presidency itself. The extent of his acquirements and the versatility of his genius have been shown in the production of various original works of history, statistics and natural sciences, which have given him a wide reputation both at home and abroad.

After such a career it is strange that he should have any opponents, but to be great is to be envied. Bolivar and even Washington met with those who defamed and traduced them, and here in the United States he has also encountered the assaults of detraction. Who in our own day has suffered more from this than Garibaldi himself? Happily, President Mosquera has now reached a position from which these attacks rebound upon their authors; his wisdom, his patriotism and sincerity are too apparent to be any longer disputed.

Some have attempted to show that he is a disunionist, when, in fact, he has restored union to his own country and laid the foundation of the reunion of the other parts of the original republic of Columbia, Venezuela and Ecuador. His *public acts and decrees* are the reverse in character of those of the Southern *seceders, and are, in fact,* the antipodes of theirs. One fact alone should long *ago have convinced* our countrymen of his sagacity as well as his friendship for

the United States—that of his earnest and successful advocacy of the application of the Panama Railroad Company for the right of way across the isthmus; at the time, too, when they had two strong competitors in England and France.

The history of the late struggle in New Granada, now, like our own rebellion, near its close, when correctly written, will prove interesting and instructive. This contest was commenced by the ex-President, Ospina, about two years since, who secretly and illegally sent Colonel Carrillo into the state of Cauca, of which at that time General Mosquera was the Governor, to make military preparations for the destruction of those who peacefully disapproved the course he was pursuing to destroy the freedom of elections. This attempt the General strenously opposed in Congress, and by a public correspondence with Ospina, which is on record. Not until Colonel Carillo began to execute the bloody orders of his master did General Mosquera take up arms. Cauca would have been devastated if he had not done so. Seven of the nine states have openly declared for him, and one of the two remaining, Antioquie, at the latest dates, was preparing and anxious to join the Union. His wisdom as a legislator and ruler has been witnessed by ample provision for the payment of the public debts, though some were of a character almost to justify repudiation, and by the repeal of the laws legalizing gifts in mortmain, by which vast tracts of land and valuable possessions had been concentrated particularly in the hands of the clergy. But even in this his conduct was marked by moderation and kindness. Although many convents had long been suppressed in New Granada, many of their estates remained. In all these sequestrations he seeured to the proprietors incomes equal to those they had formerly received or were receiving. Thus the lands, long out of the reach of the people, became by subsequent cultivation tenfold more productive than before. President Mosquera also favors the introduction of American inventions and improvements, thus offering a wide field for the profitable exercise of the skill and ingenuity of our countrymen.

MR. HALL'S LETTER TO THE CHILDREN.

FLORENCE, ITALY, May 5, '62.

TO THE SUNDAY SCHOOL OF THE FIRST CONG. CHURCH, SPRINGFIELD, OHIO.

MY DEAR YOUNG FRIENDS:—If you will open your Bibles, and read the first verses of the 2d ch. of the Acts of the Apostles, you will find that, soon after the crucifixion of our Saviour, the Apostles preached the Gospel to the people of many nations,—among them were people from Italy: they are called in the 10th verse, strangers from Rome. These Italian strangers probably first carried the Gospel into Italy. And from that time, during a period of many years, the pure Gospel was preached in this country, and churches were formed, and the whole people, once pagans, became, in name at least, Christians. When a great number of years had passed away, these churches, through various influences, became corrupt; and have for a long time been known as the Roman Catholic Church. And now, the persons who belong to the Roman Church of Italy, appear *to be in a great* degree ignorant of the simple truths of the New Testament.—*Indeed the people are forbidden* by the priests to read the Bible. They talk very much

about the Virgin Mary, but very little about Christ: they worship the images of Saints more than they worship God: they think saints and angels are mediators between them and God; but if you will look in your Bibles, in the 2d ch. of 1st Timothy, 5th verse, you will find that only one mediator is recognized, that is Christ. It is a very singular fact that some of the forms of pagan worship, which are spoken of in the Bible, and were condemned by the early Christians, are now practiced by the Roman Catholics of Italy. Forms of idolatry which were abandoned by those who became Christians in Italy 1800 years ago, are now used by those who call themselves the only Christians in this beautiful land.

Among the idolatrous nations in the days when the Bible was written, one common mode of giving expression to the spirit of worship was by kissing the object which was worshiped. The pagans had images of their gods standing in their temples, and in public places; and when the poor idolators wished to worship their gods, they bowed down before these images, and *kissed* them. In books written by the pagans, there are many allusions to this practice. The Bible also speaks of it. If you will look in your Bible, you will find in Hosea 13: 2, a reference to this custom. Also in the 19th chapter of 1st Kings 18 v. you will see it was the custom of those who worshiped Baal to kiss him —or the idol which represented him. Also in 31st ch. of Job, 26, 27 and 28 vs. You will see that those idolators who worshiped the sun, though they could not kiss it, yet they kissed their hands to it, i. e., they expressed their worship by throwing a kiss to it. Now in Italy, among the Roman Catholics, this custom of worship by kissing is very common. In the churches and in public places, there are altars and crosses, and objects called relics, which are not only venerated, but worshiped by the ignorant and superstitious people. As of old, the pagans bent the knee to Baal, and kissed him, so these poor Roman Catholics in Italy, bow down to and kiss these sacred objects, as they regard them. Often have I seen the poor people who think they are Christians, kneel down before a cross of wood, or an altar, and after repeating a short prayer, rise and kiss the object before which they had been praying. I have seen hundreds of men and women kneeling before an image of the mother of Jesus, whom the Catholics call the "Virgin Mary," and these, earnestly looking at the image say their prapers, and then go and kiss the foot of the image, with the greatest apparent affection. There is one image of this kind which I have seen, the marble foot of which has been worn away entirely by kissing; and the foot of stone has fleen replaced by a foot of gold—and even that is much worn by the constant kisses of the people.

So you see, my young friendr, that here in Italy, where the Gospel of our Lord was once preached by the Apostles, the people, though called Christions, are doing what the pagans do, who have never known the Gospel. A large portion of these people cannot read; and their religious teachers keep them in ignorance of the simple truths of the New Testament. It is to give them instruction and explain to them the religion of Christ, that missionaries are sent here, who talk with the people, and give Testaments and tracts to such as can read, thus showing them that they cannot be saved by bowing down to images and kissing them, but only by loving the Lord Jesus Christ. and obeying his commandments.

There are many other ways in which these ignorant Roman Catholics act like pagans and idol-worshipers, but I can tell you no more at present. Only I ask you ty think of these poor people, living in superstition, blind through ignorance of the word of God, and ask yourselves whether you cannot do something for the good of their souls. At least, I trust you will be grateful to God that he has given you such privileges as you *enjoy; that you* can read his holy Word, and that you can know and understand the *way of salvation by* Jesus Christ, our only Mediator and Saviour.

Your sincere friend, E. E. Hall.

HOW THE SOCIETY CAN BE SUSTAINED.

In these times of trial and anxiety for the future, we are often cheered by the words of encouragement which we receive from friends who take an interest in the objects and labors of our Society. We will state a few cases as specimens.

A few days ago, a gentleman in Baltimore sent us ten dollars, as he said, "in answer to our appeal." Another gentleman in the same city sent us twenty dollars, but did not give his name. His note was only signed by the letter "M."

A subscriber in Vermont, whose circumstances are very narrow, wrote on the 28th of June, to apologize for not having earlier sent his subscription to the CHRISTIAN WORLD, and says: "I herewith enclose one dollar, hoping that that will suffice for the past. I had intended to send more, and still hope I shall yet be able to do something more than pay my subscription before I die; for I consider the Society to be one of the best benevolent institutions in existence, and have a great anxiety for its prosperity."

Another friend, in New Hampshire, a day or two earlier sent us a letter that has interested us not a little, for it shows how much can be accomplished by a little effort. As it is not long we give it entire.— "I send herein twelve dollars to the treasury of the Christian Union, to help forward the good work of the Lord which that Society is doing. This money has been obtained from those members of the small Congregational Church in this place, who have for a number of years past had the reading of your Magazine, THE CHRISTIAN WORLD, from the three copies regularly sent to G——. The Rev. E—— A——, who is still our minister, feels a deep interest in the work which your Society is doing; and we wish that the reading of that Magazine could be greatly extended in every community, that the people generally might understand what the Lord is doing by the labors of the American and Foreign Christian Union, to enlighten dark minds, and reform a corrupt Christianity in the world, and that all good people might be led to say, as I do now, *God speed your labors!*"

We apprehend that the three copies of our Magazine which are sent to the village of G—— are regularly paid for by our correspondent, who by circulating them among the members of the little Congregational Church, creates and sustains the interest which furnishes a nice little contribution to the Society every year. There is now a goodly number of such little *rills* that bless the Society; would that there were many more!

GOD estimates us not by the position we are in, but by the way in which we fill it.

DOINGS AT ROME; THE POPE'S ALLOCUTION.

The long agony is over. An immense convocation has taken place at Rome. At least 245 Bishops, Archbishops, Patriarchs, etc., of the Roman Catholic Church were there. It was a grand œcumenical Council, exceeding in size even that which in 1849 established at Gaeta, the dogma of the Immaculate Conception. All the papal world was represented. Bishops and Archbishops were there from Hungary, and other countries in the East, France, Germany, Belgium, Holland, Spain, Italy (in great force), England, Mexico and South America, and last but not least in point of numbers, the United States. Our friend, Archbishop Hughes, was there, and appeared very well by the side of his eminence Cardinal Archbishop Wiseman of England. Rome was full of strangers, for more than six thousand people came to see the astonishing spectacle.

The Dignitaries of the Church, and the strangers from far and near began to arrive in Rome early in the month of June, and gorgeous preparations were in good time made in the basilica of St. Peter for the imposing ceremony. Several of the French and other Bishops preached in different churches, and one of them, the Bishop of Lille, even held forth one night in the Coliseum. As for the Cathedral of St. Peter, the decorations illustrative of scenes in the lives of the twenty-seven Japanese Martyrs, whose canonization was the pretext for holding the General Council, concealed all the architectural beauty, including the magnificent *chefs d'œuvre* of the pencil and the chisel which it contains.

At length the 9th of June arrived, and the canonization took place. On the occasion the Pope made an "Allocution" to the "Venerable Brethren" there assembled, in which the death and canonization of the Japanese martyrs did not make much account, while the Emperor of the French and Victor Emanuel shared much in his Holiness' attention. The pretended "Vicar of Christ" deplored the errors spread by the Revolutionary Spirit of the age against the authority of the Catholic Church, as well as against Divine and human laws. His Holiness further regretted the oppression exercised against the Church in Italy, and the war declared against his temporal power. He urged the Bishops to redouble their zeal in combatting and arresting the diffusion of these pestiferous errors. The "Allocution" was full of good words to his Holiness' mitred audience, whom he counselled to proceed vigorously but cautiously against the "heretics" and the "infidels," "fabricators of fraud," the "impious libertines," the "dreadful criminals," the "liars," those who dealt in spreading deadly poison under the guise of "odious hypocrisy." The Holy Father exhorted them "to remove the faithful from the contagion of this plague; to turn their eyes and their hands from the pernicious books and journals; to instruct them in the precepts of our august religion; to exhort and warn them to fly from these doctors of iniquity as from a serpent." He further exhorted the Bishops "to take for mediatrix with God the Virgin Mary, who, full of pity and *love for all men*, has always annihilated heresies, and whose patronage with God *has never been* more opportune. Pray also for the suffrages of St. Joseph, ...se of the very holy Virgin, of the Apostles Peter and Paul, and of all

the inhabitants of heaven, especially those whom we honor and venerate as inscribed in the records of sanctity."

The Pope having finished, the Bishops step forward to perform their part in the grand drama. The time was when the pretended successors of St. Peter made presents of continents and even hemispheres to kings. To this fact the Bishops took care to refer, but did not dare to assert that St. Peter himself or his successors for several centuries were "temporal sovereigns." But let us hear them:

"We affirm that the temporal sovereignty of the Holy See is a necessity, and that it has been established by the manifest design of Divine Providence. We do not hesitate to declare that, in the present state of human affairs, this temporal sovereignty is absolutely requisite for the good of the Church and for the free government of souls. It is assuredly necessary that the Roman Pontiff, chief of all the Church, should be neither the subject nor even the guest of any prince; but that, seated upon a throne, and master in his own domain and his own kingdom, he should recognize no law but his own, and in a noble, peaceful, and gentle liberty should protect the Catholic faith, defend it, and rule and govern the whole Christian Republic. Who can deny that, in the conflict of affairs, of opinions, of human institutions, there should be in the centre of Europe a sacred spot placed between the three continents of the old world; an august see, whence should rise, from time to time, for peoples and princes, a great and powerful voice, the voice of power and of liberty, impartial and without preference, which can neither be silenced by terror nor circumvented by artifices!"

Verily these gentlemen are first-rate Romanists, one and all. "When you speak," they say in another part of their address to his Holiness, "it is ST. PETER whom we hear; when you decree, it is JESUS CHRIST whom we obey." This will do in the way of adulation. Even Pio Nono must be entirely satisfied.

But how will Louis Napoleon, Victor Emanuel, and the Italian people receive the "Allocution" of the Pope, and the "Address" of the Bishops? This remains to be seen. We are much mistaken if this course of the Pope and his Episcopal friends does not hasten the solution of the "Roman Question." The "temporal dominion" of his Holiness has not been made an authoritative dogma of the Church, but its "necessity" has been "declared" by the Pope, and ratified by a Council of Bishops that represented papal Christendom entire. What will the Emperor of France do, now that he has been notified, as we learn by telegraph, that the government of the Pope will "listen to no more propositions modifying the conditions of its temporal power?" Here is a "*non possumus*" with a witness. But how these doings at Rome strike the people of the "kingdom of Italy" we may gather from the following Address to King Victor Emanuel from the Chamber of Deputies, adopted at Turin on the 18th of June:

"The Bishops assembled at Rome have cast grave insults upon our country. They have denied our national right and have invoked foreign violence. Let us reply by proclaiming our determination to maintain intact the national right to the metropolis of our country, suffering violence at the hands of masters whom she repudiates. The words pronounced at the Vatican have declared all negotiations impossible. This language removes every ground for the hesitation which has long displayed the moderation of the Italian people. When ecclesiastics, forgetting their ministry, put forth wishes for political *reaction; when ruffians* carry desolation from the Pontifical territory into the

Southern provinces, Europe ought to be convinced that the authority of the Italian King and people only can settle the Roman question.'

After a short discussion, the Address was voted almost unanimously."

We wait with no little impatience for the next movement in this wonderful drama. Certainly the "end cometh."

A LITTLE WHILE.

BY DR. BONAR.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon;
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

THE FOREIGN FIELD.

Our news from various parts of the Foreign Field during the last month was highly interesting; we give as much of it as we can find room for.

ITALY.

On the 22d of May, the Rev. Mr. Hall, our Missionary-Agent at Florence, wrote as follows:

"For some months there has been an earnest call for another Evangelist on the Island of Elba. Early in April, I applied to Dr. Revel to aid me in securing the services of a good man, to open a place of religious worship there, in the town of Rio Marina. I am happy to say that a most excellent person has been found—Mr. E. Marchand—a native, I believe, of Piedmont, who has finished his theological course at Geneva, and who lately arrived in this city, intending to seek a field of labor in Italy. I have secured his services for a few months, till the time of his ordination by the Waldensian Synod. Whether he will return to Elba after that event, depends on the decision of Synod which determines the field of labor for each of its members. Unless a

more important work is found for him, he will doubtless be returned there.

Mr. Marchand passed his first Sunday on the Island at Portoferraio, with the Evangelist Peccenini and Del Bono, of whom he speaks, as excellent, evangelical and faithful laborers. The Lord's Supper was celebrated that day at Portoferraio for the first time, in which impressive service about 20 persons united. Mr. M. says he was deeply moved by the simplicity and seriousness with which these newly converted persons presented themselves, and expresses the hope that this service will confirm their faith, and contribute to increase the light which begins to shine so brightly in that pleasant country.

At Rio Marina, he found the friends of the Gospel as sheep among wolves; with no encouragement from without, and no centre of union among themselves; exposed to the opposition of an ignorant and persecuting population. He says: 'I leave you to imagine with what joy they greeted my arrival to establish myself among them. They thanked God and took courage; and gave me all possible assistance to open a place of worship, which, if it please God, shall be permanently established there.'

The number of evangelical persons who openly declare themselves at Rio is about forty. A room for meetings was at once rented and furnished. The services have been well attended, by a quiet, earnest, and attentive congregation.

To show the ignorance of some of the population, Mr. Mauchand related the following incident:—'A very old and poor woman came to me one day in great distress, and asked with much perplexity, if the good Jesus would be willing to save even her.—"And why not?" said I to her. "Ah! because I cannot read or write." I pressed warmly the hand of the dear old woman, and explained to her, how she could partake of the grace of Christ without reading or writing. She left me, her face beaming with joy.'

It is my desire to open, as soon as possible, a school in Portoferraio, and in Rio Marina. *The children of those who turn away from the Roman Church*, should be gathered into schools at the earliest practicable moment. E. E. HALL."

WORK OF THE WALDENSES IN ITALY.

In the July number of THE CHRISTIAN WORLD, Mr. Hall gave a brief but interesting account of the Missionary efforts of THE ITALIAN CHURCH in Italy. In a recent letter he has sent us the following notice of the WORK OF THE WALDENSES IN ITALY, which we are sure will be read with deep interest.

SINCE 1848, the Waldensian Church of the Valleys of Piedmont, has been enlarging its borders. From 1848 to 1859, this ancient Church, rejoicing in the freedom secured to it by Charles Albert, sent out missionaries and established missions in several towns and villages in Piedmont. And when the late revolution opened the greater part of Italy to the colporteur and evangelist, the Vaudois Christians, with others, were ready to enter this new field of evangelical labor.

Some statements from the last Report [May 20, 1862] of the Committee of Evangelization, may be acceptable to your readers.

The Report speaks first of those stations which have been occupied a longer or shorter period before the last year, and then of new enterprizes.

At Cormayeur a small church has been established, composed of those who have separated themselves from the old traditions of Romanism. Though there has been no increase the last year, yet the members have been confirmed in the faith. A school for girls has been opened, and now numbers 16 pupils. The evangelist also gives instruction to some boys.

At Aosta the curious multitude which first came to hear the evangelist has disappeared, leaving about 30 who are constant attendants on religious services. Many causes, says the Evangelist, have brought about this decline; and first of all, the enmity and opposition of the 50 priests and 30 sisters of charity living in the city: they have sworn the ruin of the evangelicals, and

have left no means untried to destroy their influence and their work. Many hearers have withdrawn from the evangelical worship, because they found the Gospel too severe, and inconsistent with their natural passions. So long as controversy was the subject of discourse, they were pleased; but when the way of salvation has been plainly and pointedly announced, many have said—"This is a hard saying, who can hear it?" The colporters in this region have been very successful the last year: their sales have been increased probably by the violence of their enemies, who have committed many Testaments and religious tracts to the flames. In the neighborhood of Aosta, at Brissognes, a small and faithful congregation has been formed: being composed of cultivators of the soil, they are more independent and conscientious. The Mission at Aosta may be regarded as firmly established, having secured a house sufficiently large for a church, a residence for the minister, and rooms for the schools.

There is a congregation of about 40 persons at Casale. The Evangelist who has occupied that post, has been accustomed to visit occasionally the stations at Voghera, Castelnuovo and Guazzora—in each place the number of the brethren is small, bu firm in the faith. The Evangelist who has ministered in all these places, has been recently called to Florence as master of the school for boys in that city.

As the present capital of the Kingdom, Turin has become one of the most important places of evangelical labor. Among the citizens called there from all parts of Italy, many desire to attend occasionally a Protestant religious service. The number of hearers has by this means greatly increased. In the last year twenty new members have been admitted to the communion. In spite of many difficulties and trials, a great religious work has been done in Turin, and a blessed spiritual influence has invaded all accessible places. Four well-conducted schools are in operation, partly sustained by contributions in the city; there is also an Institute for young Vaudois artisans, and a Society for giving aid to poor children. Such are the labors and resources, which assure for the work of evangelization a blessed future, and cannot but have the approbation of God and men.

In Genoa and Leghorn interesting and successful labors are in progress. The church in Genoa numbers about 100 communicants, and two flourishing schools give promise of future prosperity to this station. In Leghorn, after many oppositions of priests and even public officers, the church has passed into a flourishing and prosperous state.—One hundred and twenty communicants have been added on examination. A school has been established; also a Society to attend poor sick people in the night, and to bear the dead to the cemetery; all elements of a living church.

In Florence, the Waldenses have their Theological Seminary. Professor Geymonat, in addition to his lectures, preaches twice every Sunday and twice during the week. His congregation includes about 120 communicants. A Sunday-school, and a day-school for boys and one for girls, are in operation under the direction of the Vaudois Committee.

The Report speaks of the work in Palermo, Milan, Brescia, Bergamo, Modena, Reggio, Bologna, and other places,—in several of which, religious services are held only occasionally, solely from a deficiency of laborers.

Allusion is also made to the work in Verres, Chatisson, and Carema, a mission sustained since last October by the American and Foreign Christian Union. Also to the missions established and supported by the same Society in the Island of Elba.

The Report as a whole gives evidence of progress and prosperity in the various Missionary Stations of the Vaudois Church.—This and other Societies for evangelization in Italy are doing a great work, which is to have the most important and salutary influence on the character and destiny of this new and growing kingdom. The thousands of Bibles and Testaments and religious books given to Italy by the hand of Christian love, have already accomplished a work which time can never efface. Let not those who pray for the coming of Christ's kingdom be weary in well doing.

E. E. Hall.

FRANCE.

In making a recent remittance to our brethren at Lyons, we left it optional with them to devote the whole sum to the work in that city and its environs; or, appropriating one half of the amount in that way, to apply the other half to aid the mission in the High Alps, in the Vallies of which the excellent Felix Neff spent the last years of his life, and where his labors were so wonderfully owned and blest by the Saviour. The brethren at Lyons have decided to give one half of the sum which we sent to aid the good work among the poor dwellers in the mountains. They have sent us much interesting information respecting this work, which we purpose to give to our readers in the next number of THE CHRISTIAN WORLD. In the meanwhile, we lay before them a brief extract or two from the last letter of the Rev. Mr. Cordes:—

I had the pleasure of sending you a *Report-letter* a few weeks ago, which I trust has reached your hands and to which I can add with thankfulness and praise to God, that the number of souls admitted as church-members (Christian converts), since the beginning of the present year, is 26; and that the fresh interdict threatened against Saint Bel is given up. The good character of the poor peasants could not but be made manifest to the authorities, on inquiry, whilst at the same time their staunch fidelity in continuing their attendance at meetings, even in spite of the threats that assailed them, must strike and fill with respect any inquirer, no matter who.

This release is surely an encouragement for all to fidelity. Our friends, Messrs. Milsom and Poy, beg me to say, with kind regards, that your little commissions have all been duly executed. I trust the articles will safely come to hand, and that our friend will enjoy health and happiness in the use of them. Myself and family are thrown into deep mourning *through* the death of our *revered and excellent* parent, Mrs. Hentsch, of Geneva, whence I have just returned after attending her remains to their last abode on earth, whilst we now esteem her happy in the Redeemer's bosom. May His kingdom come!

MISSION IN CHILI.

The following letter, from our Missionary at Santiago, the capital of Chili, will be read with interest. It was written in the last days of April.

I THANK you for sending the books; it is strange that they have not come yet. Your kind letters of Feb. 6 and 27 are before me; I thank you for your words of encouragement. I trust it will interest you to hear something relative to the country and my work.

POLITICS.

The party in power are conservative, but not of a very positive character. The opposite party is clamorous for reforms. The questions of the day are discussed with freedom and warmth. The condition of the government is a critical one just now. This uneasy state of things, combined with the depressed financial and commercial interests, are perhaps rather favorable than otherwise to the Mission, since they divert attention. It is important to secure an affirmative answer to this question: Can the living preacher safely proclaim the Gospel in Santiago?

EDUCATION.

Nine persons besides ourselves are teaching English in this city. There is a growing desire to become acquainted with our language. This will bring them more into contact with the English mind, and will, we may hope, tend to gradually improve them in morals and religion.

RELIGION.

I believe the Catholic religion is essentially the same the world over. Here they worship the Virgin Mary; all Catholics do. By a simple illustration every child may see that this feature of Catholicism is idolatry. Suppose at the death of the Queen of England, all persons in Great Britain should pray to her, thus implying that she possessed the divine attributes of omniscience and omnipresence, and also direct their prayers

to her, with innumerable appelations which belong only to God; every one would see the enormity of such a false and idolatrous worship.

Processions are conducted here with pomp. On *Good Friday* I chanced to meet the procession. It was advertised that of the eight representations, the prophet Isaiah would be the first, heading the procession. I did not see him, but judging from the others I suppose he must have been as large as life, borne upon the shoulders of men. The first I met was borne along by upwards of twenty men. It represented Christ upon the cross, with the thieves on either hand. In the foreground were three Roman soldiers, one of whom was mounted.

Besides these dumb figures, there were live men, representing Roman soldiers, on horseback and on foot.

As I passed further along, there appeared Christ tied to a post, being scourged. At another part Christ is represented in the sepulchre. Here he is watched by little children, dressed to represent angels.

Thus Christ's trial, crucifixion and resurrection are acted out as a public tragedy. The city turn out to see it. It is the holiday of the year, and the climax of the day is the procession.

I do not think it promotes serious thoughts. The universal exclamation with the people is, *muy bonita!* [very beautiful.] It is revolting to one's feelings.

In Valparaiso they have no processions, owing to the influence of the foreigners.

In the evening the churches are gorgeously illuminated. The large images of Christ were situated in convenient places. Multitudes availed themselves of the opportunity of kissing his feet or his face or his garments.

A strange performance took place last Sunday. Different companies of the cavalry were detached to proceed from certain churches through certain streets to accompany priests as they should go to administer to the sick. The priest, who rides in a carriage, carries the wafer, which the people believe to be the real body of Christ. The *tolling of a bell* announces his approach—*the ignorant people* kneel, and the more intelligent and the foreigners remove their hats. But this being a great day, fire-crackers and rockets were exploded in great numbers. Such proceedings are shocking! I cannot believe that these things are looked upon with favor by the better portion of the Chilians.

Besides the public images which are seen, there are innumerable private images of favorite household saints: many of them, I am told, have been handed down from generation to generation. In times of sickness that saint is sure to be invoked.

Strange as it may appear, many nominal converts have been made to this religion from the foreigners. This has generally taken place when a man wanted to marry a Chilian lady, or it was done so that he could get rich.

To-day a man told me that the Archbishop grants to every one who makes a convent, an indulgence of one thousand years out of purgatory.

Indulgences! Indulgences—such as Luther opposed, are sold in this city to-day.—One evening I stepped into a Jesuit Church where they were selling them. It was a printed sheet; with it one gets a medal, bearing the image of the Virgin Mary, with this prayer, in French: "Oh, Mary conceived without sin, pray for us who have recourse to thee."

I paid ten cents for one. Our servant has two different ones, which emanated from the Archbishop, who receives his commission to grant these to the faithful in Chili from the Pope. For these she paid 25 cents each.

OUR DAY SCHOOL.

We commenced yesterday with three.—These are grand-daughters of an American, who brought the first printing press to Chili. I expect our scholars will be mainly from the Chilians. The school will assist us in learning the language, relieve the Society a little, and will, I hope, give us an opportunity of reaching the native mind.

RELIGIOUS SERVICES IN OUR HOUSE.

Since we came here the attendance at the hour of worship has been very small, indeed for the five Sabbaths in January not one came. The attendance in this month have been 6, 10, 13, 16 respectively. Last Sabbath the Sabbath-school numbered 10—

seven scholars and three teachers. Wednesday and Sabbath evenings ten were present. At some of these meetings a more than usual interest was manifested.

We feel encouraged. May the Spirit of the Lord make this enterprise a successful one. When prayers ascend for the spread of the Gospel, may this Mission at the foot of the Andes be remembered. Here it will require much prayer, faith, and effort to remove the mountain of ignorance, superstition and error which presses upon the people. NATH. P. GILBERT.

In a letter written a month later, Mr. Gilbert gives us some interesting statements. The school-books which had been sent from the Rooms of the Society had reached him. His day-school is small; several of the children are natives of Chili. The Sabbath school—held on the morning of the Lord's day, had during the month of May an average of 12 scholars. Mr. and Mrs. G., assisted by a female friend, conduct it. The average attendance at the afternoon preaching was 15; at night 8, which was a decided advance on the preceding month. Of the members of his little congregation, seven persons including Mr. and Mrs. Gilbert, are pious persons. Under these circumstances, Mr. G. feels disposed to administer to them the Lord's Supper, and desires the advice of the Committee. Mr. G. has not yet received any pecuniary support from the people, although it is probable that some persons would contribute if applied to. He deems it most prudent not to press matters on this point and some others. His labors in preaching and holding a Sabbath school, and a day school, he cheerfully performs whilst prosecuting the study of the Spanish language, and qualifying himself in other respects for the work among the natives. We are thankful *that he is gradually getting* a foothold in the important city to which he has been sent. We ask for him and his mission the earnest prayers of God's people, that through his labors in due time the glorious Gospel may find an entrance into the capital of Chili. The beginning has been made amid discouragements—but neither greater nor more numerous than we had expected.

REV. DAVID TRUMBULL AT VALPARAISO:—This excellent man, when he commenced his labors at Valparaiso for the *Foreign Evangelical Society*, in 1845, encountered as great trials, perhaps even greater than Mr. Gilbert does at Santiago. But now he has a self-sustaining congregation of foreigners (Americans, English, etc.) that sometimes reaches 175; number of communicants about 50; the Sabbath school has 100 on the roll, and 80 constant attendants. Mr. Trumbull is well acquainted with the Spanish language, and does much in the way of distributing the Sacred Scriptures and Religious tracts. Probably no Protestant minister in South America holds so important a post for usefulness. For many years he was greatly aided by this Society. It is by no means certain that the time has not come for the devotion of his whole time to the work among the native population. He is well known and greatly respected in Valparaiso. At the recent meeting for organizing an "American Union," to unite with similar associations in South America, to resist the intermeddling of European governments with the Republican institutions of the Western hemisphere, Mr. Trumbull made an able speech, and was appointed a "Director." There were five hundred persons present. This fact shows the high estimation in which he is held in the commercial emporium of Chili.

THE HOME FIELD.

We give a few extracts from the Reports of our Missionaries in the Home Field this month. A German Missionary writes as follows:

Our Mission here continues to be blessed from above. We number now already between forty-five and fifty. The prayer meeting and lecture are well attended, and many a poor soul, who had turned away from the Lord, becomes now awakened by the power of the Holy Spirit to its lost condition.

What especially now fills my soul with joy is the interest which the young men take in our services. I have set apart one evening in the week especially for them, and they turn out well. We sing a hymn and pray, and after that I interest them in the Catechism, and give them Bible lessons.—Besides, we get the little children into our Sabbath-school.

This Mission, with God's help, promises soon to become the germ of a large church, and well may your heart be cheered, if under God, through the instrumentality of the Christian Union, at our end of this city should be reared another temple to Christ, as on the other side already one bears witness to your labors!

Pray for us constantly, and believe me,
Your faithful servant in the Lord.

WHAT A BIBLE-WOMAN SAYS—

ANOTHER month has gone, and I write you feeling that I have nothing of especial interest to say. I have been busy as ever, but I often feel but little is accomplished. I long to see some fruit of my labor. True, I see some outward improvement, but I do not see that souls are being saved through my instrumentality. O, for more faith, not in myself, but in God!

During the month I have visited ninety-six families; also the women in the County Jail and in the Commercial Hospital, being kindly treated every where. Yesterday I spoke to a young woman, who told me her little boy, of three years, had just died. I went into the house of mourning. Her sweet *boy* was dressed for the last resting place. *I looked around* for the candles, and the *beads, and the cross*, but I saw nothihg of *kind, though* the mother is Irish and a Romanist. As she and I were alone together, she told me of her past life. She was brought up a Catholic, but she married an ungodly man, who did not like her Church, and did not lead her to any other. So they have lived till this great affliction has brought them to see their sins, in some measure. I read of Jesus' love and sympathy for us as manifested while he was on earth, and I tried to point her to the only true Comforter. She was gratified that I had spent an hour with her, and asked me to come again to see her. She is not one of the most ignorant ones, though she does not clearly understand the way of salvation by Christ alone. I never saw her before, but I hope to see her again. I was much interested in her.

Awhile ago I gave a German Bible to an old man and his wife, as the woman requested it and promised to read it. Shortly after a neighbor of theirs asked for a Bible—she wanted one so much. She said: "That old man and woman love that book *so much*.—They read it all the time." I was glad to hear that the Book was read. When I gave her a Bible she received it with gratitude, promising to make it the rule of her life. These Bibles are given from the American Bible Society's depository in this city. The German Catholics, with few exceptions, eagerly read the tracts I carry. Indeed when I go among them, my stock is exhausted before all are supplied who ask for books.

One widow, whose husband died last winter, came across the street, as she saw me at a neighbor's, to ask for a tract. She said, "I love the little books," but I had just given away the last I had with me. She is a Bible-reading Catholic.

OUR ITALIAN MISSIONARY'S REPORT:—

For the past month I have to report, that I pursued my Missionary labors in the usual way until about fifteen days ago, when I was interrupted by a severe illness of my wife. My Sunday preaching, as well as the

Sunday-school, has been kept up as before, and with good interest; only my daily morning and evening school has been closed during the sickness of my wife, but will be reopened in a few days. The sewing school has likewise been stopped for the same reason, but will soon recommence. I acknowledge the receipt of that parcel of calico goods which you have been so kind to send me, two weeks ago. The teachers of the sewing school have examined them, and found them convenient for the purpose. In visiting Italian families, I have had opportunity to distribute two Italian Bibles, and one hundred pages of tracts in the Italian language. Remember the Italian Mission in your prayers, that God may bless my labors, and give me an open door that nobody can shut. Amen.

MISSIONARY INTELLIGENCE.

The Missionary Intelligence of this month possesses more than ordinary variety and interest. We give the more prominent items.

SOUTH AMERICA.

Our readers will have remarked that the Rev. Mr. Gilbert, the Society's Missionary at Santiago, Chili, is gaining more and more of a foothold in that city. The Rev. Ramon Monsalvatgé, at Carthagena, besides holding meetings in two private houses every week, for preaching in Spanish to the people of that city, and besides visiting much from house to house, has begun to give lessons to a Bible class in one of the public schools. The Rev. Mr. Maclaren, one of the Gen'l. Assembly's Missionaries, has commenced preaching in Spanish at Bogota; and another, the Rev. Mr. Schneider, has been making a "preaching tour" among the German colonies in the southern part of Brazil, and has found thousands of Germans, from the Fatherland, many of whom had not for years heard a sermon, and many, too, who were very indifferent to the subject of religion. The Rev. Mr. Simonton's service in Portuguese, at Rio de Janeiro, is increasingly well attended. The Rev. J. C. Fletcher, whose first visit to Brazil was made in the service of the American & Foreign Christian Union and the American Seamen's *Friend Society*, twelve years ago, *has recently sailed, for* the third time, to that country, for the purpose of promoting Sunday Schools. He has gone out under the auspices of the American S. S. Union, aided by a number of American merchants.

SANDWICH ISLANDS.

The news from the Sandwich Islands is highly encouraging. A recent number of the *Friend* makes the following statement:

We are confident that the cause of Evangelical Protestantism was never more firmly established among the Hawaiians than at the present time. Large accessions have been made during the past year to the two Protestant churches in Honolulu. At Waikane, (in the north part of the island,) the natives have caused to be erected a small, neat wooden church edifice, costing nearly $1,200. It has been built and paid for within two years. At Hauula, the people have just repaired their church at an expense of $1,100. At the time of our visit there was a debt of about $300. On the 27th of May, there was a large gathering for the purpose of paying off the debt, when $460 was contributed, and subsequently sufficient has been paid to amount to $500, or $200 more than the debt!

WESTERN AFRICA.

The Mission of the General Assembly at the Island of Corisco continues to flourish, and the Gospel is imparted

at various points on the coast of the continent, some of them quite in the interior. Many natives show a great disposition to hear the Gospel. The Rev. Mr. De Heer has recently made a visit to the Congo River for the benefit of his health, and returned to his station at Corisco, not so much benefitted as had been hoped he might be. The Mission of the American Board at the Gaboon is prosperous, although not without trials to the health of the Missionaries. The Missionaries of the Presbyterians, Episcopalians, and Methodists have much encouragement in their work in the Republic of Liberia, which now embraces Cape Palmas. No one can study with care the progress of this interesting colony of "sons and daughters of Africa" restored to the land of their ancestors, without deep interest. God grant that it may prosper and grow, until it shall prove to be a great blessing to that dark continent! The Episcopal and Methodist Churches have each a Bishop to oversee their churches in the Republic, and the "Liberian Conference" of the latter has 19 ordained ministers, and nearly 40 local preachers. For several years, the Church Missionary Society of England has had very encouraging missions in the part of the Western Coast of Africa that was formerly called Guinea. These missions are chiefly in the middle and eastern portions of Guinea, known by the designation of the Kingdom of the Ashantees, the Kingdom of Dahomey, and the Country of Yoruba,—the last named extending to the lower Niger. The tribes of the Ashantees and Dahomey are—at least many of them—under the sway of Badahung, who is, we suppose, the greatest monster of *cruelty in human* shape on the face of *the earth in these* days. This human, *or rather inhuman* brute, causes thousands of men and women to be sacrificed every year at his "awful customs." In March last his troops captured and destroyed the town of Ishaga, which had a population of 5000 inhabitants, one thousand of whom the Dahomians killed, and took four thousand, including Mr. Wm. Doherty, a most valuable native missionary of the Church Missionary Society, and 17 souls, men, women and children, connected with the Mission-church, into miserable captivity! Ishaga is 16 miles west of Abbeokuta, one of the most important towns of the Yorubas. As the Egbas, a tribe of the Yorubas, had helped the Ishagans, the Yorubas very naturally feared that the tyrant of Dahomey would direct his attention to them; the more so inasmuch as his troops captured and destroyed on the 18th of March, after a seige of two years, the large town of Ijaye, with a population of upwards of 40,000 inhabitants, which stood at five days' journey from the coast. Mr. and Mrs. Mann, the missionaries at that place, escaped, leaving the day before its capture; but Mr. Roper, a young English catechist from the coast, who had gone up to help Mr. and Mrs. M. to escape, was taken prisoner, and a ransom in money, guns, amunition, etc., equivalent to £200, is demanded for him. At the last annual meeting of the Church Missionary Society it was announced that the West African Mission, of Sierra Leone, which embraces many churches and stations, and is under the superintendence of a Bishop, has passed into a self-supporting native Church.

EGYPT.

The United Presbyterian Church of this country has a most interesting Mission in Egypt, with an excellent staff of laborers, male and female, who are making known the Truth by preaching,

by conversation, by teaching, by the distribution of the Scriptures and other religious books at Alexandria, Cairo, and Osiout. Besides the four ordained American Missionaries, there are now in the service of the Mission some 36 persons (chiefly Copts and Syrians) employed as teachers, colporteurs, and Bible-readers. Blessed be God for this noble beginning of modern Missionaries on the "Land of the Pharaohs." The Government of the Viceroy has been very favorable. It has granted to the Mission a house and ample premises at Cairo sufficient to accommodate all the Missionaries in that city, and estimated to be worth at least $40,000.

ABYSSINIA.

Among the remarkable discoveries of the age is one brought to light by the Jewish Mission to Abyssinia. Last year a Missionary went further in the interior, and discovered the Falashahs, a secluded Jewish population which never seems to have been tainted or deceived with rabbinical tradition, and have never suffered by so-called Christian persecutors, and whose fathers never invoked the curse of the Messiah's blood upon their heads.

At the late anniversary in London, of the London Society, for the propagation of the Gospel among the Jews, Rev. Mr. Stern from Abyssinia, related some very interesting facts about them, as descendants of the Jews dispersed in the time of Nebuchadnezzar, and who, down to the present time, never came into contact with Christianity of any kind.

INDIA.

The Missionaries of the Assembly's Board report favorably of the progress of the work at Futtehgurh, and the other stations at which they labor. *The Rajah of Kapurthala* had returned from a visit of several months to Calcutta, and continues to take a warm interest in the mission at his capital. The Missionaries of the American Board, of the Baptist Missionary Union, of the Methodist Missionary Society, of the Reformed Dutch Church, and those of the Church Missionary Society, the London Baptist Missionary Society, the London Missionary Society, the Free Church of Scotland, the Basle Missionary Society, reported in July, a general progress in India that is very pleasing.

CHINA.

So, too, the Missionaries at Canton, Hong-Kong, Amoy, Ningpo, Shanghai, Shantung, Tien-Tsin, meet with steady and encouraging success.

TURKEY.

From all parts of Turkey, the Missionaries report encouraging facts.

SYRIA.

The Missionaries meet with success in this fair but unhappy land, yet they are not without fear of new outbreaks.

NEW ZEALAND.

But from no part of the Missionary world has there of late come more cheering news than from New Zealand, not so much of souls converted among both the natives and colonists, as that PEACE is about to be restored, under the wise and just administration of Sir George Grey, whose very name has exerted a talismanic influence over the warlike Maor is chafed and maddened by wrongs, real or imaginary, received from the colonists. Sir George had once before been governor of New Zealand we believe, but of late has been governor of the colony of the Cape of Good Hope. The Church Missionary Society's Mission in that beautiful groupe of islands, is now strong enough, with its five Bishops and its Synods, to be a self-sustaining and independent Church. The Presbyterian and Wesleyan Missions have also been greatly blessed.

THE NEWS OF THE CHURCHES.

We have room this month for only two subjects, but they are of vast importance.

I. ENGLISH RELIGIOUS SOCIETIES, WITH THEIR RECEIPTS, FOR LAST YEAR.*

British and Foreign Bible Society		£91,682
Principal Foreign Missionary Societies—		
Church Missionary Society	£160,000	
Wesleyan	137,280	
London	79,576	
Baptist	33,151	
		410,007
Colonial, Continental, and other Missions—		
Society for the Propagation of the Gospel in Foreign Parts,	83,885	
London Society for Promoting Christianity among the Jews	37,421	
Colonial and Continental Church Society	28,960	
Primitive Methodist (Home and Foreign) Missions	14,252	
United Methodist Free Churches Missions	7,192	
Society for the Propagation of the Gospel among the Jews	6,274	
Colonial Missionary Society	5,137	
Turkish Missions' Aid Society	5,104	
Christian Vernacular Education Society for India	4,066	
Foreign Aid Society	2,419	
Evangelical Continental Society	1,762	
		196,472
Home Missions—		
Church Pastoral Aid Society	46,351	
London City Mission	37,150	
Irish Church Missions to the Roman Catholics	30,194	
Additional Curates' Society	23,197	
British Army Scripture Readers' and Soldiers' Friend Society	10,368	
Church of England Scripture Readers' Association	10,231	
Missions to Seamen	6,000	
Protestant Reformation Society	4,386	
Baptist Irish Society	3,001	
Irish Evangelical Society	2,920	
London Diocesan Home Mission	1,982	
Baptist Home Mission	1,843	
Lord's Day Observance Society	1,101	
Church Home Mission	1,096	
		179,820
Tract, Book, and Minor Bible Societies—		
Religious Tract Society	12,770†	
Book Society for Promoting Religious Knowledge among the Poor	7,000	
Naval and Military Bible Society	3,252	
Bible Translation Society	2,361	
Trinitarian Bible Society	1,330	
Prayer-book and Homily Society	1,313	
		28,026
Home Religious Education Societies—		
Church Educational Society for Ireland	45,958	
Ragged School Union	8,600	
Church of England Metropolitan Training Institution	4,364	
Sunday-school Union	1,244	
		60,16
		£966,1

*Some few Societies are omitted in this list, owing, in most cases, to the requisite information not having been published. The list is least complete in the department of education; and we have not attempted to enumerate the various Societies for purely benevolent objects identified, in some instances, with the cause of Evangelical religion.

†Receipts from sales not included.

II. FRENCH PROTESTANT SOCIETIES, WITH THEIR RECEIPTS, LAST YEAR.

The Protestant Bible Society disseminated last year 14,700 copies of the Old and New Testaments.

The French and Foreign Bible Society, 91,800 copies.

The Society for the History of French Protestantism is throwing much light on Protestantism in France by its researches.

The Religious Tract Society of Paris has caused several millions of Tracts to be published and circulated.

The Evangelical Society of France received last year 156,989 francs, disbursed 174,994 francs, and employed 64 agents, that is 12 pastors, 10 evangelists, and 42 school-masters and school-mistresses.

The Sunday School Union is prosecuting with vigor the establishing of Sunday Schools in France.

The Society for Missions among the Unevangelized Nations received last year 161,348 francs. It has Missionaries in South Africa and China. It is about to commence a Mission in the French Colony of Senegal, whose Governor is a pious Protestant.

The Central Society of Evangelization received last year 140,852 francs, and expended 127,066 francs. It has many Missionaries in France, and a *Preparatory Theological Seminary* at Paris.

The Society for the Encouragement of Primary Instruction.—Its receipts were 76,921 francs, and its expenditures 82,500 francs. This Society is doing much to advance the interests of good Primary Schools among the Protestants in France.

MISCELLANEOUS.

OUR FRIENDS.—We are thankful to find that our friends have received so well our suggestions in regard to the way in which they can help us. The times are trying, and probably will be more so before this war is over But if *all our friends* who can help us, whether by small donations or larger ones, will forward to us their contributions by mail, it will greatly aid the good work in which the Society is engaged, and which is constantly growing in extent and importance. The Saviour is testing the love of His people in this land. He is saying to each, "*Lovest thou me ?*" If we love Him we shall not regret to make some sacrifices to enable us to promote His kingdom, which seems destined often to be built up in "*troublous times.*" Our contributions are the more precious when it costs us something to make them. We are cheered by the responses which are made to our appeals. A lady in Connecticut sent us $20 a few days ago, with a note to this effect :— *In reading the last* CHRISTIAN WORLD *my sympathies were excited for those who are hungering for the bread of life, and I send the enclosed sum to help to send it to them.* An American gentleman in Europe, member of one of the churches in New-York, has not forgotten, amid the scenes of the Old World, to send us his annual donation of $50.— *If all will do what they* can, we shall not want the means to do a great *and good work,* even although the times may be hard.

SLEEPLESSNESS OF THE SOUL.—In the former part of this number of THE CHRISTIAN WORLD, our readers will find an interesting article under this title, from the pen of Madame de Gasparin, the wife of Count Agenor de Gasparin, who has written almost as many books as her husband.

INTERESTING TESTIMONY.—In a late number of the *Christian Advocate and Journal* there is a most favorable testimony, from the correspondent of that paper who is traveling in Italy, in behalf of our American Chapel in Florence, and of the labors of the Rev. E. E. Hall, the Society's Missionary-agent in that city.

RESOLUTIONS.—*To Rev. Robert Baird, Sec'y of the "American and Foreign Christian Union."*

Dear Sir—It becomes my duty, as Clerk of the "Penobscot County Conference of Congregational Churches," to transmit to you the following expression of sentiment, passed at our annual meeting, held in Kenduskeag on the 10th and 11th of the present month :

WHEREAS, There are several settlements of French Catholics in this and the more Northern and Eastern portion of Maine, one of which, that at Madawaska, numbers several thousands—And whereas, they have been proved to be accessible to Christian effort : Therefore

Resolved, That, in the opinion of this Conference, it is expedient and exceedingly desirable that the "American & Foreign Christian Union" establish a mission among them at as early a day as possible consistent with their means and views of duty.

Resolved, That in the opinion of this Conference, the Society known as the "American and Foreign Christian Union" should be remembered in the contributions of our churches.

Yours, very respectfully, W. NEWELL, *Scribe.*

Brewer Village, Me., June 17th, 1862.

Our readers will be interested in learning that the Executive Committee have made an appropriation towards the support of a Missionary at Madawaska, and we hope that the brother appointed will in due time be on the ground.

WHAT THE CHILDREN THINK OF OUR CAUSE.—There is a Sunday School in Michigan that has sent $50 for the work in Italy for two successive years. We lately sent them some details of our work in that country, with an account of an Italian Sunday School in Turin, which we visited last September. Here is what the pastor of the Church to which that School belongs, has written in reply :

The letters were read publicly to the children at their Monthly Concert, and the certificate (which had been handsomely framed) explained and commented on. They were *delighted with all*, and if you could have seen their happy faces—about 150 of them—*you would have* felt that it was a pleasant reward for whatever it may have cost. The *account of the* Italian Sunday School was especially interesting to them ; and I think

they will give more money, and give it more cheerfully (if such a thing be possible), for having been made more familiar with Italian Missions by the descriptions of one who has visited them in person. Many adults were present at the meeting referred to, and we had, on the whole, the most interesting Sunday School Concert that we have had for a long time.

BOOK NOTICES.

HEAVENLY WATCHWORDS, or PROMISES AND COUNTERSIGNS; and SELF-SACRIFICE, or THE PIONEERS OF FUCCIA, are the titles of two other interesting works published by the Presbyterian Board of Publication. The former is made up of Divine promises to believers, adapted to all cases of experience in life, passages from the word of God, that show to whom they are applicable, and proofs of reliability. The latter is a most affecting history of the unfortunate expedition of Capt. Allen Gardiner and his friends, to plant Christianity in Patagonia, in 1845. Whatever we may think of the wisdom of attempts to carry the Gospel to parts of the world so unimportant comparatively, when so many countries, great, populous, and influential, are open to the efforts of God's people, we must admire the heroic zeal that prompted to the effort here narrated, although its issue was so disastrous.

THE COMING CRISIS OF THE WORLD; or THE GREAT BATTLE AND THE GOLDEN AGE. By Rev. Hollis Read, published by Follett, Foster & Co., Columbus, Ohio. This is a book for the masses of Christians, and yet may be read with profit by our great theologians. Mr. Read has given great attention to the "signs of the times," as his "God in History," a capital work which he published a few years ago, fully demonstrates. *That* work relates to the past; *this* to the present and the future. We may not agree with the excellent author in all his opinions and interpretations of Scripture, but we can heartily recommend his book to our readers, as one that is full of instruction on subjects of infinite moment—subjects which we ought all to understand better than we do.

THE ECLECTIC MAGAZINE: The numbers for June, July and August are of surpassing interest. Mr. Bidwell makes his selections from the Foreign periodicals with judgment and taste, and often gives interesting pages to illustrate the personal history of those whose portraits he furnishes. Take it all in all, the Eclectic Magazine stands unrivalled in its sphere, and we are happy to say that it has a circulation that is worthy of its great value.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JUNE TO THE 1ST OF JULY, 1862.

NEW HAMPSHIRE.

Chester	Cong. Ch. by J. W. Noyes,	3 50
Manchester.	1st Ch. & Soc.,	19 00
Hampstead.	Cong. Ch. and Soc.	17 00
Alton Bay.	Family of Cong. Pastor,	2 00
Gilsum.	Cong. Ch. by A. Hayward,	12 00

MASSACHUSETTS.

Stockbridge.	Cong. Ch. by D. R. Williams,	28 00
Beverly.	Washington-st. Ch. and Soc.,	13 63
Mansfield.	Soc. of Rev. J. Ide, Jr.,	7 87
Charlestown.	Winthrop Ch. & Soc.,	84 30
Royalston.	1st Ch. & Soc.,	51 06
Boston.	A Child,	.25
Rockport.	Two Ladies,	1 75
Worcester.	Additional from Ch- & Soc. of Rev. Dr. Sweetser,	50 00

RHODE ISLAND.

Providence.	Robert H. Ives,	20 00

CONNECTICUT.

Simsbury.	Cong. Ch. by Chas. Hosmer,	6 84
Colebrook.	Osborn Stillman,	5 00
Greenwich.	2d Cong. Ch. by L. P. Hubbard, Esq.,	72 00
Vernon.	Cong. Ch. by Allyn Kellogg,	38 20
So. Britain.	Olive Pierce,	20 00

NEW YORK.

Carlisle.	Jas. Boughton,	1 00
Hannibal.	Cong. Ch. by S. W. Brewster,	4 00
N. Y. City.	*Ref. Dutch Ch. on Washington Square*, by H. W. Butler, Tr.,	78 28
Poughkeepsie.	*Ref. Dutch Ch.* by J. A. *Storms*,	18 35
Rockland Lake.	First instalment of Bequest of the late Wm. Riely, by Abm. Snyder & A. T. Fitch, Ex.,	25 00
Grahamville.	Miss Mary H. Jones,	1 00
Beekmantown.	Pres. Ch. by Joel Smith, Tr.,	5 00
Flushing.	Miss Martha Tappan,	4 00
Fort Plains.	M. E. Ch.,	5 00
Canajoharie.	Union col. in the Lutheran Ch., in part of L. M. for Rev Lewis Hippee,	7 76
Springfield.	To constitute Oliver Barrett a L. M.,	31 00
Cherry Valley.	Union col. in the M. E. Ch. in part of L. M. for Rev. J. W. Mitchell,	11 69
Roseboom.	Bapt. Ch.,	2 82
Middlefield Centre.	Presb. Ch.,	10 50
Clarksville.	Union col. in the Bap. Ch., $4 63. Chas. A. Martin, 13 c. Adda Striker, 6 c.	4 82
Durham.	2d Presb. Church by Alvin Cooper,	6 18
Pottsdam.	1st Presb. Church in full for L. M. for Rev. Herman C. Rigg,	25 63
Chili.	M. E. Ch.,	1 89
Fairport.	Cong. Ch.,	10 00
Clarkson.	Cong Ch. in part to make Rev C. B. Gardner L. M.,	10 37
Corning.	In full of Rev. W. A. Niles' L. M.,	18 00
Painted Post.	Pres. Church,	9 23
Wampeville.	" "	6 56
Oneida.	" "	5 27
Rome.	" "	28 82
Clinton.	Cong. Ch. and balance,	4 12
LeRoy.	Presb. Church, in part,	17 7
"	Bap. Ch.,	

NEW JERSEY.

Union. Part of the Bequest of the late Peter J. Ackerman, by A. M. Ackerman, Ex., 500 00
Bloomfield. Presb. Ch. by Jos. K. Oakes, Tr. 52 65
Newark. A Friend towards L. M., 5 00
Hightstown. M. E. Ch., 2 54
" Bapt. Ch. to constitute Rev. Lewis Smith a L. M., 30 00
" J. J. Ely, Esq., 5 00
Trenton. Isaac S. Hutchinson, 3 00

PENNSYLVANIA.

Brownsville. Col. in the Presb. Church Rev. Mr. Wallace's in part for a L. M., 8 40
Columbia. A few Friends, 14 25
Lower Chanceford. Presb. Church, to constit'e Rev. Jno. Farquhar a L. M., 30 00
" U. P. Ch. 2 Ladies, 1 00
" U. P. Ch. Rev. T. F. Baird, 5 50
Lower Tuscarora. Presb. Ch. to constitute Rev. G. W. Thompson, D.D., a L. M., 30 00
Danville. Mahoning Presb. Ch. to constitute its Sab. School a L. M., 30 25

MARYLAND.

Baltimore. Chas. W. Ridgely, 10 00
" "M." 20 00

DISTRICT OF COLUMBIA.

Tennallytown. Rev. E. H. Cumpston for Dr. Kalopothakes—Athens, Greece, 25 00

ILLINOIS.

Paris. 1st Presb. Ch., Col. Blackburn, $5. Messrs. Hogue—Newell—Blair—Brooks—Brown—Austin—$1 each. Others, $3 93, 14 93
" Christian Church, 1 93
Griggsville. Cong. Ch., 31 60
Quincy. 1st " " add, 1 00
Polo. Rev. R. M. Pearson, 1 00
Pittsfield. Cong. Ch., 23 05
Granville. " " 11 00

INDIANA.

Terre Haute. Female College add. .75
Rockville. A little Boy, 10c. A Friend, 75cts. .85
Mt. Carmel. 1st Preb. Ch., which constitutes Rev. Peter H. Golliday a L. M., 29 15
" M. E. Ch., 2 50
Union. " " 2 30
Lafayette. Mrs. Barbee, $5. Mrs. F. D. Falley, $5 in full L. M. R. Breckenridge, $2. W. A. Potter, $1. Rev. Mr. Rice, $1. Jesse Andrews, 50cts. 14 50
Crawfordsville. Rev. Mr. Ford, $1. Mrs. Crawford. $1. A friend, 75cts. Collec'n in Sab. School, $12.25, all in part L. M. for D. Harter, 15 00
" Prof. Caleb Mills in full of L. M., 10 00
Plainfield. Sugar Grove Friends' Meeting, 2 81
" E. Morris at Plainfield Meeting, 1 00
Shelbyville. Maj. Hendricks, $1. Geo. Kent, $1. Miss Bennett, 50 cents. Shelbyville Bank, two friends, 75cts., 3 25
Carthage. Walnut Bridge, Friends' Meeting, Thos. Hill, $1. Jesse Pusey, $1. Jos. Hill, $1. E. Bundy, 50cts. M. Binford, Sen., 50cts. Wm. Parker, 50 cents. R. Binford, 50 cents. Jos. Binford, 50cts. N. C. Hill, 50cts. D. Clark, 50cts. W. Winslow, 50cts. J. Bentley, 50cts. Jas. Patterson, part L. M., $5. Other friends, male, $3 10; ladies, 1 55, 1
Ogden. A. A. Smith,

OHIO.

Greenfield. Wm. Gormley,
Cedarville. J. G. Adams, John McHatton, each $1,
Venice. Presb. Ch. in full of L. M., for Rev. Isaac M. Hughes, 2
New London. Welch Cong. Ch., Rev. D. W. Wilson, $5. — Others, $9 50, 1
Springdale. 1st Preb. Church, add,
Sharon. " " "
Xenia. John Wright,
Granville. Female College, add,
Harmar. Cong. Church, 2
Marietta. Messrs. Mills, Bosworth, Slocum, Mrs. Tenny, $5 each. John Newton, $6. G. R. Rosester, $4. Messrs. Andrews, Glenes, Skinner, $3 each. S. Shipman, $2 75. Messrs. Hildreth, Fischer, Putnam, Fay, Hart, Fay, Mrs. Woodbridge, $2 each. G. R. Woodruff, $1 60. T. J. Westgate, $1 45. Messrs. Parker, Wilkes, Mrs. Clarke, $1 50 each. Messrs. Thomas, Rosseter, Shipman, Nye, Cotton, Follett, Evans, Porter, Thomas, Johnson, Debele, McLaren, Jones, Mrs. Lewis. Crane, Cole, $1 each. Messrs. Ells, Tenny, Nye, Adams, Mrs. Adams, Robbins, 50cts. each. Mr. Leonard, Mrs. Dawes, 25cts. each. S. Newton, $1 25. Bettie Yates, 15 cents, 84
Cincinnati. J. E. Perrin, in part of L. M. for Wife, $10 T. Davidson, $10. 20
" Messrs. Moore, Stewart, Carmichael, Vandeusen, Appleton, Budley, Chamberlain, Bush, Davis, Chamberlain, Sargent, Butler, Neave, Butler, Bishop, Minor, Clark, Sprague, H. W. Brown & Co., Patterson, Glenn, Harrison, McBirney, Vandeusen, Atkins, Lehmer, Burton, Ogden, DeWein, Fallis, Root, Kinney, Jones & Co., Andrews, Gates, Pendleton, Gaylord, Gaston, Barbour, J. E. Wynne & Co., Camp & Co., Durand, Chatfield, Merrill & Co., Wynne, Haines & Co., Mrs. Ewing, $5 each, 225
" Messrs. Sterrett, Burns, Morton, Sechler, Smith, Bunce, Wright. Fisher, Thompson, Phillips, Mrs. Wright & Barker, $3 each, 36
" Messrs. Edgar, Coen, Lodge, Hutton. Loudon, Hutton, Moffett, Mitchell, Dorr, Pensford, Gregg, King, Glenn, Skinner, Diamond, Cinnamon, Boyd, Baker, Lawa, Lafe, Starr, Woodrow, Fuller, Elliott, Hervey, Fagin, Scott, Wynne, Duer, Rankin, Bertram, Wells, Cadwell, Clement, Burton, Neave, Ferry, Williamson, Richardson, Lupton, Smith, Brannen, Lytle, West, Lytle, Jones, Christian, Lupton, Neff, Ayres, Merrill, Coan, Drake, Johnson, Mrs. Shults, Griffith, $1 each, 36
Castalia. Rev. Hiram Smith, additional for L. M., 1

THE

CHRISTIAN WORLD.

VOL. XIII. SEPTEMBER, 1862. No. 9.

RUSSIA AND THE RUSSIANS.

No country in Europe is so convulsed at this moment as Russia.* That vast Empire, at least the European portion of it, is agitated in the most fearful manner. In the large cities, especially in St. Petersburg and Moscow, the two capitals of the country, besides occasional popular outbreaks, there have been many and destructive conflagrations, in which the poor as well as the rich have greatly suffered. The causes of these extensive acts of incendiarism are not well known, but it is believed that they express the dissatisfaction of those who demand more liberal political institutions—institutions which shall secure to the middle classes, if not to all classes, of the people some share in the government. It is well known that the students of the Universities of St. Petersburg and Moscow, and probably those of Kasan, Charkoff, Kieff, Dorpat, and Helsingfors as well, are importunate for a Constitution. Nor can we wonder at the fact, inasmuch as even once most despotic Austria is moving in the business of giving her subjects the boon of a Constitutional Government; whilst Prussia has given her people one within the last fifteen years. It is not astonishing, therefore, that the intelligent classes of Russia, which may fairly be represented by the Universities, are beginning to be clamorous for a blessing which nearly every nation in Christendom now enjoys.

The present Emperor, Alexander II, now in his 45th year, is a most amiable and enlightened prince, and possesses more character than he has credit for, although he has not that iron-will for which his father Nicholas was distinguished. Perhaps it is quite as well that he has not. His amiable disposition, united to extensive knowledge of the nature of civil government and the duties of the station to which the providence of God, acting in accordance with the laws of the Empire,

* It is a significant fact that the great celebration of the founding of the Empire by Ruric and *his Northmen*, one thousand years ago, has been postponed from the 26th of *August (1862) to a future* day, on account of the state of the country.

and not his own ambition, or even choice, brought him, admirably fit him to govern in a wise and reasonable manner. In this spirit he has governed that vast empire for seven years. And what years! The first two were devoted to the closing up of the disastrous war in the Crimea, and repairing the losses and humiliation of Russia. Next, the new Czar's attention was directed to the projecting and establishing of a great system of railways in all parts of the Empire, including even the recently acquired Valley of the Amoor on the confines of China.

But the most gigantic undertaking of Alexander II. has been the liberation of the many millions of serfs of the Empire. Of the origin of this portion of the population of Russia it would be foreign to the nature of the present article to attempt to speak: it is a complicated and difficult subject to treat. Respecting their *number* in 1857, when the question of their emancipation began to be discussed, as well as their present number, very different accounts are given by the foreign reviews and newspapers. During our second visit to Russia, made in 1840, the Minister of the Interior, Count Stroganoff, and the Minister of the Public Domains, Count Kiesseleff, assured us that the serfs of the Crown (Crown-peasants, as they called them) were in round numbers 20,000,000; those belonging to the members of the Imperial family, as *apanages*, were 1,600,000; and those who belonged to the nobles were 26,500,000; making a total of a little more than 40,000,000 souls. It is the last named class, the serfs of the nobles and other landed proprietors, whose liberation the Emperor has been aiming to effect. As to the others, their condition has been far better than that of the serfs of the nobles; and in fact they are unwilling to be called *serfs*, calling themselves *freemen*, because they belong to the Emperor! Their turn will come by and by.

The Emperor Alexander I., nearly sixty years ago, by a ukase, ordained that the serfs in the Baltic Provinces should be set free in three periods of ten years each. The last of these decades ended in the earlier part of the reign of the late Emperor Nicholas. There are, therefore, no serfs in the Baltic Provinces; neither are there any in Finland, nor in the modern kingdom of Poland, the part of old Poland which Russia obtained at the Congress of Vienna, in 1815,—with its 5,000,000 of inhabitants. Thus there have been no serfs on the western side of Russia, comprising the countries just named, which are the most civilized portion of the Empire, for many years.

The Emperor Nicholas had a heart, at one period of his reign, to free the serfs, and took some steps in that direction; but he was deterred from going further than *recommending* to the nobles to set their serfs *free, selling them* the lands, or a portion of them, which they cultivated, *and requiring* payment at fixed but reasonable intervals of time.

And many complied with the Imperial recommendation. We knew well a nobleman who liberated 7,000 serfs, selling them at a fair price as much land as they could cultivate. His revenue from them, whilst they were serfs, was about $20,000.

After much deliberation in the Imperial Council, and consultation with Governors of Provinces and leading nobles, who were requested to act in committees in relation to the matter, the present Emperor entered in 1857, upon the great but hazardous measure of the liberation of the serfs of the nobles. Of course, it was from the nobles that the chief opposition was to be expected. Some favored the scheme, especially in those western provinces, or "governments" as they are called, in which *serfage* still existed ; but the great majority of the nobles bitterly opposed, as much as they dared.

At first, it was proposed to accomplish the measure in twelve years ; but it was soon found necessary to reduce the term to six, the last year of which is now passing away. During the first four years, the condition of the serfs was not essentially changed. At the end of that period, they were declared *free*, but they must remain two years more where they where, and during that period come to an agreement with their former masters with regard to the houses and lands which they occupied. It was provided by ukase that the intervention of the Government should take place, where needed, in the second of those two years, or the sixth of the term, to reconcile the parties where an agreement had not been reached. *It is just here that the greatest difficulty has occurred.* Some of the nobles are averse to selling their lands to the serfs ; in many cases the serfs refuse to give the price demanded ; and in many cases also refuse to give any thing at all, maintaining that the land is theirs by right of long occupancy and cultivation ! In some cases the " communities" of the serfs—for the serfs have extensive communities, or organizations, that have large municipal powers, such as looking after the roads and bridges, caring for their own poor and sick people, and many other objects, and have their *saving banks* and charitable institutions—have taken up the matter, and lay a claim to the land ! The whole subject is complicated enough. The nobles have not the power to enforce their views and make the people work for them, and on their terms. When they attempt any thing like this they are soon compelled to fly for safety to the great cities or the military posts ; and the serfs resort in such cases to their old practice of *burning* the houses and other buildings of the proprietors.

Certainly Russia is passing through a fearful process. Great wisdom and prudence and patience on the part of the Emperor and his ministers are needed, and much time to bring the country through it. There are *probably no two men* in all the world whose position is more trying than

that of Alexander II, Emperor of all the Russias, and Abraham Lincoln, President of the United States. Their positions are even very much alike; for although civil war has not yet actually commenced in Russia, no one can assure us that it may not on any day burst forth. In both cases slavery lies at the bottom of the trouble; in Russia that of 23,000,000 or 25,000,000, less or more, of white people; in the United States that of 4,000,000, or thereabouts, of black or colored people.

RUSSIA AS A FIELD FOR EVANGELISTIC LABORS.

No country in Europe has greater claims on the friends of the Gospel than Russia. Its very *vastness* is fitted to arrest our attention. Russia in Europe is larger than all the rest of Europe. But the Russian empire, comprising as it does so large a portion of Europe, the entire northern end of Asia, and the north-western part of North America, is quite one-seventh part of the habitable globe, for it contains all of eight millions of square miles. In size it is about equal to the British empire. Russia in Europe has more than 62,000,000 inhabitants; while the entire empire has very nearly 70,000,000, not 79,000,000, as some of our newspapers have asserted.

The *position* and *influence* of Russia make it one of the most important countries for Christian effort. The Russians are Asiatic in their origin, manners, instincts. Their desire for conquest is very much in the direction of Asiatic countries, or Asiatic people, rather than the countries of Western Europe. And if the Russians possessed as much knowledge of the true Gospel as the English, they could and would do great things for the salvation of the entire Asiatic continent.

But the greatest reason of all why we should desire the evangelization of Russia is to be found in its *need of the Gospel.* More than sixty millions of people in Russia are Christians in contradistinction from the remaining millions of the population, which are Jewish, Mohammedan, Pagan. There are not more than 2,500,000 of Protestants in the entire Russian empire, while there are 7,500,000 of Roman Catholics, and quite 50,000,000 of followers of the Greek Church, including the various branches of *schismatics*, or people who have, for one cause or another, separated from that church, but retain, in many cases, many of its ceremonies and worst errors.

The Protestant Churches of Russia are to be found mainly in Finland, the Baltic provinces, (Esthonia, Livonia, and Courland,) and in the dispersed German colonies in the southern portions of Russia in Europe, and the Trans-Caucasian provinces in Asia. And while it is *true that a resuscitation* of evangelical Protestantism is going forward *among the Protestants* of Russia, it is to be deplored that there is even *yet comparatively* but little spiritual life in their churches. Still, the

religious condition of the members or followers of the Greek and Roman Catholic Churches is incomparably worse than that of the Protestants.

From 1818 to 1825, in the last years of the Emperor Alexander I, much was done by the Russian Bible Society to print and circulate the sacred Scriptures. But the opposition of the hierarchy of the Greek Church, which is the *national church* of Russia, though all others are tolerated, triumphed, and the "Russian Bible Society" was *suspended* when Nicholas came to the throne! It remains suspended till this day. But the "St. Petersburg Bible Society" was allowed to be formed in 1831 by the Protestants, and for their benefit, or rather for the benefit of the population that is not included in the great *National Church*—the "Holy Apostolic Church." That Bible Society has done much to circulate the Word of God in the Finnish, Esthonian, Lettish, German, Polish, Armenian languages, especially in the first three or four of these.

We have been gratified to learn that the Imperial government has directed that the Bible be translated into the modern Russ, the vernacular language of what may be called the great Russian or Slavonic race. It was high time. Only the New Testament, the Pentateuch, the book of Judges, and one or two other portions of the Old Testament were translated and published by the Russian Bible Society just spoken of, and the translation of them is said by the Russians not to be good.—What the translation now making under Imperial auspices will prove to be, we cannot predict. Our expectations are not high, for the Septuagint has as much influence in the Greek Church as the Latin Vulgate has in the Roman Catholic. The Gospels and Acts of the Apostles have been printed, and 200,000 copies have been circulated! Let us praise God for this. Even a poor translation of the Bible is better than none.

While there is but little true apprehension of the glorious Gospel of our Lord in the Greek Church, we have no doubt the Saviour has his "hidden ones" in the bosom of that communion, who will be "His in that day when He makes up His jewels." Bishop Tehon, in his day, was a faithful preacher of the Gospel. He was the author of many books. Several of his writings are circulated as tracts. There are some true followers of Christ among the "Separatists," or schismatics in Russia, although the greater part of these people, amounting to several millions, seem to be as ignorant of the pure Gospel as the Church from which they have seceded. The best of them, we apprehend, are the *Molokani*, in the southern part of Russia in Europe. There certainly are many excellent people among this sect, which seems to have had its origin in reading the Scriptures; probably some of those copies, nearly half a million in number, which the Russian Bible Society had put into *the hands of the people* before its noble career was arrested in 1825 by *the late Emperor*.

In no country in the world is the mode of doing good by religious tracts of more importance than in Russia. The censorship, though very rigid, has permitted the printing of a very large number of tracts, a work which a little band of evangelical Christian brethren in St. Petersburg have been for many years prosecuting. Of late, the government has greatly encouraged the Temperance cause, by freely allowing the publication of tracts on that subject.

One of the grandest methods of doing good in Russia is to employ suitable agents to sell or barter religious tracts at the great fairs at Nishni-Novgorod and other cities in the empire. In this way, sometimes 100,000 copies and more have been circulated in a single year. Our American and Foreign Christian Union, when it bore the name of the Foreign Evangelical Society, once and again employed an excellent young Englishman, who knew the Russian language well, to go to the great fairs of Russia and sell Religious Tracts. Of course a large number have been circulated in other ways. In many parts of Russia the number of people who can read is small, so far as the *masses* are concerned. The people of Finland being almost all Protestants, know how to read. The same is true to a great extent in the Baltic provinces.—The Poles too can far more generally read than the people who belong to the Russian or Greek Church.

The desire for religious tracts in Russia is very striking. The poor people who have had the good fortune to get one at, or by means of, the great fairs referred to, often value it more than we do an octavo volume. The Russian traders who come to the fairs will often exchange a coarse cotton handkerchief, worth ten or twelve cents, for a tract, which they will carry into the heart of Siberia, or any other part of the empire from which they have come.

We were once driving along the gulf of Finland, in company with a pious young English merchant, returning from Oranienbaum, the summer residence of the late grand-duke Michael, to Peterhoff. It was a beautiful summer afternoon. We had not proceeded far till we found ourselves near a small bathing establishment of the grand-duke. It was erected for the benefit of his daughters. A soldier was guarding the causeway or bridge that extended from the land to the little house in the water. We stopped to examine the establishment. The soldier was a pensive-looking man from Finland, but spoke the Russian and Swedish languages well. He was very civil in his manners. After we had left him and returned to our carriage, happening to look again towards the little bath-house, we saw the soldier standing where we had parted with him, with his hat in his hand, reading a book. At our request the English merchant returned to inquire what it was the soldier was reading so reverently. He remained some time engaged in conver-

sation with him. When he came to us he was so affected by what he had seen and heard, that it was some time before he could relate it.—He said the book which the soldier was reading was a tract in the Swedish language, which he knew, as many in Finland do, and related to both Temperance and the Way of Salvation. Said the soldier, "I have had this book two years, and I read it every day. It is the only book I possess. Since I commenced reading it I have never tasted a drop of brandy, nor will I as long as I live; and I have learned from it the way of salvation through Jesus Christ, and I am daily endeavoring to get ready for heaven. I cannot expect to find much happiness in this world as a Russian soldier; but I am looking forward to that *eternal life* which the Saviour has promised me." Deeply touched by this simple and beautiful story, the young Englishman put his hand into his pocket, and gave to the soldier money enough to get a Bible and many tracts, and told him where to find the Bible and Tract depository in St. Petersburg. "Oh," said the soldier, "I shall then have a Bible! I never expected to enjoy that happiness. I shall not be able to go up to St. Petersburg for some weeks, but some of my *mess* will be going up soon, and I will send up by them and get the Book of God."

A BRIGHTER DAY IS COMING.

Whilst the Government has ordered the Bible to be translated into the vernacular of the great Russian people, the printing of the New Testament has been commenced; and whilst there is much doing to circulate the Scriptures in Finland, the Baltic Provinces, and among the dispersed German colonies in the empire, it is a matter that calls for devout thanksgiving that the interests of evangelical religion are advancing among the Protestants of Russia. In Finland, there is a growing spirit of Foreign Missions, as we stated in "THE CHRISTIAN WORLD" for July. This is indeed good news. But we have equally good news from Livonia, one of the Baltic Provinces. At the meeting of the Lutheran Synod of that province, last year at Bolmar, a very interesting discussion respecting Foreign Missions took place. This Synod sends its missionary contributions (last year about 5,000 rubles, or $4,000,) to the Lutheran Missionary Society of Leipzic. A deputy of the Synod to the annual meeting of the Leipzic Society made a report. One clergyman stated that in his parish four Esthonian boys, the sons of wealthy farmers, were preparing, with the consent of their parents, for the foreign missionary service, and were to be sent, toward the close of the year, to the Institute of Leipzic. Several motions for establishing a Russian Missionary Seminary, and for selecting some missionary field of their own, were referred to the dioceses, and will be acted upon at *this year's Synod.* At the close of the Synod, a young minister who

had just finished his studies at the University of Dorpat, and who was on the point of entering the Missionary Seminary of Leipzic, in order to prepare for the mission in India, was solemnly ordained.

INTERESTING FACTS ABOUT IRELAND.

At the late meeting in Edinburgh of the General Assembly of the Free Church of Scotland, there appeared a deputation from the General Assembly of the Presbyterian Church of Ireland, whose addresses on the peculiarly interesting "transition condition" of the "Emerald Isle" were heard with the deepest attention. The Rev. Mr. McNaughton, now of Belfast but formerly minister of the High Church, Paisley, (Scotland), was at the head of the deputation. The following passage is from his very able speech on the great change which is silently going on in that country—but not so silently as to escape the keen notice of Dr. McHale, the most strenuous of all the Romish Bishops in that land. Its statements are not only in the highest degree important and interesting, but also entirely reliable.

"Ireland has of late years been undergoing greater economic changes than any other portion of the kingdom. When I tell you that, within the short period of nineteen years —since the period of the Disruption—£30,000,000 worth of land have changed hands in the Encumbered and Landed Estates Court, involving a change of property, and introducing an immense amount of capital, energy, and agricultural skill, that are telling confessedly upon the aspect of the country—assimilating Ireland more to Scotland and England than in former times; and that these changes like those which Dr. Begg brought out so admirably the other evening in his "Report on Houses for the Working Classes," will naturally tell upon the people—you will easily see that they give us facilities of a peculiar character for the introduction of the Gospel concurrent with these economic changes. Changes as great in the population have been going on no less extensive. Two tides have been streaming over Ireland—one in the direction of Australia and America, to some extent also to Scotland and England, going out of Ireland; and another, chiefly coming into Ireland from Scotland; and I trust in its character and consequences, like the gulf streams, which bring fertility and health. Generally speaking, the outgoing element has been a Roman Catholic element, the incoming a Protestant element, and especially a Presbyterian element from Scotland. We have no doubt that these two changes together, the outgoing and the incoming, will tend to make the South and West of Ireland somewhat like Ulster, and like the changes which took place some years ago in our own beloved land. In 1848, the population of Ireland was in round numbers eight millions and a quarter; in 1861, it was five and three-fourth millions, making a decrease on the gross population of two and a half millions, or nearly the entire population of Scotland, if you except Edinburgh and Glasgow. You may thus have an idea, from the decrease of the population on the one hand, and the introduction of capital on the other, of the economic changes that are going on in Ireland. The great mass of the population *who have left home* consisted, as I have said, of the Romish element; while of those who *have come to Ireland*, there have been hundreds from Scotland, tending to change still *more the relative* proportions of Roman Catholic and Protestant, giving accessions to

constitute centres of light and influence to the Protestant Churches in that dark land. I have here a map drawn up by Mr. Miller, Prince's Street, Edinburgh, with red dots showing upon it the places where Scotchmen had settled; and I put it into the hands of the Moderator for his information. This map is indicative at once of the migratory and also the gregarious character of our Scottish countrymen. You will observe that a large number have come from Scotland, and that wherever a Scotchman has fixed himself others have come and settled down beside him."

PROGRESS OF EDUCATION IN IRELAND.

The Irish Presbyterian Church has been wise enough to avail itself of that National system of Education which, with all its flexibility, is so detested by the Ultramontanists both in and out of Parliament, and Mr. McNaughton states that there is not a Presbyterian school connected with it in which "we have not liberty to teach the Bible and the Shorter Catechism." More than this, the power of reading among the peasantry is enormously developed. In 1843 there were only 282,000 children in the national schools, out of a population of eight millions and three-quarters; in 1861, out of a population reduced to five millions and three-quarters, the number was 804,000 children in the same schools, showing an increase of half a million in less than twenty years! Thus "a suitable field" is opened up for the employment of colporteurs to scatter the Bible and other religious books over large districts of Ireland, where formerly to have sent the Bible would have been to spend money and strength in vain.

EVANGELIZATION IN IRELAND.

The Churches of Great Britain, said Mr. McNaughton, also are now seeking to evangelize a country which so long was neglected. The Episcopalians have a vigorously managed mission; the Independents, the Methodists, and the Baptists are each engaged in missionary operations in the country; the United Presbyterian Church is walking in your footsteps, and have this year resolved to organize a mission to Roman Catholics, making Dublin the centre of their operations. I also rejoice to learn that men of truly evangelical spirit in the Established Church of Scotland, look to Ireland as a glorious field to organize a mission to Roman Catholics.

RECENT AGRARIAN MURDERS.

The recent Agrarian murders—shielded and sympathized with by the peasantry—were referred to by the speaker, and amid loud tokens of assent and approval, he avowed his conviction that the "Confessional" is the murderer's encouragement, for "he feels and knows that he can obtain absolution for his crime." All the more, therefore, should the Churches seek to rescue Ireland "from the fangs of Popery." At the same time, Mr. McNaughton said that the present was little more than *a time of "sowing,"* and that there is no country connected with our-

'selves that is so strongly impressed with the Ultramontane spirit, and the religion of the people is becoming more and more that of Mariolatry.

PROGRESS OF PRESBYTERIANISM IN IRELAND.

The external prosperity of Irish Presbyterianism was pointed out, in the fact that within the last seven or eight years the missionary contributions had risen from seven or eight to about fourteen thousand pounds, and that £60,000 had been collected for churches and manses. The extension of the Church to the West of Ireland was also described by another member of the deputation, the Rev. J. L. Rentoul. Not less than one thousand Scottish families have emigrated thither, and six new congregations have been organized recently. Then, in Connaught, there are twenty-three missionaries, or stated ministers—two of them converts from Romanism. To aid these laborers, there are twenty Scripture-readers, fourteen of whom paid, in one year, 15,396 visits, and conversed with nearly 40,000 persons on the subject of personal salvation. As the result of this mission, nineteen new congregations have been organized, and eleven new churches and ten comfortable manses erected. There are now twenty-one mission fields, with forty-three mission stations. There are, besides, fifty-six day and Sabbath schools, in which 9,680 children have received a sound religious education. "I have examined," said Mr. R., "one thousand of these children, and never have I found young persons better instructed in the doctrines of our holy religion."

THE REVIVAL OF 1859 AND ITS FRUITS.

The present fruits of the Irish Revival in 1859, were specially noticed by the Moderator of the Irish Assembly, in answer, as it were, to the natural inquiries, "Have all the effects of these awakenings passed away? Are there any blessed results? Are you still of opinion that it was a work of grace, and a time of refreshing from the presence of the Lord?"

"Here, again, I speak with all due humility and caution. I believe that, during that wondrous time of revival there were three hands at work in Ireland—the hand of the devil, sowing tares among the wheat; the hand of man intermeddling with the works of the Lord; and the hand of the Spirit, doing wondrous things in righteousness. Much of the excitement—I might say almost all of it—has passed away. Much of the good seed, I grieve to say, growing up from what we did not at the time conceive to be stony ground, has met with the fate predicted in Scripture, and has borne no wheat. But there remains still to the praise and glory of the grace of God, abundant blessed fruits, that testify to the great fact that God was working in the midst of Ireland, gathering in the precious souls of men. We can say, upon the best authority, that very *many precious souls* have given evidence of having undergone *a true work* of conversion, and are now living in the fear of God and for His glory. We have found that, after all abatement was *made on the score* of excitement and mere emotion, and after all abatement was made on *the score of those* who only fancied they were under Divine influence, but who turned out *to have been laboring* under some kind of deception, there still remains authenticated

cases of actual conversion. There also remain *many cases of precious quickening of God's own people*, who are being roused and raised to higher development of the Christian life, and are becoming standing evidences of God's mercy in the midst of a benighted people. There has been, moreover, a *large addition to the number of those who steadily wait upon ordinances, and the number of children attending our Sabbath Schools and other means of ministerial instruction.* Besides what I have mentioned, there is another gratifying proof of the good of revivals, viz.: that those laboring in the ministry have far less difficulty than before in finding suitable agents to carry on our schemes of Christian enterprise and Christian benevolence."

REPLY OF THE MODERATOR OF THE FREE CHURCH OF SCOTLAND.

The Moderator of the Free Church, the celebrated Dr. Guthrie, in his address to the deputation, gratefully referred to the sympathy of the Ulster people with the struggles of the Evangelicals before the Disruption, and to the extraordinary welcome and hospitality received in several visits from them. "We found even the Irish ministers coming forward to contribute to our funds—denying themselves luxuries that they might supply our treasury with useful means. The fact is, we came away from Ireland to fight our battle here, like giants refreshed with new wine."

He concluded as follows: "I am happy to find that you are taking possession of the land on the other side of the Channel. You are very like the Israelites of old, when they went into Canaan: you have got a footing in the country, and I hope you will go on and never rest until you are successful in driving out ignorance, superstition, priestcraft and Popery, and shall exterminate the Hivites and Perezites in the land.—[Laughter and loud cheers.] We give you a hearty welcome, and with the greatest delight and pleasure, and from the bottom of our hearts, we say, God speed you." [Loud cheers.]

WHO ARE INTOLERANT?

ONE of the smallest and most respected religious bodies in the United States is the Reformed Presbyterian. It is now, and has been for several years, divided into two Synods, which are entirely independent of each other. Each has not far from seventy churches and as many pastors. Both branches, or sections, have men of ability and zeal for leaders. One branch has a Theological Seminary at Philadelphia; the other at Alleghany City, which is in reality a part of Pittsburgh.—The Synod of one of these bodies recently met in Pittsburgh. Among other acts, it adopted a Report on "The State of the Country," in which are some of the peculiar tenets of that respectable portion of our American Zion. It pronounced the Constitution of the United States "*unchristian, inasmuch* as it puts false religions on an equal footing

"with Christianity; and does not recognize the existence of a Supreme "Being, the moral dominion of our Divine Mediator over the nations, "and the duty of the nations to submit themselves to His authority "and law."

A Western organ of Rome, the Pittsburgh *Catholic*, in speaking of this Report, quotes the above-given passage, but perverts monstrously its meaning. Among other things it says:

"To come up to *their* idea of a free charter, a Constitution should proscribe all false religions, that is, all religions which they think false; or, in other words, all religions but the Reformed Presbyterian. This is modest; but such modesty has always belonged to genuine Protestantism. Protestants have always been loud in their clamor for liberty of conscience, but liberty for themselves, proscription and oppression for others. They have never been content with 'a fair field and no favor.' Conscious of the weakness of their cause, or from the inate intolerance of error, they have every where invoked the aid of the civil power to uphold their isms, and to humble and oppress all who differed from them."

The wonder to us is, how any man, be he Romanist, or Infidel, Jew or Gentile, that has any pretensions to ordinary knowledge of history and the present state of Christendom, can have the assurance, not to say audacity, to write and publish such a paragraph as the above.—Very justly does the *Presbyterian Banner* say, in commenting on it:

"Instances of illiberality on the part of Protestants are on record. But in most cases it was the illiberality imbibed from Romanism. And it was always short in duration, and restricted in extent. Compare Protestant countries with Roman Catholic countries and see where religious freedom exists. Where is conscience free? Where is there entire liberty to speak religious sentiments, and publish, and build churches, and attend worship, and endow institutions, and make converts? Is it in the Pope's dominion—in Italy, Spain, Austria; or in Protestant countries—the United States, Great Britain, Prussia? A religion, like a tree, is known by its fruit, and who ever heard of freedom of worship for all, to the extent of toleration and protection, in a strictly Papal country? Where Romanism is feeble and wants favor, it professes great liberality; where it has power, and can do as it pleases, it acts most tyrannically. Test its character where it has long existed, and has full sway, and there learn its true nature and spirit.

Give us in Spain, Italy, France, Austria, the same liberty which Romanists have in England and the United States, and we will soon have Bibles, tracts, missionaries, and churches, in those lands in vast numbers. Equal freedom is what we desire, and equal protection. We ask but for what we give."

PRESENT EXTENT OF THE CHURCH OF ROME.

THE following important article on the "Extent of the Church of Rome at the present time" is from the pen of Professor Schem, and first appeared in the columns of *The Independent* of June 19. It will be seen that its statements are derived from reliable sources. Professor Schem, we take pleasure in saying, prepares the condensed notices of the facts and occurrences in the foreign religious world, which form so

valuable a feature of the religious journal just named, and also those which are given in several other periodicals.

The organs of the Roman Catholic Church point with high gratification at the large increase of episcopal sees, of monastic orders, and of foreign missions during the pontificate of Pius IX. They find in this fact some consolation for the loss of temporal power and of privileges, which the Church is just now suffering much against her own will, though undoubtedly to her great spiritual advantage.

A full account of the present number of episcopal sees in the Roman Catholic Church, and of their increase since the accession of Pius IX, is given in the Statistical Year Book for 1862. The new volume, which has been compiled by Professor Ciccolini, the editor of the official *Giornale di Roma*, is much more complete than any previous one, and the only official source of information of this kind. At the time the Year Book was published, the College of Cardinals, which is styled the "Sacred College," consisted of sixty-one members; one cardinal had been reserved *in petto*, (not yet publicly announced), and eight seats were vacant. The oldest member of the college, Tosti, was 86 years old; the youngest, Ferretti, 45. Of the members made cardinals by Leo XII, only one, Barberini, survives; from the time of Gregory XVI, 18; and 42 have received the "red hat" from the present Pope. No less than 59 cardinals have died during the pontificate of Pius IX. As to the nativity of the cardinals, it is well known that the great majority of them are Italians. France has 6, Austria (exclusive of its Italian provinces) 5, Spain 2, Belgium, Prussia, England, Portugal, each one.

The episcopal sees consist of 12 patriarchates, 145 archbishoprics, and 677 bishoprics. Of these, 89 have been erected by Pius IX, and, at the time of the compilation of the Year Book, 85 (3 patriarchates, 7 archbishoprics, and 75 bishoprics) were vacant. Beside the actual bishops, there are 236 merely titular archbishops and bishops, called *in partibus infidelium*, because some diocese, now extinct, is assigned to them. They are mostly members of ecclesiastical and civil boards in Rome, and coadjutors of bishops whose health is impaired, and who have very extensive dioceses. The total number of men having received the episcopal ordination was therefore 985, which number would be raised to 1070 if all the vacant seats were filled.

Many of the missionary districts have not yet been organized into bishoprics, but are placed under superiors bearing different names. There were in 1861 thirty-nine apostolical vicars, three apostolical delegates, and eighteen apostolical prefects. Eighteen of these offices have been created by Pius IX, and seventeen were vacant.

The monastic orders have for many centuries not prospered as much as since the beginning of the pontificate of Pius IX, who, like many laymen and priests of the Church, is a member of a so-called "Third Order," which binds its members, though not living in convents, to the observance of the order of prayers, special festivals, etc., of the order to which they are attached. Pius proclaimed it, at the beginning of his pontificate, as one of his greatest wishes, to effect a reformation of the monastic orders, many of which were still generally known to be in a state of great degeneracy and corruption. Considerable results seem to have been achieved in some countries, as France and Germany, although the numerous legal proceedings in the former country and Belgium against monks and nuns indicate that in many instances open corruption has been succeeded by a secret one. Yet it cannot be denied that the number of monks and nuns is rapidly increasing, and their services in behalf of their Church are very effective. The completest account of the present number of monastic institutions is given in a "Statistical Year Book of the Church," published by a German monk.* It gives an alphabetical list of all the orders now extant, and under each order, likewise in alphabetical order, a complete list of all the houses which the careful and extensive research of the editor could ascertain. &c.

* *P. Karl vom heil. Aloys, Jahrbuch der Kirche.* Vol. I. 1860. Ratisbon, 1860.

cording to his account, there were, in 1860: male orders and congregations, 83, with 7,065 establishments and 100,000 members; female orders and congregations, 94, with 9,247 houses and a little more than 100,000 members.

A large number of monastic associations has been founded since the beginning of the XIXth century. Most of them belong to France, and several have already attained a considerable extension. They all bear the impress of the progressive age whose offspring they are. The marks which externally distinguish them from the non-monastic world are less visible than in the older monastic orders; and the social wants of ecclesiastical and civil society, instead of inactive contemplation and idle speculation, stand pre-eminently forth as the primary cause of their origin and the chief object of their labors. A large number of them are devoted to the instruction of youth. Such are several new congregations of school brothers and school sisters, brothers and sisters of St. Joseph, brothers and daughters of the Holy Cross, etc. Many others bind themselves to the service of the sick and the poor. Among this class no association has grown more rapidly and become more popular than the one called "The Little Sisters of the Poor," founded in 1853 by two female servants for the purpose of taking care, in special establishments, of poor old men and women. It rapidly spread through the large cities of France and Belgium. In most instances the city authorities have aided in the erection of these establishments, and still contribute to their support. They seem to have thus far given general satisfaction; for as far as we know, they have been entirely exempt from the charges brought by the press and public opinion against so many members of other associations.

SPEECHES AT THE BRITISH AND FOREIGN BIBLE SOCIETY.

ONE of the best speeches at the late meeting of the British and Foreign Bible Society was made by the Rev. Lachlin Taylor from Canada. We give a couple of extracts from it. The first as a specimen of a noble Christian respect and sympathy for the United States, whose bold delivery in Exeter Hall is in fine contrast with much that has been said and published in the British Isles during the last eighteen months.—The second contains a most interesting account of the work of the Spirit through the reading of the sacred Scriptures in a neighborhood in the western part of Canada.

When the spark of war was seen by us in the distance, and when the clarion blast sounded "Prepare," had that war fallen upon us, which God mercifully in his providence prevented, my beloved Canada would have been the battle-field, as you are well aware; and the conflict was to be with our noble cousins. I repeat the phrase, "noble cousins;" for speak ill of them who may, we cannot—glorious United States, glorious brother Jonathan; firstborn son of our own great nation; no wonder, Anglo-Saxon and Anglo-Celtic as he is, that he is great, for he had a great origin!—when that conflict with our cousins threatened, we arose to a man, we girded on our armor, and the shout was heard from one end of the country to the other, "God save the Queen, and protect her possessions!" But noble brother Jonathan is getting right at last; he is learning wisdom by *what* he has to suffer, and although President Lincoln's government little thought of *making the abolition* of slavery the issue of the contest when they commenced, for they *distinctly, again* and again, disavowed it, He who has made of one blood all the nations *that dwell on* the face of the earth, has taken it into His own hand, and, my lord, in the

District of Columbia, in the heart of the great republic, both houses of Congress have passed, and the signature of President Lincoln has been given to the decree that slavery shall henceforth for ever cease to exist; and proceeding from thence, the work shall extend to the extremities of the land, till the noble eagle, whose pinions shall gather strength as he flies, shall float over that vast territory, without seeing a single bondman, or a single individual, because his skin is dark, in chains; and the noble stars and stripes, second only in beauty and power to our own banner, will then float over a free people; and next to the glorious union jack will be the admiration of the whole world.

As I am well known by my tongue to be a Highlander by birth, I may be permitted to mention the case of a large station in the western part of Canada, which was settled in the early days of the colony by Highland Scotchmen, for they generally cling together —clannish to the last. These men settled in a large district of the country; but, unfortunately they were all benighted, bigoted Roman Catholics, and there were not more than three or four individuals in the entire station who could read. One of our colporteurs got a copy of the Word of God introduced to one of these individuals in the old sublime Gaelic—the language in which they used to pronounce the sweet name of mother. The man to whom the book was given read it stealthily, at first only venturing upon a few sentences, and then putting the book down. Afterwards, he would go back to it and read a little more, and then the others heard of it; but as it was in Gaelic, they thought it could not do them much harm. Without dilating further upon this, let me observe that now the entire settlement gathers together, three evenings in the week, to each others' houses, and the few that can read among them read to the rest from the Word of God. There is a copy of the Bible in almost every house, and with that dogged perseverance which is the characteristic of the real Scot, they hold to the book amidst all the threats of bell, book, and candle, that can be brought to bear against them from the throne of the holy father, and put him and all his agents at defiance.

At the same meeting the Dean of Carlisle made an admirable speech, from which we give a single extract:

We are all familiar with the island of Madagascar, but there is another island which presents a singular contrast to it, the inaccessible island of Japan, which is now exciting so much interest, and whose ambassadors are now among us and whose martyrs Rome has now thought of canonizing, though they have been dead and buried without that benefit for 200 years, and will not, I suppose, sleep any better for it when they get it. About 350 years ago Rome planted a Mission in Japan, and so signal was its success, that when Xavier landed there, he found Christianity the religion of Japan. Christian churches had sprung up, and cathedrals were built, and an embassy came from Japan to do honor to the Pope. But, almost to a day, 100 years after this Popish Missionary landed at Japan, the last Christian was swept out of the island, the very name of Christ was obliterated; and now the only way in which the Christian religion can be at all traced there, is the old practice of teaching children to trample upon the cross. Whence this difference? In Madagascar equally there has been bitter persecution. The Missionaries were driven away, and could only teach in dens and caves, going in peril of their lives. But when the door was opened afresh, and God gave the island a liberal Prince, what do we find? Is Christianity extinguished there? No! it shines brightly and burns beautifully. What is the oil which has sustained it? The written word of the living God. Let it be written in letters of brass, that although the Church of Rome spread her Missions during those early centuries, through all the circumference of the globe—in South America, in Asia, and in Africa—and though thousands submitted to her sway, she cannot show a single copy of the word of God translated into any of the languages where *she sent her Missionaries.* This is the great distinction between Romish and Protestant Missions. The first thing that a Protestant Missionary does, if he be a true man,

is to place the Bible in the hands of those he seeks to convert, translated into their mo tongue. That is the last thing that the Roman Catholic does; and all that he ever done has been to put the translation of the Mass-book into their native tongue.

BLIND BARTIMEUS RESTORED TO SIGHT.

FOR THE CHILDREN.] [MARK X: 46—5

Jesus the town of towering palms,
With multitudes has passed,
And on towards the capital
He wends his journey last.

Not far from Jericho there sits,
As wont from day to day,
A beggar asking charity
Of all that pass that way.

He's blind—'tis Bartimeus!
Whom all the people know,
And travelers, as they pass along,
Their alms on him bestow.

But as he sits as usual,
His rug about him wrapt,
A sound arrests his listening ears,
Which ever thus were apt.

The noise is still increasing!
Distinctly tongues he hears,
And as he lists, the tramp of feet
Falls louder on his ears.

He hears that it's *The Nazarene*,
Of whom he'd oft been told,
To whom he'd often wish'd he could
But all his griefs unfold.

"Jesus," at once aloud he cries,
"Thou Son of David great,
Have mercy on a helpless one,
O pity my estate."

The multitudes rebuke him,
And bid him hold his peace,
But he in earnest louder cries—
He will not for them cease.

At length the Son of David
Has heard the beggar's cry,
And stops at once to lend his aid,
He cannot pass him by.

He orders them to bring him forth,
That he his wants may see,
At once the comfort they impart,
"Rise, Jesus calleth thee."

Aside his garment quick he throws,
There is no time to waste,
And to the Son of David
All breathless comes with haste.

"For thee what wilt thou have me do
The feeling Saviour said,
"Lord, that my sight I may receive,
I now implore Thine aid."

He's poor, but now his greater grief
A place can only find,
He asks not now for riches,
But only thinks he's blind.

With words that fell like music
Upon the suppliant's ear,
Jesus the words of kindness spoke,
The beggar joyed to hear.

"Henceforth let peace thy way atten
Thy faith thee whole hath made."
And strange to tell, his sightless orbs
Aside their darkness laid.

And now he looks all wonder,
At sun, and earth, and sky,
But chief *The Healer* at his side,
Attracts his beaming eye.

He hastens not to tell the news,
'Mong friends he ne'er had seen,
But henceforth follows Jesus, who
His greatest friend had been.

And so it is with sinners still
When Jesus speaks them whole,
They follow on to know the Lord,
The Healer of the soul. X. Y.

"The Good News."

"To KNOW Him who is 'the way, the truth, and the life,' is sum and substance of Christian faith. To be like unto Him, who us 'an example that we should follow his steps,' is the perfectio Christian practice. In this Christian country, blessed be God! *lay members* of our Church have full opportunity of 'knowing th *things*;' and 'happy are they if they do them.'"—Bp. Wm. Midd

THE FOREIGN FIELD.

In addition to letters from our Missionaries abroad, we have received this month the Annual Reports of the Evangelical Societies of France, Geneva, and Belgium, which are full of interesting details of the work of God in the portions of the Papal World to which they relate. We shall give such items of importance from them as we can find room for from time to time.

ITALY.

The subjoined letter from the Rev. E. E. Hall, Florence, will be read with interest. In a letter which accompanies it, dated June 30th, Mr. Hall informs us that as most of the Americans who attended his service during the winter had gone to the Baths of Lucca—a watering place near the city of Lucca, which has acquired the dimensions of a large town, and to which many strangers resort for the summer-season—he had resolved to place his family there for three or four months, coming frequently to Florence, which is an easy affair, for the places are not far distant from each other, and withal are connected by railroad. Mr. Hall wrote that he purposed to hold a service every Sabbath during the summer for the benefit of such Americans and English at that place as may be disposed to attend, in the apartment of Mrs. Bethune, who had taken up her abode there for some months, and had very kindly placed her saloon at his disposition for that service. In the letter to which we have just referred, Mr. Hall speaks decidedly in favor of the experiment which the Executive Committee have resolved to make,—namely, to send an excellent young man, the Rev. W: G. Moorehead, to Florence, to qualify himself for preaching the glorious Gospel of our Lord to the people of Italy. Mr. H. does not regard this step as an *experiment*, however, for he speaks of a young French *Protestant, (who resided* some time in New-York,) that has acquired, in less than a year, such a knowledge of the Italian language, as to labor with advantage as an assistant to the Waldensian minister of a chapel in Florence—visiting the poor people at their houses, ministering to the sick, etc., etc. Of Mr. Moorehead and his mission we shall have more to say in the next number of The Christian World. But now let us read Mr. Hall's letter relating to the good work in Italy:—

An agreeable evidence of progress in Italy appears in the character and results of recent prosecutions in the civil and criminal courts. On the one hand, the Roman priests are discovering that a trial by jury is different from a trial by the Inquisition; and that the arrest and accusation of a Protestant is not equivalent to condemnation. On the other hand, they find that under a constitutional government, which has made all men equal before the law, priestly prerogative is no protection for unlawful and criminal actions.

One of our Evangelists was accused of attacking the religion of the State because he published a tract exposing the absurdities of Romanism. This accusation was made and the prosecution urged on, by the priests of Portoferraio. He was tried at Lucca, and condemned, more on account of the ruling of the presiding judge, than the conviction or sympathy of the jury. But before the sentence was executed, a royal decree annulled all penalties and fines imposed for offences through the press. It was a great triumph for the Evangelist, and a terrible shock to the antique notions of priestly power. Recently a similar case has been tried at Lucca, and the jury acquitted the Evangelist and

Colporteur, though the case was argued by the same royal proctor before the same *codini* judge as the first case. But the jury appeared to think that the days of religious persecution and intolerance were ended.—Such a decision among the bigoted population of Lucca, is proof of wonderful progress. The acquitted Evangelist, the same night of his acquittal, held a meeting in the city and preached the Gospel for the first time to thirty citizens of Lucca. And every Sunday since his trial he has continued this religious service.

Several cases have occurred recently, in which some of the higher clergy have been prosecuted and condemned, for offences against the laws and the government. The court of Assize of Bologna, in one of its first important jury trials, has pronounced judgment against Monsignor Carizi and his companions. The Monsignor was condemned to three years imprisonment and 2500 francs fine; the priest of San Procolo, to one year of prison and 1000 francs fine.—These priests were arraigned for publishing seditious papers, and inducing soldiers to desert the army of the King.

The prosecuting officer, among many other striking observations, concluded his long address to the jury, in substance as follows: Ministers of religion, forgetting their sacred office, have made themselves most willing instruments of political passions; you will repress these abusive and dangerous acts.—They have desired to resist the authority of law, as worthy of respect: by a just rebuke you will make it always respected. They have undertaken to destroy the foundations of our rising national edifice: you will show the hateful courtiers of the past, that they are powerless against that which is upheld by the will and affection of an entire nation. Unable to renew the combat on the field of battle, they have attempted to disgrace our glorious arms, by indiscipline, immorality, dishonor, covering the infamous attempt with the cloak of pretended piety. You will declare that they do but condemn themselves, since dishonor and baseness can only *serve an unjust* cause. What more can be *said? Their blindness* is so great, that to *accomplish their* end, they compromise religion itself, in making it inconsistent with liberty and independence—as if religion were a corruptible, a debased thing, and not the most important means of progress and civilization.

Gentlemen of the jury! a great Italian the keenest observer, and best interpreter of the facts of human history, has left recorded in his immortal writings the declaration, "that the Italians are indebted to the court of Rome and its blind disciples for two great evils; the first, of being without religion and wicked; the second, of having a divided country." It has been reserved for us, notwithstanding the vain caresses at first, and afterwards the cruel violence of the Roman court, to reconstruct in one unique and strong body the scattered and feeble members of Italy. We have also another task: to make religion powerful in the integrity of its doctrine, in the purity of its morals, in the holiness of its discipline, in the perfectibility of its social development.

These sentiments were never before uttered in open court, in the attentive ears of profoundly interested hearers. And it is not strange that they were received with great and prolonged applause.

E. E. Hall.

FRANCE.

The following letter from Lyons, dated July 14th, possesses uncommon interest:

This is about the epoch of the year when our half-yearly general Circular usually appears. But as from various motives our Committee of Evangelization have resolved to publish said Circular henceforth in autumn and spring instead of midsummer and Christmas, there will be naturally a longer space between the appearance of the first and the second this year.

Allow me therefore to send you meanwhile a few remarks in writing.

There is no essential change to notice in the general position and character of the work. The attempt lately made by an inferior authority to arrest the cause at Saint Bel (one of our stations) has proved abortive, through the equity and wisdom of the superior, so that the work continues without

interruption. It has had for effect, however, to make manifest once more the fidelity of our humble country friends, whose firmness has been put to a severe test. Their feeble resources, and even their liberty, were at stake, and yet they remained steadfast. Amongst others, one friend said, "I have never felt so happy at any meeting as at that where we saw the police attending to take a *proces verbal* of our services." Another, a female, come from a distance, being observed by the Evangelist, he thought it but just that she should be informed of what was going on that day, and therefore intimated to her the danger she was incurring by her attendance that day. She kindly thanked him for the delicate feelings thus expressed, "but I intend to remain the service out," she added, "for I have not come here in ignorance of the circumstances. I participate in your privileges, so I mean to partake of your trials also;" and at the close of the service she came forward courageously and gave in her name to the police, to the edification of all present. *All things work together for good to them that love God.*

The great calamity brought upon our poor silk-weavers, and which has excited such sympathetic interest throughout the country, has not passed (alas! it cannot be said to have passed as yet!) without producing *some* good,—were it but the making known the difference, in trying circumstances, between the pious poor and the worldly.—Great numbers of silk-weavers of every age have been forced to apply for employment in masonry, digging, terrassing, and similar public labors, in order to gain a scanty livelihood rather than beg, and thus whilst complaints were not wanting against such as manifested their discontent by negligence, murmuring, bad work, swearing, drinking, &c., there have been, on the other hand, instances of Christian submission, patience, and edifying conversation which have redounded to the honor of the Gospel. B. was remarked for his regularity and good conduct in working in the Park. "I am told you are an *Evangelical*," said to him the foreman one day. "Yes, sir, I am," replied B. "Well, can you let me know what your *religion is?*" "*With* pleasure, sir," and taking out some tracts he had in his pocket, B. offered them for inspection and edification. Next day the foreman told B. that having read the pamphlets, he found that his religion was not so bad as some people thought, and that those papers were worth being read, and therefore he left him at liberty to circulate them amongst his working companions. B., happy in the opportunity of making known the Gospel, did not fail to distribute as many tracts as he could among his work-mates, Romanists and others, who it is believed have been none the worse for learning in this simple, providential way, what perhaps they might never have known otherwise; and as to B., he has not lost in their estimation, for since then he has frequently been spared the more heavy portion of the work, which has been taken by younger men, *he being* 68 *years of age!* B. is one of the oldest and most venerable members of the church.

As to the effects, in a religious point of view, of the present universal discussion of the *Romish question*, we can say that here and in other parts of the Empire where the Papacy has its roots struck deep—they are of a two-fold nature. On the one hand, increasing sympathy for the afflicted Pope, with courageous efforts to defend and uphold the tottering edifice and to strengthen the injured cause—whilst on the other, rays of light and good sense are breaking in on the public mind, and even on the minds of some ecclesiastics. The writer received a few weeks since the following letter:

"After fifteen months of struggle, doubt, and perplexity, which have been a real torture to me, I have at length arrived at a conviction which I believe final, and stronger than all obstacles. My intention is to embrace your doctrine, to take my place, till my expiring breath, under the banner, so pure, of the Gospel, and to become one of the zealous propagators of its beneficent truths. Long since already I have attempted to have a private interview with one of the Pastors, but every time my attempts have proved abortive, owing to a *surveillance* which I have never been able to comprehend. Allow me, therefore, sir, to request the favor of a visit from you, it being almost impossi-

ble for me to go to see you. At my lodging we can converse at ease, without being disturbed and unseen by those whose pursuings are a real night-mare to me. I know your *** [here he uses terms which it is not for me to repeat.] Several times already I have had the advantage of listening to the voice of the Gospel faithfully proclaimed, and I hope you will not refuse my request of a visit; I will wait for you to-morrow from 12 to 8 o'clock in the evening. When we are face to face, I will tell you things which must not be consigned to writing. Believe me, &c."

It was not without some emotion the writer went to answer this call, nor still less without surprise he found himself in the presence of a .... priest!

We cannot, of course, reveal secrets communicated under the seal of the strictest privacy, and which remain the sacred property of the party to whom alone belongs the right to divulge or allow them to be divulged. All we desire or are permitted at present to say is, that the case affords a fresh instance to prove that the Romish edifice is shaking through the proprio motu detaching of not only common stones, but of some of its pillars also. The priest in question is a man of some standing in the Church of Rome;—he appears profoundly convinced of its errors and sincerely disgusted with its consequent practices, and those of many of its masters personally in particular. He has thrown off his gown and retired from his position as a priest. Our business is now to instruc t him in the truths of the Gospel, invite him not to content himself with a mere rejection of error and superstition, but to listen to the voice of the Word, yield himself to the sacred appeals and influences of the Spirit of God, and throw himself into the arms of Jesus, the only Redeemer of a poor sinner. May the Lord be with us in the sacred attempt! Another priest attended last Sunday, *in full canonicals*, at our central Chapel, listening attentively to the sermon.

My letter has grown to an immoderate length, which please excuse, believing me

Yours, my dear Brother, with profound *esteem and sincere* affection in Christ,

C. A. CORDES.

P. S. Many thanks for your very interesting monthly reports, as well as for your draft. The Bill on Paris is all in order.—Though much in want for the Church mission, we have acceded in the present instance to our friend and colleague's request, by leaving one-half of the sum (of 500) to the *Protestant Committee* (a distinct Society.) I have made your kind message to our friend Mr. P.

ITALIAN MISSION IN CONSTANTINOPLE.

For some time, this Society supported an Evangelist-Teacher at Constantinople for the benefit of the numerous Italians residing in that city. This was done at the suggestion and the request of the American and English Missionaries who are laboring there. After awhile the Missionary thought it his duty to return to his native country, where the Saviour has opened a "great and effectual door" for the Gospel.—When the Executive Committee learned that he had labored a year longer than they had understood that he was engaged for, and that the Missionaries had paid his salary from their own pockets (which they could ill afford to do, and ought not,) they directed the arrearage of his salary to be forwarded to the Missionaries, expressing their regret that any inconvenience and delay should have been incurred. The following letter from the Rev. Alex. Thomson, the excellent Agent of the British and Foreign Bible Society, whilst relating to this matter of business, gives some interesting information from the East:

CONSTANTINOPLE, July 9, '62.

MY DEAR SIR:—You will see from the receipt above, that your esteemed favor of May 13th, with the enclosed Bill, reached me in due safety. Being well aware of the peculiarly trying circumstances in which our American brethren were placed, and heartily sympathizing with them in the struggle

through which they are now passing, our Committee were unwilling to do any thing which could be considered unduly urgent, while they thought it desirable to inform you of what had been done since my first letter. This will explain the reason of my last letter, written much about the same time as your own, and which the receipt of your Bill proves to have been quite unnecessary. Accept of the Committee's best thanks for your remittance, which they value all the more from the effort which it cost you to discharge the claim, and be assured of their earnest prayers that your *Christian Union* may be richly blessed of God in all their efforts to promote the knowledge of His truth.

I shall ever retain a most agreeable recollection of your visit here in 1846, which, short as it was, made me feel a special interest in all the varied schemes of usefulness with which I afterwards saw your name associated. I regret to learn that your health is delicate, but hope that you may yet have in store many years of usefulness on earth.

I may mention, that during the month of April last I traversed about two-thirds of the Island of Crete, in company with Dr. Kalopothakes of Athens, the Bible Society's Agent in Greece. Our tour was intended to *re-introduce* the Sacred Scriptures into that Island, and we believe it was not altogether unsuccessful. I have just returned from a second tour, in Moldavia and Wallachia, where amidst much that is very distressing, the intense desire for the Word of God is a most encouraging circumstance.

We were deeply grieved to learn the untimely death of the Rev. Mr. Meriam, of Philippopolis, by the hand of robbers, while returning, we believe, to his field of labor from the Annual Meeting. It is sad indeed to think of precious lives, like his and Mr. Coffing's, being thus sacrificed: but doubtless even these afflictive events are ordained in infinite goodness and wisdom by our heavenly Father.

Again thanking you most cordially for your remittance, I am, in the name of the It. Fr. School Committee,

Your most faithful Friend and Brother,

ALEXANDER THOMSON.

REV. ROBERT BAIRD, D.D., Cor. Sec. of *AM. & FOR. CHR. UNION*, N. Y.

CHILI.

Under date of July 1st, the Rev. N. P. Gilbert writes thus from Santiago, Chili:—

AFFAIRS are moving on as usual, improving slowly. The average attendance has been the same in June as in May, viz. 15. Nothing as yet has been said about observing the Lord's Supper. I suppose that at some time, perhaps, not for many months, it will seem desirable to form a church. In regard to this matter I shall of course consult Mr. Trumbull, and act conjointly with him. I wish the advice of the Board, and to know how we shall proceed about building a church. Would the authorities allow one to be built in Santiago? I do not think they would give permission in the outset; but if one was built, I do not think they would prevent its being used as a church. If the matter comes up squarely, they would be obliged to close those in Valparaiso, or to allow one here I think. My opinion is, that they will never close those in Valparaiso. With perfect safety a house might be put up, reserving a part for a dwelling house.

Your last letter, I think, was sent to the care of some one in Panama. Can I have my mail matter sent in some such way?—Occasionally please to send us some numbers of the missionary magazines, or even some secular papers. We have had nothing of the sort for months. Yours, very truly,

NATH'L. P. GILBERT.

EXTRACTS FROM A COLPORTEUR'S JOURNAL IN SOUTH AMERICA.

March 4th, 1862. Visited nine families, and had opportunity of showing the natives the only way to heaven through Jesus himself. A German from V. came to speak as an inquirer on religion. A native who keeps a little shop was willing to sell Spanish Testaments, saying he would not ask leave of the priests, because he is free, is not bound, and knows what he has got to do.

5th. I was astonished to hear the words of two natives, brothers, who called me into a house and bought a gilt copy of the Spanish Bible from me. They had wished for a long time to have such a book.

6th. To-day visited ten native families. In one house sold a Bible and Testament, Spanish, where the man was overjoyed to obtain what he counted the greatest treasure in his dwelling. For a long time he had desired to have the Bible, and, though aware that it is prohibited, he is not afraid of the priests. Both he and a friend spoke like Protestants, inviting me to visit them again. "Only Jesus" were their words, and "No saints can help a soul into heaven, because all had been sinners."

In another family, where I had sold a Bible on a former occasion, the feeling was very different. They were alarmed, having heard from a friend that it is forbidden to read it. The woman said I must take it back again.

7th. Had a conversation in the hospital with a German Catholic for nearly an hour. He had many books against the Protestants. I had only a Testament, with which I tried to show him his errors, and succeeded.

Met with an Englishman, twelve months in another hospital; after a long conversation, found myself unable to convince him that he needs a Saviour.

10th. Sold a Bible to a native, a merchant. He was very civil and free spoken. His wish is to live according to the Scriptures. Visited a German, a Catholic. He and another young man, a native, bought books. Both were convinced of the error in which the priests had kept their minds.

12th. Visited eighteen native families, but found little encouragement. In one house, where I had sold two small Spanish volumes some weeks since, "Break of Day" and "Tract Primer," a priest had come and forbidden them to be read. Sold only one Bible, one Testament, and four small volumes to-day.

14th. Called at the French Hospital.—Had the satisfaction of hearing that most of the sick, 28 men, held the views of Protestants, and were against the Pope. Though there was a priest lying ill there, they were not afraid to have him hear them speak against their own religion.

17th. In two houses, where one man had a *Bible, an* "Andrew Dunn" and a book me," and the other a volume against Protestants, published in Santiago, I was surprised to find both expressing their belief in Christ as the only right way. I had long discourse with them both, and was gratified.

18th. I had to-day the joy of hearing in two different families what the benefit of reading the Bible and tracts had been. One man, a native, called me to his house to buy other books from me. About five months ago he bought a Bible and Pilgrim's Progress in Spanish. I also gave him, then some tracts, as well as to a friend of his. I was astonished to hear how well acquainted he was with the Old Testament; and now he has begun to read Matthew. After laying many questions before me, he bought two other books. He is very well informed; his confession is to beg Jesus alone to pardon his sins.

Two others, natives, in another part of the town, believed only on the words of Jesus, and not on the words of the Pope. Both have a great desire for tracts, and very often try to persuade their friends to buy a Bible.

19th. Out of three men, to each of whom I sold a Bible to-day, of different nations, an Englishman, a German, and a native, the native was more able and willing to serve God than the other two.

26th. Went to a native who had sold his Bible to another man, a friend of his, and now wanted an additional copy for himself. Had a long conversation with him.

Found opportunity of speaking with two Englishmen. One bought a Bible. The other promised to attend church next Sunday. He told me his parents were Christians, and in his youth he had had to attend church regularly twice a day, as well as the Sunday-school. But since he came to this port he has been a wicked man, though now he wishes to become a better man. After reading a tract, "Are You a Christian?" he seemed thoughtful.

In a cigar-shop, where I sold two Spanish Testaments and some tracts, two men spoke like Protestants, saying that if I have a selection of Spanish religious books they will purchase more.

27th. A native whom I met on the hill was very glad to get a Testament from me.

28th. Three shoemakers promised, after reading some chapters in the Bible, to buy next Monday. They were so inquisitive that I lingered half an hour in conversation with them. They were astonished to see a book written thousands of years ago, that has been preserved till our time.

April 2d. In one family where I offered books, two natives promised soon to buy D'Aubigne's Reformation in Spanish. Not seeing pictures in their rooms I asked, and they answered that their confession is to God and not to the priests, so that they neither kiss (images on) paper nor of wood. Four times I have called at this house. They have always been glad that I brought them a tract.

3d. My experience leads me to think that if the Lord will reform this nation, and we see true liberty of conscience, a great many will become Protestant Christians. To-day visited eleven native families—none feared the priests—if I had a selection of books I am sure my laboring would be with more success.

*****+

THE HOME FIELD.

We give some extracts from the Reports of the Missionaries in the Home Field :

What a German Missionary says—

There have been some more new comers to our church here, and the interest which at first was felt by a few in our Mission, begins now to spread wider and wider. An earnest interest is awakened by some of those Germans who ignorantly but determinedly opposed every thing that sounded like Faith. And they now, having come to the saving knowledge of Christ, are valuable auxiliaries in aiding me to reach other families—to talk to them, and to spread the Word of God among them, instead of the Popish mummeries!

The past month was likewise a month in which the Lord visited many of this people with sickness at home, and gave them thus an opportunity to find the Lord in their pains, seeing that there is none to help but God. Death too was with us, and tidings of it reached some of our number from the battle-field. There are over 1500 Germans alone from N**** in the army.

So far there are, I believe, really converted fifteen persons, mostly heads of families. But this is only the beginning : there is prospect of many more; for our meetings are growing in solemnity and earnestness daily. Besides this field had been so much neglected, and mostly Romanists are coming to us. *I shall bring this people before the Session at an early day.*

I cannot close this letter without bearing witness to the deep interest which the American members of this Church take in our Mission, and how they do all they can to aid me in spreading the Word among the people. Continue to pray for me and for us all.

Report of an Italian Missionary.

In making up my report for this expiring month of July, I can state that in general the missionary work has been going on in the usual way and with usual interest.

In speaking of the different branches of my labors, I may mention, first, my Sunday meetings, which have been attended during this month by a limited number of Italians. As the Grand-street Presbyterian Church, where my Sunday meetings are held, is undergoing some repairs, I have to move from the basement of said Church, and invite the Italians to come to my house for a few Sundays. The Public School in Grand-street between Wooster and Laurens, where our Sunday Mission School is kept, has been closed since last Friday, because during the vacation the building has to be cleaned and repaired. In consequence of this, our Sunday-school, of which my Italian classes form a part, has been closed since last Sunday, but will be re-opened with the month of September. I will likewise give a recess for a couple of weeks to the daily morning and evening school, in order to clean and repair my school room.

In visiting Italian families, I had no interruptions during this past month. I have even extended them to Williamsburgh, where I was called to visit a sick person, lingering with consumption. This man was one of my scholars some years ago. From his infancy he had been trained in the Roman Catholic religion; where, however, he had, it seems, no religious instruction at all. He never read the Bible, nor heard it read, never heard a prayer in his own mother tongue, nor in any language except what he muttered in bad Latin; consequently I was not surprised to find his knowledge of the living God to be of the lowest degree, his soul having no light at all in respect to a life to come; and seeing that he has to die, perhaps in a short time, he is without hope or comfort, and, in one word, in a very dark state of mind. I have been there some six times, instructing him in the way of salvation, and trying to lead him to Christ, the Saviour of sinners. Besides spiritual comfort, I was enabled to bring him at my last visit bodily relief: a gentleman was so kind as to send me some aid for him. I trust that the Spirit of God will enlighten his mind and give him a broken heart, in saving him like the dying thief in the very last hour.

In the course of this month I got some good tidings about several young Italians who once attended my Sunday and day schools, and then went to California to work there in the mines. Before they left I provided them with Bibles, and I was happy to hear that the instruction formerly given them has yielded some fruit, as it seems, for they come together every Sabbath day, instructing themselves in the Word of God and searching the Scriptures, the best of all gold mines. I hope that *this mining* will not be without fruit. Other encouraging tidings I got from an Italian, mentioned several times in some of my former reports as the husband of a wife who died so happy last spring in Hoboken. When the wife's father heard of her death, he sent the husband some money to enable him and his child to go back to Italy. He consequently *returned to Tuscany*, where he has joined an *Evangelical church*, and determined to lead a *new and Christian* life. It is evident that the example of his wife when dying, and her last exhortations to seek the Saviour in the most direct way, remain impressed on his mind.

From another Italian, once a member of my school, who, in company with some others, joined the Garibaldi Guard last year, I have good tidings. I had distributed among these Italian soldiers a large amount of good reading, and many soldiers' books in the Italian language. Among others there was one little book (*il piccolo compagno*, or the Little Comrade), which contains a selection of prayers and beautiful spiritual songs.—Among the latter is one entitled *The Redemption of Sinners*, which was not in accordance with the taste of some Catholics, who therefore prohibited this little book as a dangerous one. Now I hear that the distribution of these soldiers' books has not been without some fruit, and that in spite of the wicked spirit commonly found in camp-life, there is still a number of Italians who read the distributed books and the prohibited one too, with their New Testament, seeking among the horrors of war that comfort which their immortal souls are in need of; and I trust in God that the seed formerly sown will thus yield fruit for eternity.

This cheering news teaches me anew that my labors among the Italians are like seed sown in hope for eternity, and that in due time it will appear that my work has not been entirely in vain; and I feel much encouraged to continue my labors with new vigor, as the work is not of men but of God.

Remember the Italian Mission in your prayers, that God may bless my labors and grant His blessing upon the Mission, in general.

From a Missionary in the West.

I have delayed this month's report a few days beyond its regular time, that I might tell you of the celebration our schools had, on the 4th, the anniversary of our independence as a nation. Owing to the unsettled state of affairs here last year, we did not deem it prudent to have any turn out: but this year we made amends for last. The seven schools connected with our Society assembled at the Mission-house of the Asso-

rican and Foreign Christian Union at eight o'clock in the morning, accompanied in most cases by their Sunday-school teachers, some of whom belong to the best families, and are the wealthiest merchants in this city.

We marched in procession at eight and a half o'clock, in number about three hundred, every one having a flag or some emblem of loyalty displayed; and as we marched to the dépôt, where the cars were in waiting, we got many a cheer for our patriotic display. We arrived at the Fair Grounds about ten o'clock, and after spending a very pleasant day, and singing many national airs, we returned to the city at 6½ o'clock, all seemingly delighted with the day's pastime. The dinner for all, and the other expenses, were defrayed by a few of our liberal merchants, and some ladies, among whom I would mention Mrs. P****, who has been the steady friend of our Society since my arrival here; also Mr. A*** and Mr. B******, and Mrs. P. P***. All contributed, in order that these children of the Mission might honor appropriately the glorious 4th, which they did with feelings of deep gratitude to Him who hath saved and preserved us as a nation. And, oh! may he still keep us in the hollow of His hand, and remove from us this unholy rebellion! The schools are all giving good signs of vitality, though not as large as in the spring; and my meetings, and visits, though well received, are not attended by so many. I am still supplied by the Agents of the Bible Society and of the Presbyterian Board of Publication, with Bibles and tracts for my work, and the soldiers get a good number of the latter. May He who in a moment confounds the thoughts of men, baffles their projects, and laughs their policy to scorn, bring peace out of our present troubles, and make us what we once were, great, glorious, and free. May the Gospel take deep root, where rebellion against God is now potent for evil.

Your servant in Christ.

A Bible-Woman writes—

This month has passed away rapidly, for all our work has been fraught with uncommon interest. *Many pleasing* incidents have *so cheered our hearts, that* our health, which for some time had been drooping, has almost unconsciously been restored—and to-day we are feeling stronger than for several months. Our schools are doing as well as could be expected, taking all things into consideration, and we have good reason to believe that others, here and elsewhere, are becoming more acquainted with our work, its motives and object. Truly our hearts "thank God and take courage." During the visits made this past month, we have witnessed much wretchedness and destitution among the lower class of Irish, all the necessary consequence of their love of strong drink; and many times we have wished we could annihilate its very existence. It is THE CURSE of this city, and we dread to come in contact with it; but our hearts yearn after the little ones, and we pass from room to room, through the alleys and by ways, cheerfully and hopefully, seeking their attendance at our schools, promising them rewards for punctual attendance and bringing in others. During our visits one day, we called to see a poor, sick, feeble child, and found it dressed for the grave! The neighbors, though all very poor, had made a great effort to lay out the precious one, as they said, *decently*, and it did look beautiful in death. They said the Corporation (meaning the City,) was going to bury it, and quite a number were waiting. We could not resist the impulse to improve the time and place to read a portion of Scripture, offer prayer, and unite in singing with the little girls present, some of whom had learned our school hymns, all present seeming to enjoy it very much, though all were Roman Catholics. The older girls of the same family have been kindly cared for, and brought into the Sunday-school. There is so much bigotry, and superstition, existing in this class, that we truly rejoice in one such opportunity. We feel more and more like "sowing the seed in the morning, and in the evening not withholding our hand," for we know not "which shall prosper, this or that."

In conversation with one woman, who was more than commonly bigoted, she said, "We had no reason to think more of the Bible than any other good book; still it was written in and by their Church," (the

Church of Rome), and said, vehemently, that she would suffer all manner of torture, even death itself, before she would give up her Church, or any of its principles. Oh! we thought, if all who professed Christ were as zealous and steadfast, all this false refuge of Catholicism would melt before its penetrating and purifying influence. Is it not time for Zion to awake, and put on the beautiful garment of salvation, and gird up her loins, and fight manfully the battles of the Lord against the mighty? Among our labors we have not forgotten the poor sick soldier, who has periled his life for his country, left home and loved ones to maintain the rights of the best country and government in the world. So many of them are very sick, and long for the familiar faces and kind hands of their own domestic circle, yet grateful for the attentions of sympathizing strangers. Approaching the bed-side of one noble looking young man, and taking his emaciated hand, we observed to him that he was very feeble, he turned his great, bright, earnest eyes upon us, and said, "pray for me." The next day his soul went to God who gave it. Another, who is now very low, says he has tried to come to Christ since he has been sick, but "knew not how." We read the 14th chapter of John, and oh how earnestly he looked and listened. Have visited him since, and he told us he had thought very much of our conversation, and requested us to read a piece of poetry, "Jesus, I come to Thee." I could speak of many more cases equally interesting, but these are sufficient for the present. All these things, with a sense of the shortness of time, ought to stimulate us to increased exertions, grateful to God if such feebleness can be used, in any way, for the advancement of His glorious kingdom.

Mission to the French Canadians on the St. John's.

In our last number, we stated that the Committee had appointed a Missionary who will labor among the French Canadians in the Madawaska and other settlements on the St. John's River, in the State of Maine. We are happy to say that the young brother has accepted the appointment, and expects to enter upon his labors in the autumn.

French Mission in Philadelphia.

The French Mission in the city of Philadelphia is doing well. The Chapel and Sabbath-school services are well attended. The Rev. Mr. Fargues is at this moment on a visit to France, but his place is well supplied. Mr. F. is expected to return in a few months.

MISSIONARY INTELLIGENCE.

Much Intelligence, some of it of a more than commonly interesting character, has reached us from the foreign lands, during the last month. We can only give a summary of it.

THE WORK IN THE PAPAL WORLD.

Our readers will find in the letters from the Rev. Messrs. Hall, Cordes, and Gilbert, given in the preceding pages of The Christian World for this month, some cheering facts relating to the work of God in Italy, France, and *Chili. Truly* the Saviour gives us much *encouragement* in the work of imparting *the glorious* Gospel to the millions in Papal lands who are ignorant of the way of salvation. Amidst the superstition, infidelity, and ignorance of the Bible that prevails so greatly in all such lands, there are to be found many instances of extraordinary preparation for the reception of the good "seed of the Word." Just as these lines are going to press, we have received an interesting letter from the brethren in Belgium, setting forth the steady progress of the

kingdom of God in that small but populous and important kingdom. It will appear in our next number.

TURKEY.

The most remarkable item of news—and as painful as it is remarkable—from Turkey, is the death of the Rev. Mr. Meriam, the excellent missionary of the American Board at Philippopolis, a city in European Turkey, northwestward of Adrianople. Mr. Meriam had been attending the annual meeting of the missionaries at Constantinople, and was returning to his own Station, when he was cruelly murdered by bandits within three hours' travel—in other words, some nine or ten miles, of his home! This is a great loss, and the more afflictive from the way in which it came, to the Mission in Turkey. But God, who knows so well how to make the *death* as well as the *life* of His servants to subserve His cause and kingdom, will make even this event, which seems to us so untoward, to promote His glory. Let us have faith in Him. It is a legitimate cause of thankfulness that after all so few Protestant missionaries have been called from their work by violent deaths. Lyman, Munson, Whitman, Lowrie, Coffing, Meriam—all excellent men—from our American churches, and Williams, Gordon, and several other Englishmen, not making a dozen in all, have been killed by the heathen. We do not believe (but we may be mistaken) that a score of Protestant missionaries have been murdered since the great Missionary movement began, in the last decade of the last century, and not half of that number have been killed *because they were missionaries.* The greater part of them have lost their lives at the hands of robbers and pirates, whose sole motive was the acquisition of booty, not hatred of Christianity, or a *desire to oppose its* progress.

The American Board has been called to deplore the loss of another excellent missionary, Dr. Jewett, who sailed with Mrs. J. from this country last May, for Liverpool, on his way back to Eastern Turkey, where he had labored for several years, at Tocat, Sivas, and Yozgat, as a physician and Evangelist. His health having become impaired, he came back to this country in 1860. But he was impelled by the love of his work to return to it as soon as his health was in a measure restored. It was not the will, however, of the Master, that he should reach his field of labor; he died in Liverpool, among kind American and English brethren, who did every thing that human love and skill could do in his behalf.

The missionaries speak encouragingly of the progress of evangelical Christianity at Smyrna, Magnesia, Adrianople, and other places in the empire. At Adrianople, the Rev. Mr. Crane has been compelled to enlarge his chapel. This the proprietor of the house in which it is, cheerfully undertook to effect, superintending every change and repair himself with care and pleasure. At Constantinople, the Rev. Mr. Herrick baptized a Turk, Mustapha Effendi, from Marash, on the first day of June. There is manifestly a growing spirit of inquiry among the Mohammedans.

There are now two hundred and seventy-five members of the church at Marash in Central Turkey, thirty-four having been added within a few months. The Rev. Mr. White, the missionary of the American Board at that place, writes: "Among those received was a little girl, only eleven years of age.—Her examination, as a whole, was the most satisfactory of all the one hundred and eleven candidates. Her answers, both in respect to doctrine and Christian experience—the knowledge of her

own heart—her simplicity and childlike trust in Christ, drew tears from the eyes of all present." Mr. White thinks that the time has come when there should be two or more congregations and churches for the people of Marash, which has a large and widely-scattered population. There are seven Protestant day schools *in Marash*, with 350 children. The Sunday-school has 500 adults and 200 children. Schools in several neighboring places, such as Oorfa, Severek, and Aiama, are flourishing.

The good work of the Lord advances at Aintab, also in Central Turkey. Not long since fifty-two persons were received as members of the church at one time. The high-school and other schools are in a very hopeful condition.

SYRIA.

The American Missionaries in Syria write encouragingly in some respects. The native Protestant Church at Beirut has formed a Missionary Society, which promises well. There has been persecution again at Hums, at Ain Zehalty, and Damascus.

MISSION AMONG THE NESTORIANS.

This Mission continues to prosper.—The Rev. Mr. Cochran has fifteen young men in his class in theology. There are other young men of whom he has good hope that they will one day preach Christ. The numerous schools in the villages, as well as those in Oroomiah, are well attended, and the Spirit of the Lord appears to be moving the hearts of the youth in these schools as well as of the people who form the public congregations.

CHINA.

The Rev. Dr. Culbertson, of the Presbyterian Foreign Board, has just completed a new translation of the Bible into the Chinese language. In this blessed work the late lamented Dr. Bridgeman, of the American Board, took great interest and an active part.

The missionaries of the Ref. Dutch Church at Amoy have formed a *Classis*, which comprises all the missionaries, we suppose, of that Church in the "Celestial Empire." This is an event of much importance as well as interest. The rebel Taipings have been driven out of Ningpo by the combined forces of England and France. It is not the intention of the English and French authorities in China to *intervene* in the civil war that has long been raging in that country between the Taipings and the Imperialists, any further than to protect the "Sixteen Treaty cities" on the seacoast, which have been opened to the world. This they consider themselves bound to do.

It is delightful to note the success which attends the missions in China of the several religious bodies—especially the London, Wesleyan, and Presbyterian Missionary Societies in Europe, and the American Board, the Assembly's Board, the Baptist Board, the Episcopal Board, the Methodist Board, in America. Almost without exception, the missionaries of all these Missionary organizations report every month more or less progress. Every year, we are becoming better acquainted with that wonderful country, and its wonderful people, their moral and religious opinions, their social customs, etc. In the "WESLEYAN MISSIONARY NOTICES" for August, there is a most interesting letter from the Rev. Mr. Cox, an excellent missionary of the English Wesleyan Missionary Society, containing much information respecting the "peculiar traits of the Chinese," "the disciples of Confucius," "the Mohammedans in China," and several other topics. Mr. C. has visited the interior of China. He estimates the population of the Valley

of the river Yang-tse at one hundred and seventy-five millions. Mr. C. desires to have eight Wesleyan Missionaries stationed in that great Valley, making the large commercial city of Han-kow as the centre of the movement.

JAPAN.

The missionaries are busy, learning the language of the people—preaching as they have opportunity to the foreigners residing in the ports where they are located.

SIAM.

The missionaries of the Foreign Board of the Presbyterian Church, are much encouraged in their work, although they have not yet been permitted to see large fruits of their labors.

INDIA.

From all parts of India the missionary intelligence is encouraging. The "CHURCH MISSIONARY RECORD" for July gives a multitude of details of the work of God in Southern India in connection with the Society of which that excellent periodical is the organ. In no part of the Peninsula has there been more success in the missionary work than in Travancore and other provinces in the far South. In the "MISSIONARY RECORDER," (the interesting monthly paper of the Foreign Board of the Reformed Dutch Church,) for the month of Aug. there is a full account of the ARCOT MISSION of that body in Southern India, with a map of the country. This Mission has been greatly blest, and now embraces six Stations—Arcot, Arnee, Chittoor, Coonoor, Palamanair, and Vellore. Each of these six Stations has a missionary at its head. The entire number of communicants in the Mission is 232; baptized adults not communicants, 149; baptized children, 262; catechumens, 47; children of catechumens, 50. The Missionaries of the Presbyterian Board report several pleasing instances of success in their late letters. Dr. Janvier mentions the opening of a school for girls of low caste in the village near Ambala, under Mrs. Janvier's care. Mr. Johnson mentions the baptism of three children committed to the care of the Missionaries at Futtehpore—two of whom, a brother and sister, "were picked up on the road, their father and mother having died on a pilgrimage, and left them desolate."

In THE "MACEDONIAN" for August are many interesting details drawn from the correspondence of the Missionaries of the Baptist Missionary Union of our country, laboring in India, Assam, China, Germany, which we should be happy to reproduce, if we could find room for them.

We must here close, without speaking of the good work in Southern and South Eastern, Western and Northern Africa, (Egypt especially), the Islands in the Pacific, Australia, New Zealand, North America, West Indies,—from all of which countries the recent Missionary intelligence has features of interest.

THE NEWS OF THE CHURCHES.

We regret that want of room greatly restricts the amount of the intelligence from various Christian countries, which we had hoped to give in this number of THE CHRISTIAN WORLD.

ENGLAND.

Our brethren of London are showing *a most laudable zeal in behalf of the religious interests of the* foreigners who, in great numbers, are this summer visiting the International Exhibition. Religious services in the languages of the Continent have been conducted by cap-

able Protestant ministers from abroad in their behalf. Meetings for conversation have been held, in which distinguished dignitaries of the Established Church and others have met distinguished brethren of the Continental Churches.

Dr. Lushington, in the Court of Arches, has been giving decisions in the cases of the Rev. Dr. Williams and the Rev. Messrs. Heath and Wilson, which involve a strong condemnation of the doctrines of the celebrated Oxford *Reviews and Essays;* which is a matter of rejoicing to the friends of the Truth.

The Independents of England have lost two of their eminent ministers, the Rev. Dr. Leifchild and the Rev. Geo. Clayton, both eloquent and distinguished preachers of the Gospel. Both had reached a good old age. It was our privilege to know Dr. L. somewhat intimately for many years. He was one of the best pulpit orators and platform speakers whom we have ever known. Both these great men were eminent for piety, and for zeal in their Master's cause.

SCOTLAND.

In the celebrated Cardross case, the Court of Session has decided that the General Assembly of the Free Church is not a body which can be sued for damages, and that the Rev. Mr. McMillan, who had been deposed from the ministry for immoral conduct, and deprived of his place as minister of the church and congregation of Cardross, could find no redress by the suit which he had brought against that body. It is said that Mr. McM. now intends to bring an action against the individual members of the General Assembly who voted in favor of his condemnation. How much *better* it would be if he would seek to *restore himself* to public confidence and *a proper ministerial status* and employment *in the churches* by a good life.

IRELAND.

The Right Hon. Lord John George Beresford, Archbishop of Armagh and Primate of all Ireland, has died. He was a man universally esteemed for his upright life and great benevolence. He was in his eighty-ninth year at the time of his decease, and had been a bishop fifty-seven, and Primate for forty, of the National (Episcopal) Church.

The laying of the corner-stone of the new proposed Roman Catholic University at Dublin, was an occasion of a great outburst of Papal fanaticism and hatred of Protestantism in general, and of Protestant England in particular.—Our own Archbishop Hughes was present, and made a speech which has not been well received by the English press. It appears that his Grace spoke some "threatening words." The Archbishop seldom minces matters. He is an outspoken man. Nevertheless, we must think that there was a great want of good taste in a foreign Prelate's introducing international politics on such an occasion.

FRANCE.

The return of the Bishops from Rome, whither they had gone ostensibly to "assist" at the canonization of the 27 Japanese Martyrs, but mainly to strengthen the Pope's Temporal Dominion, was the occasion of some demonstrations of applause at Nismes, Orleans, Poictiérs, and other secondary towns; but at Paris, Bordeaux, Lyons, the advent of these dignitaries was treated with silent contempt.

The opening of a large Protestant Chapel for Protestant soldiers at the Camp of Châlons, in the presence of twenty officers, three generals, and 700 or 800 soldiers, is an interesting event. So, too, is the opening of a Protestant Chapel in Béziers, where so many Albigenses were destroyed in the early part

of the 13th century, and the reöpening of a Chapel that had been long closed at Fouquere, are also events of a noteworthy character.

So, too, is the "crowning" of the eloquent work of the Rev. Ed. de Pressensé, a Protestant minister of Paris, on *the History of the First Three Centuries of the Christian Church*, by the French Academy. This work has been adjudged worthy of the first "*prize of virtue*" this year. We believe the prize is the handsome sum of 3000 francs, or $600. Certainly this learned body displays a liberality of opinion that is worthy of all praise.

GERMANY.

In Germany, and the same may be said of German Switzerland, the struggle between Evangelical Christianity and Rationalistic Errors goes on without ceasing. Two important meetings are soon to take place in that country—those of the *Gustavus-Adolphus Society* at Nuremburg, and the *Kirchentag* at Brandenburg.

SWITZERLAND.

Two important meetings have within two months been held in this little country,—those of the *Basle Missionary Society* at Basle; and the *Evangelical Society of Geneva*, at Geneva. We shall speak of both in our next number.

MADAGASCAR.

The Rev. Mr. Ellis and his companions reached the capital of Madagascar (the city of Antananarivo) in the latter part of May, were received with joy by groups of native Christians, and were shown high respect by the king and government. The king immediately caused eleven houses to be set apart in the Capital for Christian worship. The Romanist missionaries received but little welcome. Many new and touching facts have been brought to light of the sufferings and perseverance of the converts in past years.

Our Encouragements.—We like to think of our encouragements, and therefore we often speak of them. They come along every month, thanks to the mercy and goodness of the Saviour. The other day we received $10 from a gentleman in one of our Border cities, who spoke in the most cheering manner about our work in a note which accompanied the gift, and greatly enhanced its value so far as our feelings are concerned.

A very few days ago, a gentleman from one of the large towns in Illinois called at our office, and handed our book-keeper the sum of $50. quietly saying that he was not at home when the claims of the Society were presented to the church to which he belongs, and therefore he made his donation in person, as he had occasion to visit New-York.

About the same time, a lady, in one of the pleasantest towns of New England, a member of a Baptist Church, wrote as follows to the Rev. Dr. Campbell:

"Enclosed are five dollars, which I send in the name of a *dear saint* in heaven, who was one of the earliest and most zealous friends of your Society, and who labored every where for its success, and thoroughly *understood* and *appreciated* its extensive and peculiar labors—though without active official relations to its officers when he departed to begin his life in heaven. Your Society has been ever since more than ever an object of interest to myself, and as far as possible I desire to do work like his in it. For I am sure that the Master did not call *him* away till he was ready for the blessed '*well done*' which those receive who are faithful unto the end."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JULY TO THE 1ST OF AUGUST, 1862.

NEW HAMPSHIRE.

E. *Concord.*	*Mrs. Lydia Kendall* in part of *L. M. for Asa Kendall*,	10 00
Webster.	*Cong. Ch. & Soc.*, 2nd paymn't for *L. M. of Rev. E. Buxton*,	13 00

VERMONT.

Pomfret.	Rev. W. H. Bacon additional for L. M.,	2 00
West Chester.	Rev. Chas. Duren,	1 00
Burlington.	H. Matthews, Esq.,	5 0

MASSACHUSETTS.

Charlestown. 1st Cong. Ch. & Soc.,---- 20 00
Boston. Essex St. Ch. add.,---- 10 00
" A Friend for L. M. of Rev. Jos. B. Bixby,---- 30 00
Sharon. Cong. Ch. & Soc. for L. M. of Rev. Perley B. Davis,---- 22 07
Waltham, Trinity Cong. Ch. & Soc.,--- 25 31
Salem. Crombie-St. Ch. & Soc. for L. M. of Rev. J. Henry Thayer,---- 35 50
Attleboro. 1st Ch. & Soc. for L. M. of Rev. Benj. Chase,---- 3 10
" 2d Ch. & Soc. to complete L. M. for Rev. Wm. W. Belden,---- 13 31
Framingham. Hollis Evan. Ch. & Soc.,- 30 00
Indian Orchard. Rev. Otis Lombard,--- 5 00
Royalston. Emily B. Ripley,---- 4 00
Amherst. A Soldier,---- 2 00
Andover. A Friend $1. N. B. S. $1.25, for the field in New Granada, 2 25

CONNECTICUT.

Torringford. Cong. Ch., by Rev. Chas. Newman,---- 5 00
Monroe. Cong. Ch. by Geo. P. Pruden. 20 00
New London. 2d Cong. Ch., by W. H. Chapman,---- 40 57
Framington. "H. Y." through the Am. Home Miss'y. Soc.,---- 20 00
So. Windsor. Mrs. Clarissa Olcott,---- 3 00
New London. 1st Ecc. Soc'y. through New London Committee. 80 00

NEW YORK.

N. Y. City. Mrs. J. D. O. by E. Spencer West, Esq.,---- 5 00
Elba. Rev. G. S. Corwin to constitute Mrs. Margarette Rodgers and Mrs. Wm. H. Maltby L. M.'s,---- 60 00
Port Richmond. Ref'm Dutch Ch., Rev. Jas. Brownlee, by Abm. C. Wood, Esq.---- 41 78
" An Officer on board the Gunboat Arthur,---- 3 00
N. Y. City, W. L. King,---- 50 00
Lenox. Mrs. Lydia Hall, through Rev. W. W. Rand.---- 10 00
LeRoy. Presb. Ch. balance,---- 8 00
Victor. " " ---- 5 98
Seneca. " " ---- 15 54
" Thos. Burrill, Esq.---- 5 00
Lockport. Cong. Ch.,---- 5 23
Knowlesville. Bapt. Ch.,---- 3 00
" Presb. Ch. to make its Sabbath School a L. M., 30 00
Brockport. Presb. Ch.---- 13 00

NEW JERSEY.

Perth Amboy. Presb. Ch. Sab. School, Rev. Mr. Wallace for Italian mission,---- 16 09
Pennington. Preb. Ch., Rev. Mr. Hale, 18 20
Montclair. 1st Preb. Church,---- 48 77

PENNSYLVANIA.

Philadelphia. Miss'y Soc. of 1st Independent Ch. for the For. Field, by A. H. Struthers, 25 00
Lower Tuscarora. Presb. Ch. by Rev. G. W. Thompson, D.D. 33 00

MARYLAND.

Baltimore. Ladies' Christian Union Soc. by Miss Geraldine Vickers, Tr.,---- 16 00

ILLINOIS.

Lisbon. Cong. Ch., Rev. L. B. Lane,---- 1 00
Lockport. " " for Greece, ---- 4 00
Danville. Presb. Ch.. by A. G. Webster, 15 87
Springfield. Jos. Thayer,---- 50 00
Rockford. 2d Cong. Ch. & Soc.,---- 30 92

INDIANA.

Monticello. F. G. Kendall,---- 1 00
Canton. Friends. Meeting,---- 5 30
Salem. C. W. Pritchard,---- 1 00
Amo. Two Friends,---- 1 00
" Jesse White,---- 5 00

OHIO.

Granville. Mrs. S. E. Bancroft's Sab. Sch. class in Cong. Ch.,---- 1 00
Walnut Hills. Miss Overaker,---- 10 00
New Richmond. 1st Presb. Ch.,---- 5 06
" 1st Bapt. " ---- 1 06
" M. E. Ch.,---- 3 51
Paddy's Run. Cong. Ch.,---- 2 40
College Hill. Presb. Ch.,---- 17 56
Cincinnati. J. J. Buttler. 1st Doz. Ink Sab. Sch. of Union Ch. for a Sab. Sch. in Athens, Greece,- 15 00
" Mrs. Judge Burnett, $15. B. Homans, Jr., W. W. Scarborough, Jno. Shilleto, Benj. Strader, $10 each, being their 2d installment for L. M. Larz Anderson, Lucian Fay, D. G. A. Davenport, $10 each, in full of L. M. L. C. Hopkins, J. B. W. Wayne. $10 each, being their 1st installment of L. M. Messrs. Horne, Peebles, Hicks, Marsh, Warren, Taylor, Perry, Spencer. McGuffy, Gould, Allen, Yeatman, Webb, Barr, Probasco, Snowden & Otte, Mores, Keys, Waters, Church, Hine, Wiggins, Swasey, Miller, Bennett, Tweed, Wright, Carson, Naesh, Mitchell, Sellew, Emory, Powell, Wilshire, Mrs. Worthington, Mrs. Bates, Miss Pearce, $5 each,---- 290 00
" Messrs McAlpin, Webb, DeCamp, Marsh, Wilkinson, Colburn, Bruce, Bradley, Easton, Este, Mrs. Brown, Fraser, Lodwick, Stetinius, Dominick, each $3. Messrs. Brashers, Fisher, Sage, Burton, Shotwell, Devon, Breed, Johnson, Clark, Leavitt, Powell, Hopkins, Williams, Emerson, Lewis, Fares, Morris, Emley, Farrell, Bishop, Mrs. Fagan, Gregory, Donohew, Coons, Dandridge, Neff, Rule, Forbes, Powell, Gibson, $2 each. Messrs. Rathbone, Cheever, Bissell, Smith, Swan, Finch, Mustin, Goodman, Olmstead, Baldwin, Ellis, L'Hommedien, Cone, Burt, Gates, Foot, Carson, DeForest, Moffett, Veat, Glenn, Crosby, Hoover, Graves, Brown, Crosby, Pollock, Beesen, Johnson, Spinning, Shepperd, Kelley, Johnson, Taft, Moyer, Griffith, Gastan, Jouaet, Jelke, Woodside. Harper, Folsom, Cook, Lewis, Stevens, Harris, Powell, Eveleth, Rogers, Kidd, Stacey, Simrell, Woodruff, Dickson, Hollister, Richardson, Mrs. Selves, Garlick, Foster. Gaylord, Wilson, Gaylord, Fay, Harbin, Porter, Blandell, Fletcher, Drennan, Lupton, Downey, Dunlap, Hubbell, Latta, Anderson, Wheeler, Foot, Bishop, $1 each,---- 181 0
" 17 individuals 50 cts each,---- 8 5
" 9 " 25 " ---- 2 2
" 5 " 25 " ---- 2 5

WISCONSIN.

Platteville. Cong. Church, by Geo. M. Guernsey, Tr.,---- 1

THE

CHRISTIAN WORLD.

Vol. XIII. OCTOBER, 1862. No. 10.

THE SCRIPTURAL VIEW OF THE MISSIONARY RELATION.

In the August number of The Christian World we ventured to give expression to some thoughts on *The Apostolic Order of Missions*, namely, that of carrying the Gospel first of all to the great civilized countries of their times, and to the great civil, commercial, literary, and social centres of those countries. In other words, the Apostles began their work at the centre of the civilized world, and worked outward towards the barbarous nations that lay beyond the circumference of the Roman Empire. We endeavored to show that if the Church in our day desires to gain Apostolic success in the work of Missions, it must imitate the Apostolic example, and direct its first and most vigorous efforts to the conversion of the most civilized and influential nations that possess not the glorious Gospel, whether these nations are Pagan, Mohammedan, or nominally Christian. We now propose to take another view of the subject of Christian Missions.

THE RELATION OF MISSIONARIES TO THE CHURCHES.

What that relation should be is question of great moment: one which, we think, has not been properly considered, notwithstanding the abundant discussions which took place a few years ago respecting "Voluntary Societies" and "Ecclesiastical Boards." We will endeavor to make our views on this subject understood by our readers. The command of the Saviour is, "*Go ye into all the world, and preach the Gospel to every creature.*" It is clear, then, that some must go forth to preach the Gospel to those who possess it not. Not less certain is it that those who go forth on this heaven-commanded mission, must be *sent*, (Rom. x: 15.) But by whom are they to be sent? This question brings us to the very vitality of this subject—to an aspect of it which, we think, has been too much and too long overlooked.

It is clearly the duty of the Church to see that the Gospel be imparted to all those who are destitute of it, abroad as well as at home.

This is true not only of the Universal Church, or entire Body of true Believers, but of every section and branch, and even of every constituent and organized portion, of it. Indeed every individual Christian, every true child of God, is under obligation to feel a deep interest in this subject of causing the glorious Gospel of Salvation to be carried to the unevangelized, so far as it may be in his power. But whilst the Universal Church, or entire body of believers, is evidently too large and too destitute of an organization convenient for the work of Missions, it is equally certain that individual Christians can seldom by their solitary action do much in this good work, whilst there are some things pertaining to it which they cannot do at all. The movement must commence with the individual or single Church, the primary organization of believers. It is in this body, we conceive, whether its members are numbered by scores, by fifties, or by hundreds, that the missionary action ought to commence. One of the great objects which the Saviour had in view in ordaining the organization of His people into churches, (societies of believers) we may well suppose, was that in this capacity their combined action in the work of spreading the Gospel, both near and far, might be more effective and permanent. If every church, whether large or small, in these United States, in England, and in other countries blest with the true Gospel, possessed that measure of the missionary spirit which it ought to possess, and which would be both its privilege and its honor, what an interest would be felt, and appropriately manifested, in every thing that relates to the missionary work! What prayer that God would raise up and endow with the gifts of His grace suitable men, from its membership even, for the great and glorious work! What readiness to encourage every young man in whom any evidences and signs of this heavenly calling might be visible! Such a church would, we think, watch over with the tenderest solicitude those of its young men whom the Saviour raises up, and imbues with His Spirit, and calls to the work of preaching His Gospel to those who know it not, and assist them, if need be, in obtaining the literary and theological training which they will need for the work. Such a church would, by its pastor and other office-bearers, in due time have the case of such young men brought to the attention of the ecclesiastical body, whether it be called Presbytery, Conference, or Association, whose duty it is to examine into the qualifications of those who desire to go forth to preach the Gospel, authorize and ordain those whom they deem called to this work, and *send them forth on that great mission*, whether its fulfillment will carry them to foreign lands, or employ them in their *own country*.

We hold that it is this ecclesiastical body, be it the "church" in fellowship he has lived, or a "presbytery," or an "association,"

or a "conference," that examines into his call of the Holy Spirit, and his qualifications to preach the Gospel, and authorizes and ordains him to go forth and preach it, that *sends* him forth upon this mighty errand. It is from that body, so far as man is concerned, so far as the Church is concerned, that he derives his authority and commission to go forth and preach the Gospel. And if he is called of God to go to the unevangelized in foreign lands, he goes forth as the *missionary of that body*, amenable to it for his conduct as a minister of Jesus Christ, and bound to report his doings to it regularly, and as often as that body may deem necessary, and seek their counsel and their prayers in every hour of need. And this relation, and the fulfillment of its duties, should be maintained at least until similar bodies arise on the field of his mission to which he may attach himself, and to which he should render similar acts of obedience and fellowship.

"Voluntary" or unecclesiastical "Societies," and "Boards" appointed by Synods, or General Assemblies, or Conferences, or Conventions, are all well enough in their proper places—for furnishing the material assistance which is needed in the missionary work, where long years have often to be spent before self-sustaining churches can be gathered on the mission-field. But these bodies ought not to usurp the functions and duties and stand in the place of the bodies that have—if they have done their duty—examined, counselled, encouraged, directed, authorized, ordained, and sent forth in the name of the Great Head of the Church, those who have become missionaries of the Gospel, whether to labor at home or abroad. And although they may very properly require those whom they sustain in a material point of view, in the missionary field, to report to them very minutely respecting their work in all its aspects, they should not prevent, but enjoin rather, that they report very fully also to the ecclesiastical body which *ordained them as missionaries* and sent them forth in Christ's name to preach His Gospel, especially in every thing that relates to the spiritual nature of their work, that they ask counsel in that work from the spiritual body which ought to be the most capable of giving it, and which alone has the right to apply discipline, in cases where discipline may be needed.

If the views which we have expressed be correct, it will be a legitimate inference that both "Voluntary Societies" and "Ecclesiastical Boards" may, in the prosecution of the missionary work, almost equally depart from the right principle—a principle which, we may add, has an apostolic warrant; for do we not read in the Acts of the Apostles (chap. xi: 22; xiii: 3; xv: 22), that even the apostles themselves, as well as other faithful men, were from time to time sent forth by other apostles *and the Church*, to preach the Word, and perform every thing else *that pertains to the* missionary work? It really seems to us as if both

Voluntary Societies and Church Boards or Committees have severed the relation which missionaries ought ever to sustain towards the bodies that decided upon their call to preach the Gospel to the unevangelized, which watched over them, counselled them, ordained them, and with many prayers and tears sent them forth to the great and responsible work of preaching Christ to those who know Him not. It is true that neither the one nor the other have the power to *ordain a man and authoritatively send him forth in the name of Christ and His Church to preach the Gospel*, (which is the very essence and vital principle of the whole matter,) but do they not virtually terminate that relation and connection by taking the whole work into their hands from the moment that that initial act has been performed? There is, indeed, one other act which they may not perform, that is *deposition from the ministry*. If that measure should unfortunately become necessary, the body that ordained the dismissed and degraded missionary, has the sad duty to perform of calling him home to him deprive of the sacred office with which it invested him. During the interval—of many years, it may be—which elapsed between his ordination and deposition, that body may have had little or nothing to do with him; perhaps not even receiving a letter from him once in a year, or once in five years! His name may indeed stand on the catalogue of its members; but that is all of connection which has subsisted between the parties. One of the largest branches of the Presbyterian Church in these United States reports that upwards of fifty of its ordained ministers are missionaries in foreign lands. These brethren are, with one or two exceptions, in the service of one of our largest and noblest Missionary Societies. But so feeble is the relation between these more than fifty missionaries and the Presbyteries which ordained them to preach the Gospel as missionaries, that it can hardly be said to exist at all; certainly for all practical purposes it is dead. There must be something wrong here.

Let us be understood. Inasmuch as few "Presbyteries," "Associations," "Conferences," or other bodies whose duty it is to ordain and authoritatively commission men as missionaries, have the resources to enable them to carry on the work of missions, there is need of organizations, Voluntary Societies, or Ecclesiastical Boards, to provide the means for the sustentation of missions, to ascertain what fields for missionary effort are most open, and what particular cities or places are the most important or suitable for the labor of missionaries, and inform the Churches on these points. There is need of organizations to do these things. But let them confine themselves to their proper work, *and not attempt* to occupy the place and perform the functions of the *Church, not* only in the acts of ordination and deposition, but in all *that appertains* to the spiritual work of the missionaries—the resolving

of their cases of conscience, the formation of churches, the shaping of the ecclesiastical relations of those churches, and all that belongs to the proper work of a minister of the Gospel. It is the duty of the ecclesiastical body that ordained and sent him forth to preach Christ to do these things.

These are our views of the subject of Missions, and of the relations of Missionaries to the Churches; and if they are just and Scriptural, it is certain that some serious mistakes have been made by the Churches of Europe as well as America. We hasten to say that we believe that they are but *mistakes*, and such as may easily be rectified. All that is needed is, that the relations which at the outset subsisted between the missionaries and the bodies which trained them, ordained them, and gave them their commission, in Christ's name and the Church's name, to preach the Gospel, be reëstablished and actively maintained; let the missionaries report, regularly, frequently, and fully to their "Presbyteries," their "Associations," etc., respecting their work; and let these bodies write often and fully to them, giving all needed counsel, answering cases of inquiry, expressing a continued and kindly remembrance of them, and deep sympathy for them in all their trials and sorrows, and stirring up their pure minds by way of faithful exhortation. O if there were such relations and such intercourse maintained between our missionaries and the bodies which sent them out, what a happy influence would be exerted upon our churches and ecclesiastical bodies! A missionary spirit would pervade them to a far greater extent than at present. Our churches would be fairly a-glow with it. We should all know more about the work of missions—its difficulties and trials, its hopes and its fears, its sorrows and its joys; and more, too, of its blessed rewards! Would that the people of God, both in America and Europe, understood better and appreciated more highly, this great subject than they now seem to do!

As to our American and Foreign Christian Union, we have to say, That most of the missionaries abroad to whose support it contributes are connected with ecclesiastical bodies, and directed by Societies and Boards, on the ground; but as to those whom it may send from this country to foreign lands, it will not be our fault if they do not maintain proper relations with the Churches to which they belong, whilst they at the same time maintain those which are proper to us.

Immortality.—What a thought! I am to live forever! I am, consequently, endowed with a nature which involves capacities of endless expansion. There never will come a period when my knowledge *will be absolute* or my enjoyment entire, so that I can never know *more, or my happiness* never increase.

MAY AN EX-ROMISH PRIEST MARRY?

An important judgment relative to the marriage of Roman Catholic priests, or such as have been Roman Catholic priests, in France, has been rendered by the Civil Tribunal of Perigueux. It appears that a certain Monsieur Brou de Laurière, who had for years been a regularly consecrated priest in the Roman Catholic Church, for some reason abandoned the sacred office and entered into civil life. In process of time, he went a step further, and proposed to enter into the holy state of matrimony. But the mayor of Perigueux refused to perform for him the marriage ceremony which the laws of France authorized him, as a civil magistrate, to perform. Mons. Brou de Laurière next applied to the mayor of the neighboring commune of Cendrieux, but only to meet another refusal. Nothing daunted by these defeats, he at once went into a law court and prosecuted the worthy mayors. In the first trial the judges were equally divided in opinion, and he was of course non-suited. On the second trial he had for his advocate the celebrated Jules Favre of Paris, one of the ablest and most fearless of the French bar. The trial excited unusual interest, for the question was to be settled, Whether a man who had been a priest and abandoned the ministry was to be considered in any sense a priest still, according to the old maxim, "Once a priest always a priest," as is the case in the Greek Church. The *Procureur Impérial*, or Attorney General, demanded, "in the name of the faithful, and in the name of liberty of worship," that the marriage should be forbidden.

In the course of the argument, on the part of the prosecuting attorney, some things worthy of notice were advanced, among which we may cite the remark: "There is no Catholic Religion without confession, and confession is not possible without the obligation of celibacy on the part of the priests." The meaning of this is, we suppose, that if the priests were married men, their wives would certainly extract from them, by their importunity and blandishments, the secrets committed to their husbands by the ladies of the parish—which is certainly not very complimentary either to the priests or the ladies. But such arguments were all in vain. The court decided that, by the Code Napoleon, no man loses his civil rights when he enters into holy orders; of course he does not lose them when he quits the sacred office and reënters the walks of civil life. And as marriage is merely a civil contract, the Church has no power over the law in this respect. The mayors of Perigueux and Cendrieux were condemned. Of course neither of them *will now hesitate* to perform the nuptial ceremony for Monsieur Brou *de Laurière*, the ex-priest. This decision, in which common sense sustains the law, must have a great effect in France, where a Catholic

priest has hitherto found it impossible, we believe, to enter the married state, even after they renounced the Romish Church, unless they became Protestants.

ROMISH SAINTS.

THE London *Examiner*, in some remarks upon the recent Japanese canonization at Rome, makes the following reference to Romish saints:

"Upwards of three centuries ago, it was calculated by Durandus, Bishop of Mande, that there were above five thousand saints for every day of the year; and as it was therefore impossible to give each saint his or her due honor, and saints are known to be extremely tenacious of worship, and impatient of any neglect, the Feast of All Saints was instituted, as a holy man explained, to supply the want of days in the year, and to prevent the displeasure of those saints who might otherwise be angry at having no respect paid to them. For two centuries and a half certain Japanese martyrs have been awaiting admission to the sainthood, solaced, meanwhile, with a sort of brevet rank; but at last the door has been opened for them, and with great pomp and ceremony they have been duly canonized at Rome. At the ceremony the greatest care was taken to exclude any ray of the light of day from the sacred building; for the Church of Rome thus plainly intimates that the faithful are not to see by heaven's lights, and by no lights but its earthly lights, and, accordingly, it makes a darkness before it permits people to see by its winking tapers. The sun was shining brightly in the heavens, but the Papacy has a sun of its own for its in-door uses, and it was made of wax upon this occasion, weighing 60,000 lbs., distributed in 15,000 candles. As these lights wanted snuffing and trimming, boys on planks were let down from the roof to perform that duty, and doubtless they had a very cherubimical appearance. We do not learn whether the twenty-seven new saints have their respective names and distinction, or whether they take their places in the ruck of All Saints. A Cardinal of former times, seeing the canonization of persons whose lives had been none of the best, observed that these new saints made him call in question the old ones, *Affe che questi santi moderni mi fanno assai dubitare delli passati.* But Bayle takes the opposite view, and thinks the new saints better than the old ones; and he quotes the opinion of a wit, who said, he should prefer invoking a new comer, whatever might be his character, because he was at least sure of his man, which was not the case with some of the mythical ancients of the calendar, airy nothings, wanting every thing of reality but a name. Indeed, a doctor of divinity, named De Launoi, made it his business to play the part of Detective to the Saints, and of some he disproved the very existence, while he exposed the bad character of others. Of course, he incurred the bitter enmity of the priests, who denounced him as a desperate spirit, who turned a saint out of paradise every year. A curate of St. Eustachius, in Paris, said, he felt it politic to pay his court to De Launoi for fear he should take away his St. Eustachius, who had nothing to depend upon but his saintship. De Launoi weeded the calendar of a number of saints, who were either purely fabulous, or worthy of a place in the galleys. But since that day, more than three centuries ago, as the recruiting of the army of martyrs has been steady in progress, and no successor of De Launoi has employed himself in the purgation of the body, the number must be enormous; and how there can be room for the twenty-seven Japanese, it is impossible to conceive. Surely Rome should have disrated or cashiered some of its many saints, who either never existed at all, or existed to very bad purpose, before it called up *this new batch of martyrs* to the upper house. As it is, the least select, the least choice

company in the world is that of the saints, and it is astonishing how the peace can be kept amongst them. The martyrs have the satisfaction of finding themselves sainted at last, we shall be told; but saints have their ambition like other folks, and covet the repute that brings shrines, and incense, and votive offerings; and can these be expected for the Japanese, of whom nothing certain is known, except that they are saints by patent of the Pope?"

THE LATE DR. GOSSNER.

About forty-five years ago, three Roman Catholic priests in South Germany were led to turn away from the errors of the Church in which they were born and educated, and at whose altars they had for years ministered. They were Boos, Gossner, and Lindel. It was the reading of the Word of God, through the influences of the Holy Spirit, that wrought this great change. From the moment they embraced the glorious Gospel, they ceased not to make it known to others till their dying day. Martin Boos never formally separated from the Roman Catholic Church; he ended his days, many years ago, in Germany.—He wrote several books of edification, which are much prized by godly people in that country. Lindel went to Russia, where he became a Protestant minister, and preached the Gospel in the German Colonies in the southern part of that empire. But Gossner went to St. Petersburgh, the capital of the empire, at the invitation of the Emperor, Alexander I. Four years he ceased not to preach Christ to the German Roman Catholics of that city, and nearly one hundred souls embraced the "truth as it is in Jesus." At length the storm of persecution arose. The Pope, through his Vicar-General, desired his expulsion from the city. The good Emperor, then in his last days, sick and irresolute, had not the courage to defend him. Fearful of disturbance, he privately advised Gossner to retire. He did so, and going to Berlin, he became a Protestant, and took charge of the old Bohemian Church, where he preached to full houses for many years. He got up a Mission-Seminary and Society, and trained up many humble missionaries, who are now laboring in different parts of the world—in Africa, Asia, America, and Australia. He also established a Hospital for the poor and suffering. But his heart was much with his flock in St. Petersburgh, who abandoned the Romish Church soon after he left, and for years, and probably do so still, met for religious services every Saturday, Sunday, and Monday night, at the house of one of their number, the good Mr. Nordbeck. At one of these meetings they read every week a sermon, *homily, or letter,* which they had received from their old pastor and *friend.* We have attended those meetings, and can testify to their *edifying* nature. We subjoin one of those discourses, by which pastor

Gossner preached once a week to his former flock in St. Petersburgh, for many years; only adding that this good man has finished his work and entered into rest. He was a happy man.

Praised be God the Father of our Lord Jesus Christ, who has chosen us before the foundation of the world, that we may be holy and blameless in love. Praised be the Lord that He has so far preserved and blessed us with temporal and spiritual benefits through Christ. Who can recount what the Lord has done for him? Who can name all the comforts and mercies which have in streams been showered upon us for so many years? My heart is full of thanksgivings and praise for all the good the Lord has done for me in the course of my life—for all the patience and long-suffering with which He has borne with my many and great weaknesses and defects. He has never removed His helping hand from me. For years—even from my earliest childhood—has He conducted and led me with peculiar mercy. I recollect feeling His merciful hand even when very young, at an age when a child is incapable of appreciating heavenly things, and still to this day is He with me, ready every morning to stretch forth His hand. O for every pulse to be thanks and every breath a song !!

Well, my dearest brethren and sisters, it is no small wonder of His grace and mercy, the fruit of the prayers of believers, that I am writing to you on this my 62d birth-day—that my hand can still hold a pen—that I am still a sojourner here below, and that we can still love one another on this side the grave. I count it one of the greatest mercies I have ever received that my God has not cast me off in this sickness, for during this affliction I have been taught much. My late illness has proved to me a real blessing. I perceive and feel more fully what is meant in Scripture by *days of visitation*—they are days of mercy. *Here* is the seed-time—*there* will be the harvest—what man soweth while on earth, that alone will he reap. *There* he can neither sow nor work, nor grow in grace. Death is the limit of man. For this reason it has always been considered a blessing to attain unto old age: that is to say, a long life in Christ. I must acknowledge the patience with which the Lord has borne with me, and His peculiar grace to my heart. He has again added to my years merely from pure mercy; therefore I beg of you who are assembled to thank the Lord for me and in my stead—to thank Him for still permitting me to live and to work and to increase in His realm below, that my calling may be more confirmed. Pray for me that I may employ this respite more faithfully and more diligently—that I may lay aside what is still to be laid aside, and put on what still remains of the new man of Christ, that I may be found complete in Him, and may no more live unto myself, but only live in faith on the Son of God. Pray, and persevere in prayer, especially on behalf of my peculiar trials and conflicts. I have a thorn in the flesh, and have prayed the Lord often to remove it, not only thrice, but a thousand times, but so far it has not pleased Him. Well, pray that He may strengthen, and enable me to let His grace be sufficient,—that He may not lead me into temptation, and that I may not act contrary to His will in order to get rid of the cross to which I have often been strongly tempted. What are we, and what can we do, without the Lord? O, pray to Him therefore who has promised to be gracious, to keep me as the apple of His eye. Beseech Him that we may all fight the spiritual fight—that we may preserve our faith—finish our course—and at last receive the crown.

As it regards yourselves and your community, hold closely to Him, and to one another. Stand as one man, unceasing in prayer. Day and night let each entreat for himself and for all. Wrestle with the Lord that no one may remain behind, but that all may seek after peace and holiness, without which no one can see the Lord. Your meeting ought not to be sectarian—but a communion of saints, who all as members of one body are only *seeking what edifies the* whole body. Keep together in the Lord, until you attain unto *the measure of the stature of the fullness of Christ*.—Eph. iv: 13. You ought not to con-

gregate together in order to form a party, but to be helpful in furthering one another in the way of salvation, the great end for which you are called. Be helpful to one another by prayer and supplication, by mutual edification, exhortation and admonition, by unity and peace; God having united you by the same awakening and experience of grace.—*Be in earnest about your salvation, and strive to glorify the Lord Jesus Christ in your hearts.* Let this be your chief concern; for this you have been mutually called, take care therefore that no one remains behind, but that all of you attain unto this desirable end.

Thus far the Lord has helped you. Erect this day an *Ebenezer*, and if after the lapse of one year you stand again before it, then prove yourselves, try what progress you have made in your strivings and wrestlings; in faith, hope and charity, and in your growth in Christ Jesus. Exhort, encourage, spur one another on—time is short—the end draws near. The Lord calls here one and there another. Let us watch and pray that He may not find us unprepared, but as servants who are waiting for their Lord's coming, girded about, and with their lamps burning.

Grace and peace be with you all. Yours, GESSNER.

BERLIN, Dec. 2, 1835.

A REMARKABLE PROCEEDING.

IT is a long time since we have read any thing that more strikingly illustrates the ignorant zeal of a certain class of the votaries of Rome than the following statement, which is going the rounds of the newspapers :—

"Sir Allan McNab, well known as one of the leading men of Canada, died lately, and some circumstances attending his death have given rise to much comment. On the Thursday before his death, and while he was in an unconscious state, he was visited by a Roman Catholic priest, who administered to him the rites of his Church. His physicians assert that he was totally insensible on that day to all that was passing around him. On the next day, when he awoke to consciousness, he declared that he died a faithful member of the Church of England, and professed his faith in Jesus Christ as the only means of salvation. After his death it was announced that he had become a convert to the Roman Catholic Church, and an unpleasant controversy arose as to the proper persons to officiate at the funeral. The affair has made a decided sensation in Canada, and it is certainly a great hardship that dying men cannot be kept from the intrusive attentions of priests, privily brought in by over-zealous and officious relatives."

THREE RULES FOR A HOLY LIFE.

WHOSOEVER desires to persevere and increase in the fear of the Lord, and the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be *diligent in secret prayer;* must constantly *read the Holy Scriptures,* begging the Most High to explain them and give faith in them; and must *walk with those who walk conscientiously before God*—who are always aspiring to what they have not attained—in whose manner, spirit, and discourse, there is what reaches the heart, *and tends* to humble, quicken, and comfort the soul. In all my reading and acquaintance for forty years with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give over attention to them, who did not fall away. H. VENN.

THE LATE GENERAL BECKWITH.

By one of the latest steamers from Europe, we have learned the death, at La Tour, the chief town of the Waldenses, of this excellent man. It was at the village of St. John, a parish town some two miles from La Tour, that we first saw General (then Colonel) Beckwith. It was in the month of May, 1837. He was staying at the house of the Rev. Bonjour, then Moderator of the Waldensian Synod. At successive visits to the Vallies of the Waldenses we saw him repeatedly. At these interviews he gave us many details of his life, and of his efforts to do good to this people whose history is so interesting and instructive.

General Charles Beckwith was born in England; in what year and in what place we do not remember. We think that his birth must have been in or near the year 1780. Preferring the military profession, he entered the British army at an early age, and during the Peninsular campaigns of the Duke of Wellington, he was one of the aids of that celebrated man—who must certainly be considered one of the greatest captains of his own or any other age. Through all those campaigns in Spain young Beckwith passed without a wound; but in the Battle of Waterloo, on the 18th of June, 1815, his left leg was carried away by a cannon ball. Of course he was rendered unfit, the rest of his life, for active military service. His name retained its place, however, on the army list, and he received regularly his salary as a Colonel, to which grade he had arrived at the age of twenty-eight.

Retiring from actual service, Col. Beckwith for years spent his time partly with his mother and sisters in England, and partly in foreign travel. The winter of 1819–'20, he spent in the city of Baltimore, where he is remembered still by many, as a gay British officer hobbling about on his wooden leg. At that period of his life, he was not a religious man. Born and brought up in the Established Church of England, he seemed not then to have known any thing about an evangelical faith. Nor did he for some years afterwards.

At length, having fallen in with the first work which the late Rev. Dr. Gilly, Prebendary of Durham, wrote respecting the *Waldensian Church*, after his first visit to that body of Christians, and which was published in 1823, he became much interested in their condition, and concluded to make a visit himself to them. The result was that he spent for many years several months annually among them; the other months he spent with his mother and sisters in England. When we first became acquainted with him, in 1837, he had spent twelve years in this manner, as he told us. According to this statement, he must have gone to the "Vallies" for the first time in 1825.

At first, and for years, Col. Beckwith seems to have been influenced *by the generous impulses* and instincts, if we may so speak, of his benev-

olent heart, rather than by any enlightened and well-instructed zeal for the glory of God and the salvation of souls, in his efforts in behalf of the remnant of this martyr-race, for which Cromwell and William III. in the XVIIth century, and Queen Anne in the beginning of the XVIIIth, and many private Christians of England, had done so much to save them from destruction. But if Col. Beckwith became a great benefactor to the Waldenses, and during thirty-seven years did much for their temporal and spiritual well-being, as will presently appear, his sojourn among them was made a great blessing to him; for it was through his intercourse with them (under God's blessing) that his mind became deeply, though gradually, and, we doubt not, savingly acquainted with the Gospel.

At the epoch of our first visit, we found him greatly interested in promoting the education of the youth of the Waldenses, by the establishment of village and hamlet schools throughout their vallies. He had already established about ninety, and hoped to increase the number to one hundred and fifty, which would secure the opportunity of gaining a good common education (in the French language, which was spoken by all) to every child and youth among the 22,000 people of the Waldensians residing in those Vallies. The Rev Dr. Gilly, and other English Christians, had succeeded by their efforts in England in finding the means for opening three or four large female schools at as many different places in the Vallies, and for building a large and commodious college-edifice at La Tour, the walls of which were then going up. That institution has long since been opened, under the name of *Trinity College*, and has a goodly staff of capable Professors, a library of eight or ten thousand volumes, a good chemical and philosophical apparatus, and sixty or eighty students. Two classical schools (at La Tour and Pomaret) and one normal school have also been since opened; but how much Col. Beckwith had to do with their creation, we are not informed, although we believe it was considerable. With the establishment of the Hospital and Infirmary at La Tour and Pomaret, which have done so much good, we think he had less to do than the father of the present King of Prussia and the Emperor Alexander I., of Russia, and many private Christians in England and on the Continent.

A few years ago Col. Beckwith did much towards having a large and handsome church built for the Waldenses of the village and parish of La Tour, to take the place of the inconvenient old one that stands, if it is still in existence, on the mountain-side at the distance of a mile from the "Sacred City" of Waldensian people, as that place may well *be called.* About the same time he built houses for the seven Profes*sors of Trinity* College, and agreed to pay the salaries of several of these *good men for* five years. Years before that, he had gotten through

with the building of school-houses for the village and hamlet schools. He had also seen the roads and bridges throughout the "Vallies" put in a good state, and one or two plain but not uncomfortable hotels opened at La Tour for the benefit of the many strangers who now visit the Vallies every summer, since the rail-road has been opened from Turin to Piguerol (22 miles), and a macadamized road from the latter place to La Tour, on which "dilligences" run in connection with the rail-road.

From first to last, this great benefactor of the Waldenses must have expended from his private resources many thousands of dollars among them. If we should say $50,000 we do not think we should exceed the truth. Not that he had much if any private fortune, but his salary as a Colonel of the British Army was handsome, and his mode of living simple and inexpensive. Some twelve years before his death, he became, by regular promotion, a Major General in the British Army. Soon after this he sold his commission for a large sum. This sum he carefully invested. Shortly afterwards he made his will, in which he left a handsome little legacy to the daughter of a Waldensian family at La Tour, in which he had passed much time very agreeably. When the young lady for whom he intended this legacy was a child, she often sat on his knee, and shared much in his affections. As he felt it to be his duty to inform the parents of this young lady of what he had done in his will, he was surprised to find that they were much troubled, for they feared that it would excite discontent, if not envy, among their poor neighbors and friends, who might not be able to understand why their daughter should be thus distinguished rather than others. The good old General was disconcerted and troubled in consequence of this, until some of those wise people who are to be found in nearly every community, suggested that there was a way of arranging the matter. The upshot was that the General married the young lady, and every body was satisfied; for it was the universal belief in the village of La Tour that the young bride would be fairly entitled to whatever share of his fortune he might think proper to leave her. Not long afterwards, upon our third visit to the "Vallies," we called upon the happy pair, and found the old General engaged in looking over his military papers, and Madame Beckwith seated at her piano in a house at La Tour that certainly was almost venerable enough in appearance to have been the habitation of a Methuselah. We believe, however, that the General subsequently took a house in Turin, and spent much of his time in that beautifnl Capital.

Several years ago, the students of Williams' College, (Williamstown, Mass.,) made General Beckwith and his wife Life-members of The American and Foreign Christian Union, by the contribution of $60.— *The General, in* acknowledging this testimony of respect, wrote them a

very interesting letter, in which he stated that the number of the schools (including Trinity College, the two Grammar Schools, the Female Seminaries, and the Normal School), was 165; that the number of the pupils. in winter months, was upwards of 4,600; and that there was not a Waldensian child of proper age that was not receiving an education! Blessed fruit this of his benevolence and that of Christian friends in England mainly, elicited by the efforts of the Rev. Dr. Gilly and other friends.

Towards the erection of the very handsome, large, and convenient Waldensian Church in Turin, General Beckwith gave, ten or twelve years ago, the liberal sum of six thousand dollars.

We have stated that General Beckwith lost his left limb in the Battle of Waterloo. With the aid of a very convenient wooden leg and a cane he was enabled to go about with a good deal of facility. Not being at all given to literary pursuits, he spent considerable time in the earlier years of his sojourn in the "Vallies," in amusing himself in hunting with his gun. In these excursions he was accompanied for years by a favorite dog. He found a welcome every where. He once told us that he thought he had visited from first to last every house of the Waldenses. To do this he must have climbed a good many steep and rough paths on the mountain-sides, and in the mountain gorges. By all classes of the humbler people he was called "Our friend," "The poor Colonel."*

Although the Waldenses are Presbyterians in Church polity and mode of worship, and General Beckwith a sincere Episcopalian, yet this fact has not prevented his hearty co-operation and assistance in every good work. He was not, however, without strong desire to see these people adopt the Episcopal form of government and manner of worship. He offered, some fifteen years ago, to supply the Waldensian churches with the Liturgy of the English Episcopal Church, in the French language, if they would adopt it. At a later day, he caused a Liturgy to be prepared in the Italian language, derived from the old liturgies. But the Synod kindly and firmly informed him that although they loved him more than any other man living, and were profoundly grateful for what he had done for the Waldensian Church and people, they could not abandon either the Church polity or mode of worship which they have received from their fathers, and which they believe to be founded on the Word of God. This was enough. General Beckwith assured the Synod that he would not speak of the subject again; nor did he.

General Beckwith prosecuted his labors in behalf of education among *these people,* which culminated in the formation of a Theological Sem-

* *In French* (which is the ordinary language of the inhabitants of the Vallies, though speak a *patois* among themselves) Notre Ami—Le pauvre Colonel.

inary, at La Tour at first, but now at Florence, with the hope that by this means the Church in these Vallies might, in process of time, be a "nursery," as he said, when once speaking to us on the subject, "for Christ and His Church;" and he lived to see his hopes fulfilled. That Church now bids fair, by its knowledge and missionary efforts throughout the entire country, to become in the future what it was said to be in the middle ages: "Lumen totius Italiæ"—THE LIGHT OF ALL ITALY. But here we must terminate our notice of this excellent man, whose memory will long be cherished among the Waldenses.

WORDS.

Words are lighter than the cloud foam
Of the restless ocean spray;
Vainer than the trembling shadow,
That the next hour steals away.
By the fall of summer rain-drops
Is the air as deeply stirred;
And the rose-leaf that we tread on
Will outlive a word.

Yet on the dull silence breaking,
With a lightning flash, a word,
Bearing endless desolation
On its slighting wings, I heard.
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

I have known one word hang star-like
O'er a dreary waste of years,
And it only shone the brighter
Looked at through a mist of tears,
While a weary wanderer gathered
Hope and heart on life's dark way,
By its faithful promise shining
Clearer day by day.

I have known a spirit calmer
Than the calmest lake, and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it,
And its deepest depths were stirred,
Never, never more to slumber,
Only by a word.

I have known a word more gentle
Than the breath of summer air,
In a listening heart it nestled,
And it lived for ever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it fade away.

Words are mighty, words are living;
Serpents, with their venomed stings;
Or bright angels, crowding round us
With heaven's light upon their wings;
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.

Household Words.

USEFULNESS.—On the day of his death, in his eightieth year, Eliot, the "Apostle to the Indians," was found teaching the alphabet to an Indian child at his bed-side. "Why not rest from your labors now?" said a friend. "Because," replied the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayer, for now that I can no longer preach, he leaves me still strength enough *to teach this poor* child its alphabet."

THE FOREIGN FIELD.

We lay before our readers a letter from the Rev. Mr. Hall, of Florence, Italy, Missionary of the American and Foreign Christian Union, giving a deeply interesting account of the progress of the Gospel in the Island of Elba. The Union has now two missionaries and a colporteur in the Island, and two mission stations; one at Portoferraio, and one lately established at Rio Marina. It is to this latter station that reference is made in the letter. Will some good friend to the cause respond to the appeal for books and maps for the girls' school at Rio? Or can a Christian brother do a better service to the cause of Christ than by giving fifty dollars a year to educate the pious young man converted at Rio Marina, and sent by Mr. Hall to the Waldensian College at La Tour? But the letter speaks for itself.

Florence, July 21, 1862.

My Dear Brother,—You will be glad to learn that the work of Evangelization undertaken by the American and Foreign Christian Union, is prospering. In the Island of Elba especially most interesting and important results have been already secured. The service established at Rio Marina has from the beginning been growing in interest and numbers, till now every seat is occupied by attentive and earnest hearers of the Gospel. There is much more spirituality and religious life at Rio, than at Portoferraio. In April last, when the service was commenced at Rio Marina, Mr. Marchand had to pass through many difficulties and such a degree of opposition from all sorts of people, priests, men, women and children, as might justly be called persecution. The house in which he held his religious services was often surrounded by lewd fellows of the baser sort, whose screams, trumpets, and kettle-drum music sometimes rendered his preaching inaudible. He was hooted at in the streets, stones were thrown at him, and threats uttered against him. Children were taught to flee at his approach as a Protestant and heretic, to be shunned as a pestilence, and if he entered a house old women sprinkled his footsteps or the chair in whlch he sat with "holy water." These persecutions for a time seriously threatened the success if not the existence of the mission.

But God heard the prayers of his people specially offered for the restoration of quiet and peace in the religious services. After repeated complaints the civil authorities interposed, and arrested several boys who were the mere instruments of the priests and others who opposed the mission. These persons were brought before the Court in Portoferraio, and were admonished that a repetition of their offense would subject them to certain and severe punishment. Since then the Sunday and other services have been peaceful and uninterrupted, and the brethren who at one time feared they should lose the Evangelist through persecution, have wept tears of joy and gratitude at being able to worship God according to their consciences, with none to molest or make afraid.

Meetings are held four or five evenings in the week for the study of the Scriptures. They are attended by about thirty adults. A passage of Scripture is read, questions are freely asked and explanations offered, and, as far as possible, the lessons interpreted by references to other portions of the Bible. Thus these persons to whom the Word of God has been a "sealed book," and who for truth have been taught to receive the doctrines and commandments of men, begin at once to "search the Scriptures," to see "whether these things are so." This method of studying the Bible has been attended with the best results, and the minds of the people all interested in the book which can benefit them more than any other, and of which it has been the policy of the

Church of Rome to keep them in ignorance. They will never be likely to lose the benefits secured by these Bible classes.

Another important work has been begun at Rio Marina. A school for girls has been established—a pious and well-instructed woman, a member of the congregation at Rio, and who has formerly taught a few children privately, is the teacher. The school now numbers sixteen scholars; *it only wants good elementary books and a few maps to insure its prosperity and great usefulness to the Evangelical families of that town.*

The Mission at Rio has been the means of bringing to our knowledge a young man of promise, intelligent, and of good character, *the only son* of an excellent brother of the church, who desires to study for the Ministry. The father, who had hoped to have the aid of his only son in his business as a master mason, has given his consent, allowing him to give himself to study, and prepare himself for preaching the Gospel. So rarely are young men found in this part of Italy who desire to devote themselves to the Ministry of the Word, that I have offered, after consultation with Professor Geymonat, to assume the responsibility of supporting this young man in the prosecution of his studies. Arrangements will be made for sending him to La Tour; and from there, if it please God, he will come to Florence for his theological course. To educate a native of Elba, and send him among his countrymen as a preacher of the Gospel will, with the Divine blessing, be of the greatest spiritual interest and advantage to this Island. Is there not some one of your readers who would regard it as a privilege to bear the expenses of this young man's education, and in time give to Italy the great blessing of an educated minister? If the American and Foreign Christian Union had done nothing more in Italy than to establish the Missions in the Island of Elba, that would repay a thousand-fold the money expended on this field the past year.

E. Edwin Hall.

Falsehood is often rocked by truth, but she soon outgrows her cradle, and *discards her nurse.*—Lavon.

BELGIUM.

The following letter from the Committee of the Belgian Evangelical Society will be read with interest, we are sure. It came just too late for September No. of The Christian World.

Brussels, July 18th, 1862.

Very Dear and Honored Brother:—Your welcome letter of June 2d, with the enclosed draft, has come to hand. Will you be so good as to express to your Honorable Committee our sincere thankfulness for it? This grant is of great price to our eyes, when we consider the great and painful trials in which your country is. That you should be able in such circumstances to send us help, is a striking sign of the kind protection which the Lord accords to us. We all feel a lively sympathy for the cause which the North maintains against the South, and a multitude of hearts are constantly lifted up in wishes and prayers, asking of God to arrest the scourge of this homicidal war which desolates your beautiful country, and that, in arresting it, He would make the plague of Slavery to disappear. For the rest we have the firm hope that such will be the issue of the crisis through which you are passing, however long that crisis may be.

I hasten to reply to your letter, because I desire to give you, for your monthly magazine, some details I have procured. I wish to speak of a young disciple of Christ belonging to one of our Stations, founded about three years ago, in the midst of an industrial population, and of course entirely Roman Catholic, like all the rest of the people of this country. There was not one native Protestant in that region when we commenced. At present there is a flock that numbers forty communicants, and several candidates for the Lord's Supper, who all appear to be sincerely engaged in seeking salvation. There are besides several assemblies on the Sabbath, and during the week, which number from two to three hundred hearers. The Bible-reader who labors at this Station, can read every day the Word of God and pray in from eight to ten houses; that is to say, in as many as his strength will permit. He is well received in most of

the families. But it is not about the Station that I wish to speak to you, but of a young man who has there received the living faith in Christ. Here is a brief account of him.

He was sent at the age of fifteen to Bonne Esperance, which is a sort of college or little Roman Catholic Seminary, entirely in the hands of the clergy. They form at this institution school teachers, and also prepare young men for the priesthood. I know not why he left this establishment, but I know that about this time, whilst still a member of it, he wrote two letters to his uncle, who was at this time a reader of the Bible, which indicated already a certain longing to know the Truth. His parents lived at M***; it was there that his uncle, already converted, had an opportunity of speaking to him respecting the Gospel. The young man did not understand much of it. Some time after this, the whole family went to Austria to labor in a mineral establishment, and our young man had other opportunities from time to time to hear the Gospel spoken of by a converted countryman of his, who accompanied them. At the beginning of last March, this family went to establish themselves at H***. The father obtained a place as assistant in a rolling-mill, and his son was store-keeper. The proprietors are well satisfied with his labors. He has only been able to attend public worship two or three times without the knowledge of his parents who are, as you will see, violent adversaries of the Gospel. But he sought the Lord in secret through the reading of the Bible and prayer.

The Saviour graciously revealed Himself to him, and filled him with peace, life, and joy, in the midst of continual and often very great sufferings. It is by the correspondence which he maintained with his uncle, above referred to, that we have become acquainted with the state of his soul. His unhappy father, irritated to the highest degree, because his son refuses to go to mass and to perform other Popish mummeries, has frequently maltreated him in the most barbarous manner. Striking him with a *large stick so violently* as to leave him *insensible on the* pavement. Once or twice *third persons* have had to interpose, to prevent him from killing him. The dear young man has been several times confined for days to his bed, in consequence of the wounds and bruises which he has received. The mother has often added *her* violence to that of the father, wounding the head of her son with stones. The sisters follow the example of the father and mother, not in beating, but in using every imaginable means of tormenting their brother. The police of the commune has the right to interfere, but they have connived at the affair. As the dear young man is not of age, he cannot escape from such bad treatment, but by leaving his paternal home. It happens that a Romish priest has urged on the parents and excited them to this violence. "Beat him, beat him," said he; "these ideas are from the devil, and will vanish only under blows."—This is truly the spirit of the Romish clergy. They will never change; but they will fill up the measure of their violence and their crimes. But how has the young man supported this bad treatment? It is in *that* the work of God is admirable. Never has any one perceived in him indication of irritation, impatience, or ill-humor. Never has his gentleness been belied; never has a murmur or complaint been heard from his lips. His letters indicate great suffering, but they abound in thanksgivings. Here is the last of those which have been communicated to me.—

"Thanks be unto the God of peace and "mercy, for the grace to believe in the Lord "Jesus Christ, our Saviour, who came into "this world to wash us in His blood from "all our iniquities! Yes; unto Him be "thanks that He took me from the state in "which I was, to make me walk in the light "of the Truth, the way so little known, and "and yet which it so much behooves us to "know. Oh, what infinite goodness on the "part of God, who sent His only begotten "Son, to die on a cross to procure our jus-"tification! Oh, how all this fills my heart "with joy! Oh, that men knew how sweet "it is to believe in a Divine Saviour, who "died for repenting, believing sinners! But "their blindness prevents their comprehend-"ing the things that relate to Heaven. Oh, "how great is the joy of those who have in

"Thee, O Saviour! But how few taste it! "O God, my heart overflows with happiness "in thinking of Thy blessed promises. I am "not worthy of all Thy benefits, O God; "but Thy mercy is great, and Thou wilt not "abandon the guilty child that betakes itself "to Thee. No, Saviour, for Thou hast pro- "mised, and I know Thou art faithful and "just in all Thy promises. Ah, dear M., I "I have great reason to bless God, so good "and merciful to me, for He has taken away "my iniquities and clothed me with the robe "of righteousness; for it is by His grace "that I am what I am, not being able of "myself to do any thing that is acceptable "to Him. But He grants to me His grace, "and nothing shall be able to separate me "from the love which I feel for Him. For "if He has loved me even so much as to die "for me, I ought to love Him above all "things.

"Thanks be to God, for the grace given "me to endure suffering for Him; but now "He has caused persecution to cease. I am "no more beaten.* His will be done!— "They see that if God be with me, they can "do nothing against me; for who can pre- "vail against God?

"My mother is sick. I pray God that He "would heal her; that He would enable her "to bear patiently her sufferings; but most "of all that He would heal her soul. O God, "enlighten the hearts of my parents; let "heavenly light illumine their souls, that "they may know the Truth, and that they "also, O God most merciful, may taste the "joy which Thou dost bestow upon Thy "children. O Saviour, I beseech Thee to "intercede for them with Thy Heavenly "Father, that He would bring them to the knowledge of Thy holy Word, that He "would bring them into the fold of the "Good Shepherd. Amen.

"I am happy; and yet I am sad at not "being able to go to public worship; but "God fills me with peace. Think on me, I "pray you, and my parents, in your prayers, "and commend us to all the beloved breth- "ren."

* Alas, it has recommenced since he wrote *this letter.*

UNITED STATES OF COLUMBIA.

The Rev. Ramon Monsalvatgé, our Missionary to this portion of South America, writes the following interesting letter from Panama, under date of August 11th (1862):

"I take pleasure in informing you that I have been at Panama since the 31st of July, and that I labor with activity and much success in the work of evangelization. Since my arrival in this city, I have sent a part of my religious books to Mr. Breson, a Frenchman by birth, formerly a Roman Catholic, who, since my former sojourn at Panama, has become partaker of my faith, and my assistant in the propagation of the Gospel.

"Mr. Breson is now established at Santiago de Veragras, near to Panama, a city of 2000 inhabitants. In June, 1861, I visited that place, and there celebrated a marriage between a German, who was a Protestant, and a young Catholic lady of New Grenada. To-day the wife is more Protestant than the husband. I distributed at Santiago a number of Tracts, and I preached three times. The seed fell into ground well prepared, and the Saviour has caused it to grow. I send you a letter which Mr. Breson has addressed to me, of which you will make such use as you may deem proper.

"'I have already distributed all of the books which I had at Panama. The V*** G****** of Panama, Rev. Father J****, made me a visit as soon as I arrived, and I recognize in him a true Nicodemus. I had long conversations with this priest, last year, and he has read all my books, and has heard me preach several times. He loves the Saviour Jesus, and he loves me truly because I labor for the advancement of His reign. Nevertheless, he has not the courage to throw aside his priestly robe, and declare himself publicly. And yet he has no need of the *mass* as a means of living, for he is very rich.

"'Mr. Frederick Hicks holds an English school which gives him enough to live upon. Every Sabbath he holds two services in English, one at 5 and the other at 8 o'clock in the evening. At the former I counted 9 persons, black and white. In the evening

meeting there were 16 persons, Protestants, from the Island of Jamaica. Mr. Hicks has too much to do. If he could find time to prepare himself well during the week for the subject which he proposes to treat on the Sabbath, he would have more hearers.

"'At Aspinwall, I visited a Methodist minister, Rev. Mr. Bancroft, who has lately arrived. He is supported by the Rail Road Company, and it is for the benefit of its people that he labors. He preaches once every Sabbath.'"

THE HOME FIELD.

THE adventures of one of our oldest Missionaries, given in the following letter, cannot fail to interest our readers. For obvious reasons we suppress the names of places and persons, only stating that the scene of the drama lies in the interior of one of our Atlantic States: the occurrence took place in August last.

The last month, as you are aware, I spent in O***** County, and found among the people a cordial reception, and comfortable quarters. But we cannot expect to go to Heaven on flowery beds of ease, nor live here long without meeting with some trials and difficulties. I experienced this on a Sabbath evening in M****. While speaking in the Presbyterian Church I was interrupted by some of my Irish Catholic friends. And finally after I got through, they waited outside until I came out, and then they apologized and invited me to call and see them. The following Tuesday night I preached in the Methodist Church, and then the Irish women were more fierce than the men, and some had to be taken out for making a disturbance. They acted like Indians; and when I came out of the church, the women gathered around me and talked in Irish, but still did not seem to feel disposed to molest me, except one woman, who said that it was well for me that there were so many Yankee Protestants there. However, there was one intelligent man who was more liberal in his views, who insisted on my calling on him the next day. Accordingly, the next day the Rev. Mr. G****, pastor of the Presbyterian Church, went with me to make the call.—We entered the Tannery, and found this liberal Irishman and his brother-in-law at work there. While I was speaking to this *liberal Irishman*, his brother-in-law had in *his hand a long* shearing knife, and swore he *would cut me in two.* In fact he swore and *raved so loud* that he could be heard all over town. The women came running like blood-hounds. And then this liberal one stood between us and kept him off. Then he took me to his house, and his wife was as liberal as he was. She treated me very kindly. They had a Douay Bible on the table, and she wanted me to mark those passages which I alluded to the night before. I did so, and showed them where Christ said to Peter, "Feed my lambs,"—"Feed my sheep." I said, the Priest claims that he is the successor of Peter, and yet he will shear the sheep and fleece the lambs, and take the last cent from the starving children. At this the woman burst into tears, and exclaimed, "That is the truth, for the last priest that was here took $800 from us.—We had bought a house, and expected to pay for it with that money. Now he is gone away, and we had to give up the place."

It is an established fact, that the priest took from that poor man all he had saved for several years to provide a home for himself and family. The people in M**** know this to be a truth. Very soon the house was full of Catholics and Protestants, and the yard also. Finally the man that had the knife came in and swore he would kick me out. But his sister rose up, and took him by the collar, and ordered him out of the house, saying that no man should abuse me in her house. And she was his own sister. She and her husband thanked me, and invited me to come there whenever I came to the town. She wanted me to bring some books that would give her more light. The

Rev. Mr. G**** happened to have Kirwan's Letters, and she has got the volume now.— We staid there more than two hours, and finally the savage brother came back, and sat down as quiet as a lamb, while I was explaining what a change of heart means. Then they requested that I should preach again. Arrangements were made, and on the following Friday night I lectured again, and the house was full, and I never had so attentive an audience in my life. I pray and hope that it may result in rescuing them from a soul-destroying system, that robs them of the means of providing for them a home here on earth, and deprives them of an entrance into the kingdom of Heaven.

Notwithstanding the risk of life I ran, I have no doubt but God will make it the means of doing some good. I went among wolves, but God can tame them; I could see it plainly in this very circumstance.

The Rev. Mr. G**** will now attend to them, and furnish them with every means in his power to throw additional light upon their now enquiring minds, as they expressed a determination to seek the truth. May the Lord help them to see the cause of their distress and misery, and open their blind eyes to the light of the Gospel of Christ.

This is the prayer of one who was once under the same cloud of darkness and superstition, but has been brought to see the errors of Popery through the telescope of the Gospel of Jesus Christ.

Report of another Irish Missionary.

I had a very pleasant interchange of thought with brother R****, and his views, I am happy to say, coincided with my own. I will try to make all things, and all people here, work with me to promote God's glory and the best interests of Christ's kingdom.

It is wonderful what policy the Roman Catholics pursue in trying to push forward their favorite dogmas. If we start a Sunday-school and gather in the poor outcast and orphan children, they at the same hour try to impede our progress by vespers or the catechism.

Once, a week ago, they have opened their *day-schools for the children*, so that, before the city schools open, they might have a hold on the children and keep them from attending the Protestant schools, as they call the free schools of this city; still, all this Jesuitism is but a thin veil, through which their own people can see, and in our free country the priests are daily losing that spiritual power which they pretended to have, and used with such despotic sway in older countries. That God's word (kindly presented, and the reading of it, urged in no hostile manner, but in love and from the heart) will have its effect, there can be no doubt. Here we have, every day, gratifying evidence of this truth, in the multitude of children who attend our Sunday and Mission-schools, and in the weekly evening prayer meetings which I am permitted to hold among these kind-hearted followers of Rome, who attend in large numbers and are inquiring daily what they must do to be saved.

Report of a German Missionary in New Jersey:

In sending you my Report for the past month, I am grateful to the Lord for the favor which he has bestowed upon our Mission here. We numbered last night over 70, and all our prospects are good. The Sabbath-school is also well attended. I counted last night 19 new-comers, mostly men, into whose hearts the Lord had put it to go to church, instead of profaning, as before, the Sabbath day. This augurs well. A deep and solemn feeling pervades our assembly, and many a new-born soul already shouts glory to the Lamb of God, that has taken away its sins. One man was with us who is 78 years old, and who came to this country in 1815. He was baptized and confirmed, and to his ideas he seemed a perfect Christian. Last night after the sermon he came up to me, and in the presence of the people, he cried out, "God have mercy on me a sinner!" "I always," he said, "thought myself safe, and fit for heaven, but I did not know what meant the words; 'Ye must be born again.' Now I understand it. I have not been born again. Oh, what must I do to be saved?"

The effect upon us all was most solemn. An old man, with white hairs, beloved by

many, gave thus openly testimony of his sins. It came very unexpectedly to me.—He had seemed to me a hard case. I praised and thanked God in my heart of hearts, and told my aged hearer to repent and believe in the Lord Jesus. I asked him to pray with me to the Saviour, after I had explained to him again the nature of sin and of redemption, and during the following solemn moments many remained, and many eyes were filled with tears.

You know too well what a blessing we experience in such moments, and so I need not stop to describe this scene. But still I wished you had been present, for it would have done your heart good.

We have now 45 on our list ready, I believe, to be received into the church. I am, however, in no hurry to press it, and for two reasons: 1. It is very difficult to induce such a large number of Germans with their families, to connect themselves with an American church. I hope, however, that in course of time I may overcome this difficulty. You know they are very clannish, and more so in cities even than in the country. Further, they want their children to be instructed in German, and—confirmed. How can this be done? If this church had a pastor, I should see my way clearer, but, as it is, I do not know what is best to be done. May the gracious Lord also further direct and lead us.

But the 2d reason for my not hurrying is, that many wish and are ready to contribute if occasion arrives, for an exclusive German Church, similar to that which the Christian Union founded in another part of this city. Considering the immense number of Germans in this neighborhood, most of whom are wholly unacquainted with the English language, and to all appearance perfect heathens in addition, a German Church in this part of the city might prove a great blessing, and within a year, perhaps, become self-sustaining.

I have now engaged a teacher to open a day-school, for which we have already 45 *children, mostly* from Romanists. This gives *me opportunity* for the exclusive religious *instruction*, which I conduct myself daily, and for which I am truly grateful. The girls we send to the Industrial School.

But my Report has lengthened already too much. I conclude by asking your prayers in our behalf, and may the blessing which we have received extend to all the Missions of our venerated Christian Union.

An afflicted Bible-Woman.

One of our excellent Bible-Women, who labors in one of the largest cities in the West, has been greatly afflicted. She has lost her only son, and she is a widow! In her sorrows she has found much sympathy from Christians around her. Of this she speaks in the most touching manner. Even the poor Roman Catholics, whom she visits, expressed much feeling for her loss, when she began to resume her labors among them. One incident we will venture to relate in her own words:

"I have found many friends who deeply sympathize with me, and have done all in their power to soften the blow; all of which I appreciate. But the greatest lesson I have received was from a poor afflicted, bedridden woman in the hospital, who calls herself a Roman Catholic, though *I* call her a *Christian*. As I entered the room where she lies, she looked up so pleasantly, and said she had missed my visits, and asked the reason. On being told, with a heavenly smile resting on her pale, emaciated face, she replied: 'I should think it would have been a pleasure to give back to God any thing *so dear*.' It almost took away my strength, and I soon sought a place where I could unburthen my thoughts and feelings. I had been too selfish in my grief, forgetting that God has a right to His own treasures, and will take them to Himself when He sees fit."

We have received several other interesting reports from our Missionaries in the Home Field, which we defer for the present.

MISSIONARY INTELLIGENCE.

Our readers will find an interesting amount of Missionary intelligence in the present number of The Christian World. In all directions there is progress.

THE SOCIETY'S WORK ABROAD.

There are some things stated in the letter of the Rev. E. Edwin Hall, of Florence, that call for devout thanksgiving. We may particularize the fact that the Saviour has brought to the knowledge of Himself a youth of promising talents in Rio Marina, in the Island of Elba, whom it is thought to be very desirable to educate for the sacred ministry. There is an interesting item of news of the same nature (the conversion of an interesting young man,) in the communication from Belgium. We have received a very encouraging letter from the Rev. Mr. Gilbert at Santiago, (Chili,) but at too late an hour for its insertion in this number of our Christian World. This brother begins to meet with greater encouragement. He reports that he now has an audience of twenty persons to hear the Gospel preached in English, in the afternoons of the Sabbath, at his own "hired house." This is a good increase since last March, when he had scarcely half-a-dozen. Mr. Monsalvatgé's letter from Panama is interesting, especially his remarks about the Vicar General.

MISSIONS AMONG THE INDIANS.

Whilst we are made to feel the deepest solicitude for the missionaries and the Mission-work among the Indians in the uppermost portions of the Valley of the Upper Mississippi River, we see but little prospect of the speedy resumption of missionary labor among the tribes in the Indian Territory. It is deplorable to see how the demon of strife, and war, and rapine has been permitted to re-*commence his ravages* on a large portion of our Western frontier. Fiends, in human shape, from Texas, Arkansas, and Missouri, have been tampering with the Cherokees, Choctaws, and other tribes on the Indian Territory, in the name of the "Confederate Government," and, alas, with too much success. And yet all is not lost. John Ross, the most civilized and worthy Chief of the Cherokees, has been throughout this deplorable civil war, the sincere friend of the United States' Government; whilst the Creek Indians, that have enjoyed the labors of the Baptist Missionaries, have also been well disposed, and have not interrupted the labors of those Missionaries. It is believed that the Mormons have been exerting a hostile influence over the minds of the tribes, with which they have been coming in contact for the last few years.

It is gratifying to learn that Christianity and a Christian civilization are making progress among the Senecas. Mr. Pierce, the Missionary, reports that the Schools are flourishing, under efficient teachers; that at Cornplanter's, more interest is taken in the school by the pagan party than formerly. In two of the three Sabbath-schools "much interest is taken;" and that there seems to be an increased interest on the subject of religion in some parts of the field. During the summer the small-pox has been quite prevalent, but not very fatal, we are happy to say.

MISSION TO WESTERN TURKEY.

Under this denomination all the Missions of the American Board in Turkey in Europe, and the Western portion of Asia Minor, are included. There were

a few months ago connected with this Mission, as we learn from a tabular view for the year 1861, '9 stations and 33 out-stations; 20 churches, with 466 members, of whom 58 were received during the year; 47 regular preaching places, with average congregations amounting to 1,527 persons; and 35 common schools, with 897 pupils. The Seminary at Bebek had 14 pupils; the girls' boarding-school 12; and the training-school at Philippopolis 11. The number of pages issued from the press during the year, all in the native languages, (Armenian, Armeno-Turkish, and Bulgarian,) was 8,307,000, of which 2,940,000 were pages of Scripture!" What a blessed statement! Who can tell the amount of good that has resulted, or will yet result in the ages of coming time, from the perusal of the truth contained in these millions of pages?

The Annual Meeting of the Mission was held at Constantinople, and lasted from the 10th to the 21st of June, and was a "precious season of delightful Christian fellowship as well as of earnest consideration of topics connected with the various departments of the Mission work." Most, if not all, the missionaries in this field were present, and the intelligence which they brought respecting the work of the Lord at all the stations and out-stations of the Mission, was interesting and encouraging. At this meeting it was decided to suspend the female boarding-schools at Pera, Bebek, and Hass-Keuy, with the view of reopening them, in a consolidated form, at some suitable place, at the end of the year. The Seminary at Bebek is also to be suspended for a season, and then reorganized and reopened at Marsovan, which is in Asia Minor. *The training-school* at Philippopolis is *to be continued* with increased vigor. *It was also* decided that a Mission-Seminary, like that of Bebek, which has accomplished so much good, ought to be opened at an early day, in the Bulgarian portion of the field. This will be a very important step in the right direction.

MISSION TO CENTRAL TURKEY.

The Annual Meeting of this Mission, held at Atoppo, was also a most interesting one, and attended by many of the brethren. The Rev. Dr. Goodell, of Constantinople, was there as a delegate from the Western Turkey Mission, and has given, in the pages of the *Missionary Herald*, a most interesting account of its proceedings, and of the state of things in Beirut, and in the Lebanon, places where some of his early missionary labors were performed, but which he had not revisited for thirty-four years. Wonderful changes have taken place in that period, and especially within the last two years. Dr. Goodell considers the effect of the recent bloody war of the Druses upon the Maronite and Greek Christians as well calculated to break down the bitter hatred and cruel opposition of these sects to the true Gospel. Dr. G. was delighted with the great progress of the good work at Aintab, with its large company of believers which support their pastor and nine schools at a cost last year of $2,556, which was, on an average, $1.25 for every man, woman, and child in the community. The Mission asks the aid of the Board only for the Theological School, or class, at this place, the female boarding-school, and one out-station! The native church of Aintab possesses a wonderful spirit of Missions.

MISSION TO EASTERN TURKEY.

The recent intelligence from Kharpoot, its Church and its Seminary, continues to be as interesting as ever. The

same may be said of the other stations in that field.

We must say, in terminating our brief notices of the Mission-work in Turkey, that scarcely any thing interests us more than the facts which inadvertently manifest themselves, going to show that the prejudices of the Turks against Christianity are slowly but surely giving way. This may be affirmed of some stations, such as that of Marsovan, where Mohammedan judges and other intelligent men are desirous of possessing the Bible.

INDIA.

The Rev. Mr. Tracy, of the American Board, reports that the Seminary at Madura, in the extreme Southern part of the peninsula of India, is doing well; that there is great demand for educated natives in Ceylon, (which is not far off); and that a class of seven young men, at the close of the last term, was sent forth to enter upon the service of the Mission. The Missionaries of the Presbyterian Board, and those of the Reformed Dutch Church of the Arcot Mission, meet every month with more or less encouragement.—Quite a strong band of missionaries, (four in number) and several assistants, as wives and teachers, have been recently sent by the Methodist Missionary Society of this country, to reinforce their excellent Mission, at the head of which is the Rev. Dr. Butler, in the Upper Valley of the Ghanges. The Church Missionary *Record* for August and September gives many interesting details of the work in India that is carried on by that excellent Society. The same is true of the Baptist and Wesleyan organs.

SIAM.

The Missionaries of the Presbyterian Board at Bangkok, report the opening *of a chapel in that city*. The services on the occasion were conducted in Siamese and English. This chapel was built from contributions received from residents and inhabitants of Bangkok.

CHINA.

The Rev. Dr. Culbertson, of the Presbyterian Board, has completed, at Shanghai, the translation of the Bible, upon which he has bestowed so much labor for eleven years. Since the lamented death of Dr. Bridgman, of the American Board, last November, he has been the sole laborer upon this great work of the little band who entered upon it in March, 1851.

Whilst the Missionaries at the various Stations in China report favorably of the good work in that land, a member of the Methodist Mission at Fauchau writes thus to the editor of *The Christian Advocate and Journal:*

"Our work is in a most encouraging state. The boys' school, under charge of Brother Gibson, is bringing forth fruit to the Church. Five of the boys are now members of the Church, and others are inquiring the way of salvation. The two who completed their time last fall are doing well; one is our first assistant in the printing office; the other is employed as teacher and exhorter. Two weeks ago Brother Gibson baptized five converts at our Ngukang appointment. About twenty-five miles up the River Min, several miles beyond our furthest appointment, there are now about a dozen inquirers, who have given up their idols, and are receiving instruction in the doctrines of Jesus from one of our active native helpers. May the Holy Spirit illuminate their hearts, and cause their light to shine to those yet beyond."

AFRICA.

The letters of the Missionaries of the United Presbyterian Church in Egypt, as well as those of the Missionaries in Liberia, and at the Gaboon and Corisco, of the Methodist, Presbyterian, and Episcopal Churches, contain many encouraging facts; but we have already exceeded the limits which we had assigned to the present résumé of Missionary intelligence.

THE NEWS OF THE CHURCHES.

We have the usual variety in the notices of the progress of the Gospel in Christian, and mainly Protestant lands, which we place on record this month.

ENGLAND.

The chief feature in the religious news from England, which we refer to on this occasion, is the bicentenary celebration, which took place on the 24th of August, of the *exodus* of 2,000 faithful ministers of the Gospel from the Established Church, because they could not subscribe the "Act of Uniformity" which the Parliament had passed and King Charles II. had signed, and which went into effect on the 24th of August, 1662. This Act of Uniformity required of all the members of *that* Church the unqualified reception of and subscription to the Book of Common Prayer, and Articles as they were at that day—or withdrawal from her altars, together with the surrender of their temporal support. Two thousand ministers were found who preferred to give up the temporal advantages which they had received from the State, rather than sacrifice their conscientious opinions.—Many of them continued afterwards to preach the Gospel in little meetings in private houses, amidst many difficulties and much vexatious persecution. Some of the more learned of them devoted the rest of their lives mainly to the service of God and the Church by the labors of the pen; a few came to these American Colonies. Those who refused to subscribe the "Act of Uniformity" were soon called "Non-Conformists," a name which their descendants are not unwilling to bear to this day.

We need scarcely remind any of our readers that the movement to which we *have referred* having taken place on the *24th of August*, which is St. Bartholo-*'s Day*, in the calendar of the Saints, that event is often called the English St. Bartholomew's Day. This day must not, however, be confounded with the St. Bartholomew's Day of France, which occurred on the 24th day of August in 1572, just ninety years before. There is another point of difference:—whilst the French St. Bartholomew's is rendered memorable by the massacre of many thousands of Protestants, and among them some of the best men and women of that time, the English St. Bartholomew's is marked by the abandonment of the National Church by 2,000 excellent ministers, but not their being cruelly put to death, or forced to go into miserable exile, which is often worse than death itself.

The first centennial celebration of this remarkable epoch in the History of the Church of England (in 1762) must have been very limited, from all we can learn. The Rev. Job Orton, a Non-Conformist minister and writer of some note of that time, preached and printed a sermon on the occasion, which is still extant.—Far different was the bicentenary celebration which occurred on the 24th of last August. It is probable that on that occasion at least one discourse was delivered, we conclude from the notices which we have seen in the English papers, in every chapel and church of the Independents, the Baptists, and the Presbyterians in England, and in many in Scotland and Ireland. In London, such discourses were preached in thirty-five different pulpits, many of which must have been exceedingly interesting. The *British Standard* of August 29th has four columns of notices of the places at which, and of the preachers by whom

sermons were delivered on the occasion. At Manchester, Liverpool, Sheffield, Newcastle, Bristol, Birmingham, Nottingham, and other "Provincial cities, and large towns," many discourses were delivered, for in those places Non-Conformity is strong in the present numbers, wealth, and talent of its members, and in the historical incidents which cluster around it.

Not only so; the same paper contains notices of the extensive preparations which had been made in Australia, Canada, and other Colonies, for the proper commemoration of the Day. In a preceding number of the same journal we find an eloquent letter, relating to the same subject, from the New-York Conference of Congregational Churches, to the Congregational Body in England and Wales, signed by a Committee, among whose names are those of the Rev. Drs. Thompson, (Joseph P.,) and Buddington, who so nobly represent the Congregational Churches of the twin sisters of New-York and Brooklyn.

It was announced in the *London Patriot* of Aug. 21st, that the sum of one hundred thousand pounds sterling, (nearly $500,000) had been raised by the Independents of England alone, as a Memorial Fund, to testify their gratitude for the religious liberty enjoyed in the land, and the conservation and spread of evangelical truth. Besides helping to discharge long-continued debts on old chapels, it has been resolved to appropriate a part of this fund to build one hundred new chapels, some sixty or seventy of which have already been commenced. A Memorial Hall is to be built, and aid extended to the English Congregational Chapel in Paris. The Baptists and Presbyterians of England have also been doing handsome things on the *occasion*.

HOLLAND.

Inasmuch as the celebrated Belgic Confession was adopted in the "United Provinces" in the year 1562, the tricentenary celebration of that important event, was duly observed not only in the Fatherland of all the Dutch, but in the churches of the Dutch descendants in our country, according to an act of the late General Synod, which is in these words:—"*Resolved*, That the second "Sabbath in September be appointed as "a day for the tricentennial celebration "of the adoption of the Belgic Confes- "sion, when all our ministers be re- "quested to preach a sermon appropri- "ate to the commemoration of that his- "torical event."

In a subsequent resolution it was recommended to the Churches to take up a collection on that occasion for the 'Church-Building Fund;' both of which injunctions, we doubt not, were properly heeded.

SWITZERLAND.

The recent annual meeting of the *Basle Missionary Society* was its 47th. The services, including those of the *Bible Society*, *Jewish Missionary Society*, and *Female Education* in Africa and India, ran through several days.—Among other things of interest, was the examination of the students in the *Missions-Institute*, eighty-three in number, and divided into six classes. All these young men are preparing for the Missionary work, in Christian or pagan lands. The Missionary operations of the Society are now quite extensive, especially in Western India and Western Africa. In the former the Society has now 15 stations, and 48 European laborers, of whom 40 are ordained ministers. In the latter, the number of Missionaries is now 39. In 1857, it was only 20.

The Evangelical Society of Geneva had a most interesting anniversary.—This Society maintains a Theological School at Geneva, (with six or seven Professors, and forty students,) at the head of which is the well-known Dr. Merle d'Aubigné, and in France 12 pastors, 20 colporteurs, and 20 teachers—in all, 52 Missionaries. The Society was founded in 1831. In addition to its missionaries in France, it sustains a chapel and various missionary laborers in the city and canton of Geneva.

MORAVIA.

The Moravians, or United Brethren, of Germany and America, are taking measures to promote the resuscitation of evangelical religion in Moravia, which is the land in which their Church originated, and whence it derives the name by which it is often called. This is a noble work, and is now practicable under the more liberal policy which the Austrian Government has begun to pursue in relation to Protestants of the Empire.

PROTESTANT MISSIONS AMONG THE GERMAN DIASPORA.

As evangelical religion revives in the Protestant Churches of Germany, it leads to a triple missionary effort. 1. To send the Gospel to the Heathen. In this good work some half dozen Societies are engaged. 2. Inner Missions, or the Home Missionary work, which is various and extensive. 3. Missionary efforts in behalf of the dispersed or disseminated Protestant Germans, in Roman Catholic and other non-Protestant countries in Europe, and other quarters of the globe. For a long time, there was no *Society* or Church organization in Germany to aid, in any way, these dispersed people in their efforts to have the Gospel. But now the *Gastavus Adolphus Society*, which is patronized by the Prussian Government, and aided by the evangelical churches of all Germany, especially by those in the Kingdoms of Prussia and Wurtemburg, is giving much aid to feeble German Protestant Churches in the Germanic Provinces of Austria, in Hungary, Russia, Italy, Portugal, Turkey, and Egypt.—There is a considerable number of Protestant Churches in Wallachia, Moldavia, and Servia, some of which, as those of Belgrade and Bucharest, have been long in existence. There are many in the German Colonies in Russia. German Protestant Chapels are now to be found in Constantinople, Jerusalem, Cairo, and in Rome, Naples, Florence, Venice, Bergamo, and other places in Italy, as well as at Lisbon. And as evangelical religion increases in the Fatherland, it will reach and vivify these disseminated churches is distant lands in which Germans may have the Gospel in their own tongue.

MISCELLANEOUS.

Rev. William G. Moorehead.—This young brother embarked on the 20th of September, in the steamship Kangaroo, for Liverpool, whence he will go on to Florence, spending a few days on his way at London and Paris. It is the purpose of the Committee that he shall give himself, first of all, to the acquisition of the Italian language as thoroughly as possible, in order that he may *afterwards* devote himself to the work of imparting the knowledge of the Gospel *to the people* of Italy.

Mr. Moorehead is a native of Ohio, and pursued his collegiate and theological

studies in that State—the latter at the Theological Seminary at Xenia, which is one of the institutions of the United Presbyterian Church, in the bosom of which he was born and educated. When the Executive Committee requested the General Assembly of that Church, in 1861, to recommend two suitable young men for the Missionary work in Mexico or South America, the Assembly referred the matter to their Board of Foreign Missions, who in due time recommended Mr. Moorehead, but expressed a preference for Italy as the field of his future labors, if it should please the Saviour to send him thither. The Committee agreed to this proposition, and requested that Mr. M. should get ready to go to the field of his proposed labors this autumn; this he at once set about doing. After receiving ordination from his Presbytery, he recently visited several churches in Ohio and Western Pennsylvania, at the request of the Committee, on his way to New-York. At Pittsburgh there was a union meeting of the churches of the denomination to which he belongs, that commended him to the grace of the Lord. At Philadelphia he addressed several churches on the Sabbath, the 7th of September, and on the Monday night following there was a united meeting at the church of the Rev. Dr. Dales, at which he received the Instructions of the Board of Foreign Missions of the United Presbyterian Church, in relation to the spiritual nature of his work, his walk and conversation as a minister of Christ, and his relations to that Board, and to the Presbytery which ordained him to the Missionary work; at the same time they referred him to the Committee of The American & Foreign Christian Union, for all those instructions and directions that relate to his temporal support, the field of his labors, etc., etc.

The occasion was most interesting. The Rev. Dr. Cooper presided. The "Instructions" were read by the Rev. Dr. Dales, and addresses were made by the Rev. Dr. Cooper, the Corresponding Secretary of the American and Foreign Christian Union, the Rev. Mr. Haskell of Boston, who had recently returned from Italy ann the East, and the Rev. Mr. Church of Philadelphia, but for years a missionary in Trinidad.

The last Sabbath of Mr. M.'s stay in this country, (Sept. 14,) was spent in Hoboken and New-York, where he addressed several churches. On Wednesday he met the Committee, and received their Instructions and Counsels. He attended a farewell meeting the previous evening at the Church of the Rev. Mr. Thompson, West 22d Street, which was a highly interesting one, and at which he was again commended to the grace, guidance, protection, and blessing of God.—Several brethren took part in these interesting services.

On Saturday (Sept. 20) he left us for his field of labor in Italy. It is our prayer that he may be spared, and enabled by Divine grace, to accomplish much for Christ and His Church, in that beautiful land where Christianity in its purity was planted by Apostles and other holy men, many of whom died martyrs for the Gospel. We will only add, that in Mr. Moorehead's case, our readers will find a complete illustration of the principles which we have laid down in the first article of the present number of The Christian World, on the *Relations which ought to subsist between the Missionary and the Church that sends him forth, as well as between him and the Society*, or Board, that looks after his *temporal interests and support.*

On the 3d of September, the funeral services of the late Rev. George W. Bethune, D. D., were performed in New-York—his remains having arrived from Florence, Italy, where that distinguished minister of Christ died on the 27th of April last. They were exceedingly impressive. The Rev. Messrs. Vermilye, Ferris, Hutton, Willetts, Taylor, Quackenbush, and Thompson, took part. It may be truly said, "a great man in Israel has fallen."

BOOK NOTICES.

THE TRAVELER'S DEVOTIONAL LIBRARY.—Under this title Mr. Anson D. F. Randolph, (683 Broadway, New York,) has published six small and beautiful little books, from the pens of the Rev. Messrs. Smith, Ryle, and Octavius Winslow, D.D., of England, which are put up in a neat traveling case—and *all for a dollar!* They are *gems*. Reader, get them whether you are a traveler or not.

LETTERS OF JOHN CALVIN, compiled from the original manuscripts, and edited with historical Notes, by Dr. Jules Bonnet. Translated from the original Latin and French. 4 vols. Phila. Presby. Board of Publication.

The present work is the fruit of years of research in public libraries and in the archives of cities and ecclesiastical bodies, in France, Switzerland, Germany and England. Strange as it may appear, not one half of the existing letters of the great Swiss reformer had been committed to the press previous to this publication. And yet this extended correspondence reflects all the striking traits of its author, and is the best index to his truly heroic character. It throws a flood of light upon the discouragements and trials through which the noble Church of the Huguenots was called to pass; while it bears abundant testimony to the gracious dealings of God with his persecuted people. The publication of this work in America has been a responsible and expensive undertaking to the Board; and the Board, as well as the generous friend who purchased and gratuitously presented to it the copyright, deserve all praise. We commend this work to our readers, as one that ought to be procured and perused not by members of any particular church alone, but by all who can admire the style of one who wrote Latin and French with equal elegance, wit and force,—to all who are interested in the history of the sixteenth century.

LECTURES ON THE SCIENCE OF LANGUAGE, delivered at the Royal Institution of Great Britain last year, by Max Muller, M.A., from the second English edition, revised. New-York: Charles Scribner. This is one of the most interesting works on Philology to be found in the English language, and deservedly holds rank with the admirable work of our countryman, Hon. Mr. Marsh—also published by Scribner. In the course of nine lectures, Professor Muller pours much light on a subject which has only been elevated to position of a science in quite modern

AMERICA BEFORE EUROPE.—By Count Agenor de Gasparin. The American Public is indebted to Mr. Scribner for this work, which was translated from the French by Miss Mary L. Booth, from advance sheets—the most philosophical and Christian notice of the nature, causes, and probable influences of the CIVIL WAR now raging among us that has appeared. It is a sequel or *pendant* of the admirable work of the same author, entitled: *The Uprising of a Great People*, (also published by Scribner), but far more valuable than that interesting work. In a duodecimo volume of some 425 pages. Count Gasparin treats in the fullest, clearest, and most masterly manner this great subject, illustrating and fortifying his position by indisputable proofs. It is a noble vindication of the United States in this momentous but painful struggle, written in a spirit of fearless impartiality and Christian kindness. We most sincerely wish that this book could be read by every American, as well as by our foreign friends and enemies. There are few men in the world who could discuss this subject so profoundly, intelligently, and justly. We can conscientiously, and do most earnestly, recommend this book to all our readers, and beg them to buy and read it.

A DISCOURSE IN COMMEMORATION OF THE LIFE AND CHARACTER OF THE LATE GEORGE W. BETHUNE, D.D., by Isaac Ferris, D.D.—This is an interesting and impartial portraiture of the life, character, and labors of one of the most gifted and brilliant men whom our country has produced—an elegant scholar, an able theologian, and an eloquent preacher, who has left behind him few equals and no superiors.

ILLUSTRATIONS OF THE OFFICES OF CHRIST, AND A PRACTICAL TREATISE ON DIVINE INFLUENCES, TOGETHER WITH A SELECTION OF SERMONS.—By the Rev. Robert Kirkwood. Sheldon & Co., New York.

Mr. Kirkwood is a minister of the Gospel in connection with the Presbyterian Church, and has had charge of several churches in his earlier life. Being now disabled from preaching, by the loss of his voice, he occasionally employs his pen, of which the present handsomely printed volume is one of the fruits, and which we cheerfully recommend to our readers as containing a large amount of evangelical truth on many of the most important doctrines of the Gospel. On one point we must differ with our friend, the au-

thor. Like most of those who hold the "Millenarian view," as it is called, he underrates, and almost ignores any kingdom of our Lord at present on the earth. This we believe to be wrong. Without undertaking to maintain that Christ will not came and establish a visible kingdom and reign personally and visibly on the earth, as a king, whether at Jerusalem or elsewhere, we must be allowed to say that we believe in the teachings of the Westminster Divines on that subject, as expressed in their answer to the question (*Shorter Catechism*) *How doth Christ execute the office of a king?* Answer: "Christ executeth the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies." Christ, as the Mediator, the King in Zion, does certainly reign now-a-days, has reigned for a long time, and will reign until He has put all His enemies under His feet. In those latter days of glory, which the Church and the world are to see, His reign will be more manifest, but not more real than it is now.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF AUGUST TO THE 1ST OF SEPTEMBER, 1862.

MAINE.

Augusta.	Slouth Ch. and Parish by John Means, Tr.,	37 30

NEW HAMPSHIRE.

Centre Ossipee.	Rev. T. L. Ambrose, $2, Rev. Horace Wood, $2,	4 00
Amherst.	Cong. Ch. & Soc.,	22 28
Sanbornton Bridge.	Rev. Corlan Curtice, 2d pay't on L. M.,	10 00

VERMONT.

Springfield.	A. Woolsen to constitute Mrs. Hannah Woolsen a L. M.,	30 00
Pittsford.	Cong. Ch. by Rev. Charles Walker, D.D.,	12 00
Middlebury.	Cong. Ch. by A. Wilcox,	15 38
Manchester.	Cong. Soc. a balance,	7 00
Putney.	Cong. Ch.	8 00

MASSACHUSETTS.

So. Hadley.	Legacy by the late A. White through E. S. Brayton. Esq., one of the executors,	500 00
Lenox.	Individuals of the Cong. Ch. & Soc.,	2 37
Lee.	Cong. Soc.,	27 07
Greenfield.	2d Parish,	29 09
Barre.	Cong. Soc.,	52 56
Norton.	Mrs. M. C. Holmes,	1 00
Montague.	Cong. Soc. in full of L. M. for Rev. F. B. Perkins,	20 40
Whateley.	Cong. Soc. in full of L. M. for Rev. John W. Lane,	15 22
Greenfield.	1st Parish,	24 04
Shelburn.	Legacy of the late Ira Arms, by E. Maynard, executor, additional,	300 00
Leverett.	Cong. Chur. towards making Rev. Jno. Hartwell a L. M.,	11 00
Hatfield.	Cong. Ch. & Soc.,	54 60
Uxbridge.	Evan. Cong. Ch. & Soc,	36 60
Lancaster.	Evan. Ch. & Soc.,	21 22
Groveland.	Cong. Ch. & Soc.,	25 00
Raynham.	" " for L. M. of Rev. John Haskell,	5 00
Manchester.	Ch. & Soc. of Rev. G. E. Freeman,	4 00
"	Ch. & Soc. of Rev. F. V. Tenney,	22 11
Wayland.	Cong. Ch. & Soc.,	22 00
Warren.	" " "	24 00

CONNECTICUT.

Stafford Springs.	*Cong. Society towards making Rev. A. W. Ide a L. M.,*	25 00
Staffordville.	Cong. Ch. & Soc.,	6 01
Wilton.	Cong. Ch. in part of L. M. for Dea. Wakeman Hubbell,	20 39
Hartford.	Legacy of the late Hon. T. S. Williams, through the executor John C. Parsons, Esq.,	1,000 00

NEW YORK.

Utica.	John A Paine, M.D., to constitute Rev. J. A Paine a L. M.,	30 00
Danby.	Presb. Chur., by Rev. Warren Mayo,	7 39
Amsterdam.	Presb. Ch., by Rev. Dr. Goodale,	26 50
West Galway.	Presb. Ch.,	8 70
Deposit.	1st Presb. Ch., by Dea. Wm. J. Freeman,	7 00
Sweden.	Presb. Ch., by T. E. Sutphen,	5 00
Irvington.	Presb. Ch., of which $50 from Mrs. W. E. Dodge.	170 00
Milford.	Preb. Ch. $7. M. E. Ch. $5,38. Westville M. E. Ch. $2,66, in part L. M. for Rev. L. Hartsough,	15 04
Worcester.	Cong. Ch. $7,72. Westford Cong. Ch. $4,25 in part of L. M. for Rev. W. Baldwin,	11 97
Cooperstown.	Presb. Ch. in part of L. M. for Dea. H. Hollister,	27 45
Fly Creek.	Presb. Ch.,	6 00
Cooperstown.	M. E. Ch.,	6 38
West Farms.	"	4 36
Fordham.	"	1 06
Middletown.	Maria Genung,	2 00
Victor.	Presb. Ch., a balance,	2 22
Lowville.	Presb. Ch.,	10 00
Utica.	1st Presb. Ch. to constitute Miss Margaret Rockwell, John Williams and another L. M.'s,	90 05
"	Ref. Dutch Ch., J. V. P. Gardner L. M. in part, $10. S. D. Childs L. M. in part, $10. Mrs. Churchill, $5. G. C. Tolman, $5. Dr. Bagg, $3. T. H. Wood, $2. Mrs. T. H. Wood, $1. Hon. P. Gridley, $2. Mrs. Hurlburt, $1. D. Timerman, $2,	41 00
New York Mills.	Mrs. Walcott.	5 00
Scottsville.	Presb. Ch.,	10 25
"	M. E. Ch.,	5 35

NEW JERSEY.

Hightstown.	Little M. L. T.,	1.10
Lambertsville.	M. E. Ch.,	5 00
Paterson.	Mrs. Cath. B. Atterbury,	10 00
Union.	Legacy of the late Peter J. Ackerman by Wm. M. Ackerman, additional,	500 00
Newark.	1st Presb. Ch. by Peter Jacobus, Tr.,	65 67
Metuchin.	Ref. Dutch Ch.,	30 00

New Hampton.	Presb. Ch. in part of L. M. for Rev. Alfred Yeomans,	20 06
Salem.	To constitute the Rev. R. A. Chalker L. M. in part cash, $3. J. Lippincott, Dunn, Richmond, Dillmer, Webster, Waddington, Miss Lippincott, Mrs. Kille, cash $1 each. N. Dunn, N. Garrison 50 cents each. Clinton Bowen 25 cents,	13 25
	DELAWARE.	
Red Clay Creek.	Additional,	9 00
Newark.	Presb. Ch.,	5 21
White Clay Creek.	$22 15. Head of Christiana $4 73 in full of L. M. for Rev. Jasnes L. Vallandingham,	26 88
Wilmington.	1st Presb. Ch.,	14 45
"	St. Paul's M. E. Ch.,	1 75
New Castle.	To constitute Rev. J. B. Spotswood, D.D., a L. M. Mrs. and Miss Johns $5. Mr. Couper and family $5. Mrs. Dr. Couper, C. H. Hammond, Mrs. Gray $2 each. Messrs. Janvier, Rihie, Ranken, Duncan, Ferris, James, Sutphin, Mrs. Whitney, Stockton, Black, Spotswood, Truss, Miss Booth, cash $1 each. Mrs. Barr 50 cents,	30 50
Smyrna.	Dr. Cummings, E. Wilmer, Esq., D. Murphy, Esq., $5 each. Mrs. Fisher, J. R. Clemens, $2 each. Dr. Mahon, S. Murphy, Mrs. Cummings, M. German, J. Roberts, J. B. Cooper, Dr. Clawson, Mrs. Mallien, C. B. Peregoy. W. T. Michel $1 ea. Jos. H. Hoffaker 50 cts. N. Underwood, Sarah, Maria, Ann, Elizabeth Ranson 25 cts. each,	30 75
Dover.	To make Rev. Jno. Curtis a L. M. in part, cash $5. Mrs. Shakespear $3. Messrs. Smithers, Fisher, Curtis $2 each. Mrs. Jump, Mrs. Kinney, Mr. Dunning, Mr. Cowgill, Mr. Day, E. Saulsbury, D. Cowgill $1 each. Mrs. Ridgbury, Parker and Mr. Sweney 50 cents each,	22 50
Dover.	To constitute Rev. John J. Pomeroy a L. M. in part, J. H. Nicholson, H. Stout $5 each. Miss Comeges $2. Messrs. Eccles, Dickson, J. G. Wamples, Mrs. Cornwell $1 each,	16 00
"	Bapt. Ch., Capt. Stiles,	2 00
"	Epis. Ch., Mr. Kirk and W. G. A. Bonnell each $1,	2 00
	PENNSYLVANIA.	
	The Benevolent Friend of the Presb. Congregation of New London, to constitute Rev. Robt. P. DuBois L. M. in part,	15 00
	DISTRICT OF COLUMBIA.	
Tennallytown.	Rev. E. H. Cumpston for Dr. Kalopothakes, Athens, Greece,	20 00
	ILLINOIS.	
Onargo.	Cong. Ch.,	3 00
Galesbury.	Rev. E. Jenney	5 00
Springfield.	2d Presb. Ch.,	24 28
Quincy.	*1st Cong.* Ch., of which C. H. Bull $5,	9 10
"	*Messrs.* Penfield, Stobie $1 ea. Dimick $2. F. Collins $5,	9 00
Jacksonville.	J. W. Lathrop,	3 00
"	Prof. J. B. Turner,	3 00
ville.	Cong. Ch. in part,	11 45
	INDIANA.	
Greencastle.	1st Presb. Sab. Sch. for Cincinnati Ragged Schs.,	7 00
"	Mr. McClary, $1,50. Mr. Hathaway $1,	2 50
Spiceland.	Jesse Bond, Dr. Cochran, Walter Edgerton. Geo. Evans, and one other $1 each. Wm. Unthank, Thos. Cook, Jason Williams, Jos. Williams, Aaron Stanley & Son 50 cts. ea. An Old Man 50 cts. Eli Ratcliff, Elisha Hammer, John Hiatt, Josiah Simons 25c. ea.,	6 00
Monrovia.	Saml. Hadley, James Hinckle $1 each.,	2 00
Livonia.	Church collection,	2 40
	OHIO.	
Cleveland.	1st Presb. Ch. to constitute Mrs. Mary P. Goodrich a L. M.,	30 00
Collamer.	Presb. Ch. $15 to apply in constituting Miss Caroline Parks a L. M. and $5 towards Mary Maginnes' L. M.	20 00
Cincinnati.	Sab. Sch. of 1st Trin. Cong. Ch. for Cincinnati Mission,	25 00
"	Sab. Sch. of 8th Presb. Ch, half for Sab. Sch in Athens, Greece, half for Boys' Ragged Sch. Florence, Italy.	30 00
"	S. J. Broadwell, Esq., in part $10. Chas. Davis & Co., $10. Messrs. Short, Crawford, Austin, Sellew, Miller & Sons Sellew, Evans & Lindsey, Breed, Kessler, DeCamp, Folles, Sargent, Burnet, Huntington, Mrs. A. R. Burton part of L. M., P. Wilson, Betts, McAlpin, each $5. Mrs. Andrews $4. Mrs. Saunders, Bird, DeCamp, Marshall, Aydeldotte, Messrs. McGeechen, Smith, Harding, Mills, S. Davis, Jr., each $3. Messrs. Murry, Dalton, Wilson, Powell, Williams, White, Prince, Tibbatts, Tait, Mrs. Lewis, Crawford, Fisher, Culbertson, Ruffin. Niles, Cassily, Miss Burnett, ea. $2. Messrs. Austin, Griffith, Randall, Sound, Robert, Hill, Makenzie, Bonsale, Warner, Haskell, Thacker, Makenzie, Weltz, Thompson, Evans, Wheeler, Whetstone, Bradstreet, Corneau, Huntington, Johnson, Coleman, Scott, Mitchell, Miller, Scott, Huren, Alexander, Simrall, Tompkins, Freeman, Rendall, Greenlese, Morris, Bromwell, Newhall, Frazer, Martin, McCord, Mrs. Gillespie, Reed, Yeatman, Daer, Page, Foulds, Scudder, Bicknell, Bristow, Edwards, Clark, Tait, Spencer, Sarles, Skellenger, Hubbell, Hurd, Smith, Stevenson, Smith, Jones, Stevenson, Thompson, Jones, Tweed, Aydelotte, Gray, Arthur, Sechler, Brennman, Clawson, Rambo, Wallace, Thomas, Rodeser, Miss Bawman, Rosienkiewiez, Liddy, Steers. Evans, Haughton, Brown, Rowell, Moore, Lock, Walton, DeCamp, $1 each. W. C. Duncan, M.D., 1st installment $2,50, 12 others 50 cts. each. Others $5,07,	277
	MICHIGAN.	
Three Rivers.	Presb. Ch. by Rev. Jos. A. Ranney,	

THE

CHRISTIAN WORLD.

VOL. XIII. NOVEMBER, 1862. No. 11.

THE THREE PENINSULAS,—GREECE, ITALY, SPAIN.

FROM the South side of Europe project three Peninsulas. The South-eastern one includes the modern kingdom of Greece, and the portion of Turkey that lies South of the Balkan Mountains, comprising ancient Thrace, Macedonia, Thessaly, and Epirus. In shape this peninsula is almost a triangle. Through the midst of it runs from the North to South a range of mountains that ends in Greece, dividing that small country into many vallies and small plains. In fact the islands which lie in the vicinity of this peninsula and adorn the Ægean Sea, may be considered but summits of submerged mountains that once formed the termination of the Alpine range just referred to.

The middle peninsula is ITALY, which has often, in reference to its shape, been compared to the "boot of a cavalry officer." Taken in connection with Sicily, which is scarcely any thing more than a continuation of it, this peninsula almost cuts the Mediterranean Sea into two great but unequal parts. The islands of Sardinia, Corsica, as well as Sicily, and many smaller ones, form a part of the Italian peninsula. The Apennine range of mountains, coming down from the Alps, pervades this peninsula, and reappears in all the islands adjacent, save Malta.

The South-western peninsula embraces the countries of SPAIN and PORTUGAL, is the largest of the three, approaches nearest to Africa, (from which it is separated by the Strait of Gibraltar, that is only twelve miles wide at its narrowest point,) is the most elevated, and in shape is almost a parallelogram. Like the two others, it is traversed by mountains that are offshoots from the same great range that runs across the South of Europe, from east to west, throwing off branches southward and northward. Lying mainly within the same parallels of latitude, these peninsulas possess a similar climate, and productions that are almost the same. Extending so far southward, the climate *and productions of all* three are semi-tropical in their nature, but those

of Spain are less so than those of the other two, because of its greater elevation.

The history, both political and religious, of these countries is most interesting. The Civilization of Europe commenced in Greece, whither it was carried from the East, by way of Phenicia, and (as some affirm) of Egypt. The six fine arts—Architecture, Painting, Sculpture, Poetry, Music, and Eloquence—and commerce flourished in Greece. From that country went forth innumerable colonies that in process of time studded all the shores of the Ægean, Black, and Adriatic Seas, and the coasts of Asia Minor, Northern Africa, and Southern France and Spain. From Greece as a radiating point, shone forth the light of science, literature, the arts,—in a word, all that constitutes true Civilization,—into the regions around, penetrating far eastward, through the conquests and dominions of Alexander the Great, and his successors. Alexandria, in Egypt, was a Greek city, and was long one of the great centres of knowledge for that country and all others that border on the Upper Mediterranean.—Italy derived her civilization from Greece; first through colonization, and afterwards by means of the vast intercourse which military conquest opened up between the two countries. But Roman civilization, as it was a *reflection* from that of Greece, was inferior, in many respects, to the original.

Spain received her civilization chiefly from Italy, after she had been conquered by the Romans. Latest in the order of time, the civilization of the Iberian peninsula never fully equalled that of either of the others.

As was the march of civilization, so was that of Christianity, in these three peninsulas. The glorious Gospel spread extensively in Greece before it pervaded—almost before it reached—Italy. The Apostle Paul visited Greece, and preached in Athens, Corinth, and other cities; and this occurred years before he was permitted to see Rome, even as a "prisoner of Jesus Christ." But Christianity spread in process of time through Italy as well as Greece. From Italy it was carried into Spain by means of books in the Latin language, as well as by the voice of the living teachers, who although in some cases they were Greeks, were far oftener Romans.

We may go a step further: As Civilization and Christianity spread westward from Greece to Italy, and thence to Spain, so, alas, did the Corruption of Christianity. Grave errors and fatal heresies, soon manifested themselves in the East, originating in the Schools of Greek Philosophy—often falsely so called—spread into Italy, and from Italy penetrated into Spain, and affected the churches in that fairest portion *of the Roman* empire. There was an exception. The Papacy did not *arise in Greece*, but in Italy. The Bishops of Rome claimed and obtained supremacy in the Church, and had no rivals after the Bishoprics

of Alexandria, Jerusalem and Antioch had fallen into the hands of the Saracens, but the Patriarchs of Constantinople. Spain ultimately sided with Rome; Greece sided with Constantinople. But the Spanish churches long resisted the claims of the Bishops of Rome, as in fact those of Greece at first resisted those of both the Bishops of Rome and the Patriarchs of Constantinople. But at length opposition ceased.—Spain as well as Italy (excepting the Waldenses) bowed its head to the spiritual dominion of the pretended "Successors of St. Peter;" whilst the Patriarchs of Constantinople, after the grand Schism (begun in the 9th and completed in the 11th century) were paramount in the Churches of the East, Greece included,—not a voice being heard against them, excepting that of the feeble Bishops or heads of the five other but small Oriental Churches, which were, however, but too happy to find shelter under their shield, when the Asiatic hordes of Mohammedans overran and overthrew the old Greek Empire.

Ages of darkness and death passed away, and the glorious Reformation of the XVIth Century, which arose in Switzerland and Germany, made its influence felt in Italy. From 1530 to 1550—a brief period of twenty years—the Truth made much progress in Venice, Bologna, Ferrara, Florence, Milan, Genoa, Lucca, and other cities of Italy. At length Rome awoke, like a giant from sleep, and putting the sword into the hands of the civil power, she extinguished in blood the incipient "Reform" in all the Italian peninsula. In Spain the work of destroying the "new heresy," as it was called, was accomplished even more rapidly. And before a little more than one-half of that memorable century was gone, Rome had silenced every voice that called for Reformation in Spain, and in Italy too, save that which issued from the Vallies of Piedmont, the ancient home of the Waldensian witnesses for the Gospel. Into Greece, the Reformation of the XVIth Century penetrated not, for the Grand Turk then reigned there, and for three centuries longer. But now a glorious day has commenced to dawn. The bloody Revolution of 1820–'28 freed Greece from the dominion of the Sultan of Turkey, and opened that country to Liberty and to Progress. Constitutional government; Education, with its universities, its gymnasia, its popular schools; the Press with its books and periodicals; above all, the open Bible, are preparing the people for a better civil state, and a purer religion. God be thanked for all this. The labors of the Rev. Dr. Jonas King for more than thirty years, and those of other missionaries for longer or shorter periods, have done much to influence the Greek mind in favor of the true Gospel. The labors of Rev. Messrs. Riggs, Benjamin, Leyburn, and Houston, missionaries of the American Board; those of the Rev. Messrs. Buell and Arnold of the Baptist *Board; those of the* Rev. Messrs. Robertson, Hill, and others of the

American Episcopal Church; and those of the Messrs. Korck and Hildner of the Church of England, have not been in vain. Of all these brethren, the Rev. Drs. King and Hill at Athens, the Rev. Mr. Hildner at Syra, only remain in the field.

But a new movement has commenced. The Rev. M. D. Kalopothakés, M. D., who received his theological education in the Union Seminary, in this city, has since the beginning of 1858 published his "Star in the East" at Athens, and in other ways labored for the advancement of Christ's kingdom in his native land. And now another excellent young Greek, the Rev. George Constantine, who once belonged to Dr. King's Bible Class at Athens, but who has received his education—academical, collegiate, and theological—in the United States, is about to return to his native land, to preach Christ to the Greeks of Greece, or to the Greeks of Turkey, as Providential indications may guide. He will probably leave our shores before this number of our CHRISTIAN WORLD will reach our subscribers and patrons.

In Italy the door is more open, and the beginning of the good work is more decided. Twenty-two millions of its people may now receive the Word of God. A goodly band of laborers, of the Waldensian and Italian Churches—ordained ministers, evangelists, colporteurs, teachers, etc., are at work. Our Society has lately sent the Rev. W. G. Moorehead, as we informed our readers in the October number of the Christian World, to this interesting field. He will be under the supervision and direction of the Rev. Mr. Hall at Florence, who has an interesting little band of laborers under his superintendence. Such are the state and prospects of Italy. God be praised for the encouragement which we have.

As to Spain, there are some gleams of light. There are souls that are seeking for the Gospel in several of its cities; but we may not say more now.

EXPLOSIONS EXPLODED.

IT is not in things nautical only that that which was intended to explode every thing else may be itself exploded. Baron Bunsen's Bibelwerk is meeting with a similar fate. This eminent writer, on the faith of Egyptian hieroglyphics, put back Egyptian history to an era which made the Bible chronology impossible. The flood was pushed down to the meridian of the Pharaohs; and Adam must have come after many an Egyptian king. The text must be remodelled, he declared; *and all skepticism*, and not a few nominal Christians, followed him in *the work*. Between himself and the Essays and Reviews, the Bible *has to be* re-written to suit the Egyptian records.

Now, however, the discovery is being made that Egyptian records are not only unreliable, but that they cannot even be read. The Merrimack of the hieroglyphics has not only been worsted by its antagonists, but is about to be blown up by its friends. Sir George Cornwell Lewis has launched the Monitor by which this work of destruction has been produced. Than this eminent statesman, no one could be found more fitting for such a purpose. Sir G. C. Lewis cannot be charged with theological or partisan prejudice, for he is a man of the world, who, honest and high-minded as he undoubtedly is, regards religion, we fear, simply as a social expedient, to be settled by the intellect, and not by faith. But he not only possesses high integrity, and the most thorough and discriminating scholarship, but his whole public career shows him to be animated by a hatred of humbug which no imposition, no matter how pompous, can divert. If Egyptian archæology be such a humbug, there is no one so capable of exposing it as Lord Palmerston's War Secretary.

The work in which this task has been undertaken by Sir G. C. Lewis, is "An Historical Survey of the Astronomy of the Ancients;" and was issued a few months ago in London. In anticipation of an American reprint, we will now give one or two of its leading features.

In the first place he shows conclusively that, instead of Egyptian astronomy being original and Greek derivative, Greek was original and Egyptian derivative. Egypt bore about the same relation to Greece, as Utah now does to New England. It had a greatly less bearing, but a great deal more hieroglyphics. The Alexandrine philosophers, who were taken into the secrets of Egyptian astronomy, "discovered the barrenness of the scientific land of Egypt as the ten thousand Greeks discovered the feebleness of the great king." So again, the author shows that the Chronicle of Syncellus, with its schemes of twenty-five Sothiac periods, was composed subsequently to Eusebius, in the fourth or fifth century of the Christian era.

"Of Bunsen's ciphering he thus speaks: 'Under their potent logic all identity disappears: everything is subject to become anything but itself. Successive dynasties become contemporary dynasties: one king becomes another king, or several other kings, or a fraction of another king: one name becomes another name; one number becomes another number; one place becomes another place.' With similar vivacity, the author knocks down the structure that Champollion raised on the hieroglyphics. He shows that the same symbol, according to the notion of the interpreter, is meant to have perfectly opposite meanings; and that the most ingenious theories by which sense is extracted out of one set of *signs, only* makes the most incomprehensible nonsense when it is *tried on a second set.* With that same indefatigable sagacity which

enabled him, when Home Secretary, to ferret out every popular imposition, and bring it to grief, Sir G. C. Lewis has now opened a literary house of refuge for all those historical vagrancies which Bunsen and his fellow explorers have conjured up out of the Egyptian archives.—He declares that there is no Egyptian antiquity which can be dated back beyond Solomon's temple; and he shows that the calculations on which Bunsen assigns a pre-Biblical antiquity to the human race, are either absurd fictions, or misinterpreted facts. And, though in some respects he may push his destructive energies too far, there is no question but that he has done a great though undesigned work, in showing that of all things skeptical belief is the most unbelievable.

Episcopal Recorder.

TRUTHFULNESS IN WORK.

In the article upon Mothers' Meetings, in our number for May, was the following remark:—"*Perhaps our teaching would be more effective if we never went beyond what we ourselves have learned in our own experience; but how hard it is to be so true!*"

A correspondent writes to us, "Will you let me earnestly call the attention of your Christian readers to the great importance of this hint to workers? It struck a chord in my own heart as I read it; only I would have the 'perhaps' left out.

"Are we not bound by our allegiance to and union with Him who is the Truth, never in word, or look, or tone to express one particle of feeling that is not really ours? We must keep far from the condemnation of those who 'do the Lord's work deceitfully.'

"The downward path is easy,—just a word or two uttered that the speaker does not feel, then a few unfelt expressions in prayer by a bedside, or at a mothers' or teachers' meeting, till the guileful habit is contracted of speaking what never came *from* the heart, and will never go *to* the heart.

"Ever and anon, lookers-on are amazed, and Christians are wounded by the open inconsistencies of one who was thought so good and holy, 'She talked so much of the love of Christ, she prayed so beautifully;' they knew not that all the while there was a worm at the root; truth had been tampered with, and the end was grief.

"Dear Christian sisters, I especially speak to young beginners, who often painfully feel how little they have to say, beware of the slightest deviation from perfect truth. If we are but Christians we have enough *to tell to those* who know not our Lord, and we may speak of what is *ond us as being* described in God's Word, experienced by more ad-*ced Christians,* and to be obtained by patient seeking.

"I know that God's blessing rests upon this truthful course, for I have proved it. I well remember the firm determination I made at the outset of my own Christian life, that I would express nothing that I did not feel, but make use of what God had given, and wait for more till He added it.

"One instance of usefulness especially comes before my mind. Whilst I was still seeking after God without any consciousness of having found Him, I met a weeping mourner coming home from the new-made grave of her darling child, and earnestly I tried to comfort her, and to win her soul. I could go no farther than such words as these :—'I am only a seeker myself, but I know I shall find because of the promise, and so will you if you try and give up all. I wish I could tell you more about *Jesus*, but I don't feel it myself yet,' and I repeated some texts of Scripture that supplied the lack.

"Before long, her wounded heart was cheered by her Saviour's presence. She sought and knew that she had found Him, before I knew that for myself, and in writing to me a few years after a letter full of the heart-breathings of a devoted Christian, she looks gratefully back to that conversation, saying, '*You pointed me to Jesus.*' So I did, though at the time He was to me as a stranger, but I honestly and prayerfully sought to save her soul, and the effort was blessed.

"Perhaps in the later stages of Christian experience the trial of truthfulness is still greater. We may have declined from feelings we once had, but the old expressions are looked for, the wonted prayer is expected. Let us be honest still, at any risk of being humbled before our fellow-creatures, let us be truthful with our God ; go to Him with the earnest entreatly that He would revive our souls, and wait for renewed words to use in His service, until He graciously gives us renewed blessings." *The Book and its Missions*

AT THE LAST.

THE stream is calmest when it nears the tide,
The flowers are sweetest at the eventide,
And birds most musical at close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded in the evening robe of balm,
And weary man must ever love her best,
For morning calls to toil, but night brings rest.

She comes from heaven, and on her wings doth bear
A holy fragrance, like the breath of prayer,
Footsteps of angels follow in her trace,
To shut the weary eyes *of* day in peace.

All things are hushed before her, as she throws
O'er earth and sky her mantle of repose ;
There is a calm, a beauty, and a power,
That morning knows not, in the evening hour.

Until the evening we must weep and toil,
Plough life's stern furrows, dig the weedy soil;
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.

O, when our sun is setting, may we glide,
Like summer's evening down the golden tide,
And leave behind us as we pass away,
Sweet, starry twilight round our sleeping clo

TESTIMONIAL OFFERED TO THE KING OF HOLLAND.

Some Dutch Christians, belonging to the citizen and the laboring classes, lately formed the project of presenting to the King a National Testimonial of gratitude for the devotedness with which his Majesty rendered assistance to his people during the fearful inundation of 1861. They commenced a subscription for this object, of which the highest amount was fixed at one florin, or about 40 cents. Fifty-five thousand subscriptions having been received, the sum contributed was appropriated to the preparation of a magnificent Bible, and the following account of its presentation appeared in the Hague journals of the 24th of March last :—

"This morning, the Commission deputed to present to the King the national present, accompanied by Deputies from different towns throughout the kingdom, were received by his Majesty. Monsieur Bernhardi spoke, and expressed in warm terms the gratitude of his subjects. He spoke of the love of the people for the King and for his illustrious family, and ended by imploring the blessing of God on the illustrious head of the State. In offering his thanks to the Deputation, his Majesty declared that he very highly appreciated the book, of which so beautiful a copy had been presented to him ; he also said that he had taken pains to inculcate the precepts of the Gospel on his son. He then examined in detail the Bible and the stand on which it was placed, and expressed his high approbation of the taste displayed in all the accessories. Before retiring, the members of the deputation intoned the last verse of the 134th Psalm, 'The Lord that made heaven and earth bless thee out of Zion,' and thus terminated the ceremony.

"The Bible is a copy in folio, edited by J. B. Keur, of Dort, bound in morocco, richly mounted in gold, and ornamented with silver medallions, representing the assassination of William the Taciturn, the destruction of the Armada, and the prayer of Prince Maurice of Nassau after the victory of Nieuwport. The medal which was struck on the occasion of the Synod of Dort is mounted in one of the clasps. The Bible is accompanied by an album, which contains a dedication to the King and the names of the 55,000 subscribers. The whole is placed on a stand of massive ebony, of very superior workmanship."

Such is the report given in the journals. "We believe, however," says the *Chrétien Belge*, "that they have forgotten to mention something more precious than all the ornaments which have been described: these are the prayers which have been offered up in connection with *this popular* manifestation, and which will not cease to implore the *blessing of God* on the illustrious house of Orange, amongst whose *members the Lord* has, in days past, raised up such noble champions *for the defence* of the truth and of evangelical liberty in Europe."

LETTER FROM A DISTINGUISHED CHRISTIAN BANKER.

GENEVA, [SWITZERLAND,] AUG. 23, 1862.

MY DEAR FRIEND,—Several weeks ago I resolved to reply to your first letter, to express my sorrow to learn that you had been sick, and to thank you for the copy of the Journal you had sent me, as well as for the kind things you had said in it about our Geneva and about myself and my friends. Your second letter, which, after a long absence I find on my table, makes me hope that you are quite restored, inasmuch as you say nothing of your health—a fact of which we are persuaded by the excellent photograph which it contained.

I made a little sojourn at Paris at the time of the religious assemblies in May; and afterwards took my two daughters, Augusta and Anna, to England; which made an absence of more than three months—a fact which in some measure justifies me in being behind in my correspondence with you.

I follow with profound interest the phases of the terrible struggle which is going on with you. I wish I could persuade myself that the issue is near, and the success certain, of what I must consider to be not only the cause of law and justice, but a social question whose solution every man who reflects must desire to see in the success of the Government of Lincoln. But I see many difficulties arise, and I ask, whether the constancy of the Government and of the Nation is able to surmount them, and whether it will do it without resorting to extreme measures in regard to the slaves. I have moments of confidence, such as those to which your letter gave rise, and I breathe freely in this respect when with Americans whom I know. But doubts and anxieties return when I look at the financial difficulties, those of the conscription, and the violent propositions of the demagogues. On the whole, I persevere in my confidence, especially whilst I do not see England and France throw themselves into the arena. Certainly the desire to do so is not wanting; but I love to think that these Governments fully comprehend the danger that would arise from intervention. You see that I have warmly espoused this cause; and when I am tempted to grow feeble, and to listen to the arguments of the "Separatists" in the *Times* and the Edinburgh Riview, I reinvigorate my hopes by reading the excellent work of Cousat Gasparin.

But what discussions I had to endure in England! And with what vivacity and earnestness the ladies especially poured out their griefs on the Trent question! I was afflicted to see to what a degree the irritation was well nigh universal, with men of the City and of Lancashire, even to those of the Foreign Office and of the periodical press. The deplorable reply of Earl Russell was but the expression of that which was heard in the saloons, in the counting houses, in the omnibuses, and every where. Up to the time of that reply, the Government had prudently abstained, and in that respect was more wise than the nation; but when it compromised itself, *morally* at least, in favor of separation, it took the first political step in the direction of intervention; and hence the cause of my anxieties. God grant that they may not be realized, and that with the return of the favorable season, your forces by land and by sea may be able to resume the offensive and put an end to the conflict. I would consider the triumph of the South as the re-establishment, on a great scale, of all the false principles and doctrines against which honest men have struggled for half a century. For your territorial unity does not appear to me to be of such a nature as to be capable of being rent, and that sooner or later your nation would obey the law of aggregation which unites peoples placed under these conditions. If you believe (which I do not think) that an issue different from this view is possible, tell me of it, for in truth I do not see any, nor can I comprehend how the practical mind *of the English has been able* to take such false views under the influence of their griefs.

As to the Government of England, it ought, on the contrary, to be grateful to the

United States for contributing to free it from dependence upon the States which produce cotton; and, on the other hand, from that which the manufacturers of Manchester, whose tone was becoming much too arrogant, imposed upon it. It ought to see with joy the dawning of an element of prosperity for its Indian Empire, and to applaud the loyal efforts of Lincoln, when it thinks of Ireland. Here is a blindness which surprises me, and which seems to me a bad augury for the future.

But I am allowing myself to be drawn on by this subject; it will show you how much I am occupied by it, and with what interest I shall receive your own views on the situation of affairs, if you should think proper to give them.

I wish now to speak to you of the good which is taking place in our midst, and which cannot fail to interest you. The "Days of September"* have indeed left seeds which, with the blessing of God, have germinated and brought forth fruit. I believe that I have already mentioned to you the meetings which, under a new form, were organized, shortly after the Conference of the Evangelical Alliance, in a place of worship on the Rive Droite (Right Bank) of our city, which you are well acquainted with. These meetings were very well attended during all last winter. A portion of the population until now sympathizing but little with the new religious movement, and among them some Roman Catholics, have appeared to take a deep interest in this new method of evangelization and appeal, which consists not of sermons but of short and simple exhortations, of prayers, of narrations, so well calculated to impress the mind of the hearers; the whole without particular ecclesiastical form. In a word, it is the Evangelical Alliance accomplishing a mission-work. It cannot be said that a *Revival* has yet been produced through these means, but at least many prejudices have been dissipated, and many souls have been savingly affected. It is but a small beginning; but it *is* a beginning; and with God's blessing these germs put in the earth will hereafter grow up; for Infidelity seems to have had its day in our workshops, and men now dare to make mention in them of the name of Jesus Christ. This is a first step. But how much remains to be done, in order that the City of Calvin, that Cradle of the Reformation, may again become a Torch! Let us state, however, that Truth is making its way in many souls, and that we are already far removed from the time when the most modest religious meetings were considered an insult to the National Church; and when "Dissenters" were pursued with stones by the rabble. Now, thanks to God, and thanks also to those friends who came to revive us in September last, we dare to attempt much more, and liberty of conscience begins to gain ground in our manners. By the side of our meetings of the Rive Droite, others have been formed —at the Chapelle du Temoigrage [of Dr. Malan], and elsewhere. Next, with the returning fair weather, meetings in the open air followed at country-seats, or on grounds near the city. Two have been held on my own, where at least two or three thousand hearers were present, and I can assure you that the devotion manifested was remarkable.

To Mr. Radcliffe, the English Missionary, of whom you have doubtless often heard, it was given to awaken a taste for Divine things in our midst, and under his direction and at his call the meetings took place on the outskirts of the city, and at the Casino, and afterwards in the Canton de Vaud. He was always heard and followed by a large and sympathizing crowd. There were, it is true, some temporary difficulties with the police, but they were obviated: for these meetings being always held on private estates, the police had no right to interfere. It may be said that now this sort of *reunions* has begun to enter into our national customs. Some noisy demonstrations made at one of the meetings by the mob of St. Gervaio have been the only serious attacks which the infidel spirit *of our workshops* has thus far dared to make upon this open preaching of the Gospel. *Still no very* serious disorder has occurred. You may hope, therefore, that with the

* *By these words* the writer designates the Evangelical Alliance Conference at Geneva, *September*, 1861.

benediction of God, the germs planted during the immortal "Days of September" will not be unfruitful.

I may speak of another work which began at the same epoch; it is the founding of a Society to bring about, with God's blessing, among us, a return to a better observance of the Lord's Day. You have lived at Geneva, and know to what degree the Sabbath was a day of noisy pleasures. You have remarked, without doubt, that the customs, even among Christians, and I am one of that number, are very loose and very inveterate. Many of our friends have even considered it a duty to make open opposition to this divine and beneficent law. This was only a reaction against an exaggerated *Sabbatism*, with which the revival in the Canton de Vaud was impressed, and against the Scotch ideas on this subject. Much is therefore to be done in order to change all this, and to bring about a better state of things. This is the task which the Society that Pastors Barde, Demole, and some laymen have founded, undertakes to accomplish. The principle on which it is based, if I state correctly their views, is that this Divine institution preceded the Law of Sinai, that it contains a blessing for humanity no less than a duty, and that if the spirit has replaced the letter of the commandment, yet the primordial character of a law which goes back to the origin of the human race, cannot be misunderstood, either in respect to God or man himself.

But I pass all dissertation on this question, limiting myself to saying, that I believe the principle of this Society to be Scripturally founded, and better than if it was founded on the Fourth Commandment alone. These views seem to be spreading, for they are accepted in other Societies which have been founded in the Canton, and in other parts of Switzerland, and if I do not mistake they must in turn make their way elsewhere. But Doctrine is not the only object and character of this Society. It has gone to work, and already its efforts have been blest. It has been favorably received even among the mechanics, and some of its results, although very small in view of the immensity of the evil and the extent of the social disorder, have not failed to attract notice. Some shopkeepers, builders, and other mechanics have begun to act upon these principles, and we feel encouraged, even by the heads of our manufacturing interest, to persevere in this work of reformation. They see in it profit for all, and unanimously agree "that Sunday labor" is not profitable.

I might speak to you of a third work emanating from the Alliance. I mean the establishment of the *Calvin's Hall;* but difficulties have arisen, and a want of agreement which has manifested itself in the bosom of the Committee—arising undoubtedly from doctrinal differences—has tended for the moment to paralyze the appeal which should be made for the founding of this monument. Nevertheless, in one way or another, it will be necessary to create a new place for free worship, for the one on the Rive Droite is threatened by the building of a theatre, and is becoming insufficient to hold the large number of those who are seeking the Gospel.

Our political circumstances are growing better. The end of the reign of Mr. James Fazy, which I announced to you last year, has become more distinctly defined. A recent vote has led to the call of the Constituant Assembly, in which his party finds itself in a small minority. The work of remodelling the Constitution is going forward, but will not be accomplished, I fear, without tumult, for the populace which has gone with our Dictator, is desirous of seizing the supreme power. Nevertheless, we have good hopes, for the majority of the citizens are decidedly with us.

Receive, dear Sir and friend, the expression of the high consideration and sincere affection, with which I am ever yours in Christ.

How to Accomplish Great and Difficult Objects.—A distinguished friend of Africa, *when asked how it was* possible to raise nearly two [now four] millions of slaves in *the United States to the* condition of Christian freemen, replied: "This is the way: Let *all the friends of the cause* go to work, keep to the work, hold on, and never give up."

MARTIN LUTHER.

SOMETHING FOR THE CHILDREN.

Martin Luther, the Great Reformer of Germany, was born at Eisleben, in Saxony, November 10th, 1483. The humble house in which he was born is still standing. We visited it in 1841. It is now used as a school-house. His father was a miner and a woodcutter, and so poor that it cost him and his good wife no little trouble to bring up their eight children, of whom Martin was the eldest. However, as he prospered a little in his affairs, he managed to give to his son Martin a good education.

When about fourteen years of age, the lad was sent to learn Latin at Magdeburg; but, as money was still rather scarce at home, he was sent the next year (1498) to Eisenach, where he was often obliged to go from door to door singing, and asking for a little bread. This was the custom of poor students in those days. Sometimes the people were kind, praised his music and gave him food, but at other times the tired singer went back wet and hungry to his lonely bed. But God, who was guiding his steps, led him to the door of a kind woman called Ursula Cotta, where he found a happy home, for she was so touched by his soft, sad voice, that she took Martin into her house and treated him as her own son. Here he grew rapidly in mind and body, never forgetting to improve himself in music, which was as dear to him now that he was happy, as it used to be when he sung his sweet tunes from street to street.

In 1501, Martin went to the University of Urfurt, and the next four years were spent in very hard study. Every morning's work began with prayer, for he used to say, "To pray well is more than half my study." One day, as he was looking over some old books in the library of the University, he found a treasure that had been years upon years hidden from the world. It was a Latin Bible—the first *whole* Bible he had ever seen. Luther was poor no longer; this dusty volume was more to him than food, or drink, or dress; and he wrote to his father, begging permission to become a monk, so as to spend all his life in the study of the Word of God. For in those days people were in great darkness, because the light of the Bible had been so long hidden from them, that they generally thought there was no way in which they could please God so well as by shutting themselves up in a convent or monastery, instead of following the example of our Saviour, who went about doing good. Very much against the will of his father, Luther entered the convent of the Augustines at Erfurt, and lived there a long time, seeking by fasting, tears, and prayers, to do something that would entitle him to the pardon of his sins, and bring peace to his conscience. For he had not yet learned that it is only for the sake of what Jesus had done and suffered that we can be forgiven, and that we must believe on him before we can do any thing to please God. But he could afterwards say from his heart, "Thou, O Christ, art my righteousness, and I am all sin. Take *what is* mine, and give me what is thine."

After three years' residence at the convent of Erfurt, he left it to become a *Professor* in the new University at Wittenberg. But he brought away two *ious things*—the peace of God in his heart, and the Word of God in his hand.

Every day, at one o'clock, Luther lectured on the Bible to the young men of his class; and his solemn manner, fine face, and clear, sweet voice, but still more the truths he taught, delighted his hearers. This little sentence, "The just shall live by faith," had like a sharp sword cut away the fetters that bound his own soul, and ever after he used the same heavenly weapon to let the oppressed go free.

In 1510 Luther paid a visit to Rome, and returned greatly shocked by many foolish and wicked things he saw done there. About seven years afterwards, the Pope that was then reigning at Rome, Leo X., wanted a great deal of money for various purposes, and took a very strange way of getting it. He sent monks into different countries, and told them to hold fairs where the people might buy pardon of sin. There was one old man who traveled through Germany, carrying a great red cross, and pretending to sell forgiveness: his name was Tetzel. Wherever he went immense crowds followed, welcoming him with music and bells, and lighted tapers, and listening to all his silly stories, as if they had been quite true. Luther spoke out boldly from his pulpit against the shameful sale, telling the people that none could forgive sins but God alone; however, Tetzel was all the fashion, for it was easier to pay money than to repent, and so long as the crafty old monk felt his cash-box getting heavier and heavier each day, he little cared what became of the souls of those poor people he was deceiving.

It was on the morning of October 31st, 1517, that Martin Luther walked to the great Cathedral church at Wittenberg, where crowds of pilgrims were going, and fastened to the door ninety-five propositions, setting forth reasons why persons should not buy Tetzel's pardons, or, as they were called, "indulgences."—Before fifteen days, all Germany was ringing with the news. A short time more, and Luther's ninety-five propositions, or *theses*, as they are often called, were printed in all the languages of Europe; for the printing press had just begun to lend its help to the spread of knowledge. Luther himself sent a copy of what he had written to the Pope, who was very angry, and obliged him to appear before his legate, or ambassador, Cardinal Cajetan, in the city of Augsburg, there to answer for his noble love of truth.

Three times he appeared before the legate, refusing to retract one word he had written until they could prove to him from the Bible that he was mistaken. At length the legate commanded Luther to be silent, and ordered him to retire from his presence. But Martin Luther was not the man to conceal what he believed to be true, and in spite of all opposition, preached, and wrote, and argued; for, "since it is now the Gospel, and not myself they attack," said he, "silence is no longer lawful." He was now at open war with Rome. The Pope excommunicated him in 1520 and his books, and in return Luther burned the Pope's orders, saying that henceforth he would obey the Bible, and the Bible alone.

Sometimes Luther traveled through the country, preaching the Gospel; and where the churches were too small to contain the people who crowded to hear him, he would take his stand under the spreading boughs of the linden trees, while young and old, rich and poor, heard the words of truth as they flowed from his lips.

Four years of this struggle had passed, when the youthful Charles V. ascended the throne of Germany. He was resolved to see this busy monk of whom every one talked, and Luther was summoned before him at a town called Worms. With simple trust in God, although the danger was extreme, Luther obeyed, and stood in the presence of an Emperor, April 17th, 1521, surrounded by princes, dukes, and bishops. He was asked to retract what he had written, the substance of which was, that the Pope could not forgive sin, that sinners could be saved only by faith in Jesus Christ, and that the Bible was the true treasure of the Church. At his own request, a day was granted for consideration. He passed the night in prayer, and next day the brave reformer appeared again before the meeting, and closed his defence of more than an hour in length with these words: "Here I stand: I cannot do otherwise. May God help me.—Amen."

Luther's enemies urged the Emperor to kill him, but Charles had promised him protection for a certain length of time, and would not break his word. On his homeward journey, a strange resting place opened for him. The Elector of Saxony, knowing Luther's danger, sent a company of armed horsemen to arrest him on a lonely part of the road, and carry him off like a prisoner to the castle of Wartburg. His friends wept for him as dead. His foes rejoiced at his overthrow. But both were mistaken. Luther was alive, though hidden, and employed his leisure in preparing for his countrymen the noblest gift they ever got, the book which taught them to read, believe, and love—the Bible in their own language. After ten months he returned to Wittenberg, where he was received with shouts of joy; and now, with unsparing hands, he attacked the errors of the Church of Rome, contrasting its teachings with that of the Word of God. Nor did he forget his old taste for music; the good news of a Saviour's love overflowed from his heart in beautiful song, and he spoke to the German heart in its second language—music.

I cannot tell you half the things that occupied Luther during the remainder of his busy life; but by-and-by you shall read them for yourselves, and you will not love him less when you know him better. You will, perhaps, get a peep into his house, and see that this great man, whose words woke up a sleeping world, was like a child among his children, working in the garden and playing with them, telling them wonderful stories, and writing such beautiful letters that you could read them over and over again. Sickness and pain warned Luther that he was soon to serve God in another world; and when he died, (Feb. 18, 1546) weeping crowds felt that they had lost a father and a friend.

Luther was dead, but his work could not die; he had given to his countrymen the Word of God, which liveth and abideth forever, and, by bringing them back to the pure teaching of the Bible, left a large portion of Germany, Protestant.

Missionaries in South America.—There are now laboring in South America *fifty-seven* Protestant ministers and missionaries, nine only of whom are on the *west side of the* mountains. It is supposed that within a few years 25,000 Testaments and Bibles have been sold in Peru. An agent of the British & Foreign Bible Society, lately disposed of 7,000 Bibles at Callao, within a few weeks.

JOHN QUINCY ADAMS.

When John Quincy Adams was minister to the Court of Holland, he joined a society of learned men who met once a week for mutual improvement. Mr. Adams, though one of the youngest members, soon became a great favorite; his finely-toned mind and delightful conversation won him many friends, and receiving as much enjoyment as he gave, he was always punctually present.

On one occasion, however, the meeting was adjourned to Sunday evening. Mr. Adams was not there. His fellow-members noticed and regretted his absence. On the third Sunday evening it met. Mr. Adams' chair was still vacant. Many were surprised that he, who was formerly so prompt and punctual, should thus suddenly break off.

How did it happen? Press of business was supposed. At last the meetings were returned to a week-day evening—and lo! there was Mr. Adams in his place, brilliant and delightful as ever. The members welcomed him back, and expressed their sorrow that press of business or duties of his office should have so long deprived them of his company. Did he let that go as the reason?

"Not business engagements hindered me," replied he; "you met on the Lord's day—that is a day devoted to religious uses by me."

He then told them he had been brought up in a land where the Sabbath was strictly observed, and from all that he had felt and seen, he was convinced of the unspeakable advantages always arising from the faithful observance of it.

AMERICAN IDOLATERS.

"Father, did you ever see an idolater?" said William Harris to his father, who had been reading aloud an account of some of the idolatrous practices of the East.

"Yes, my son, I have seen idolaters." "They were foreigners, I suppose." "No, they were Americans." "Native Americans?"—"Yes." "Why, what kind of idols did they worship? Where did you see them?" "I have seen them in the church, on the Sabbath." "What were they doing there?" "They were sitting in their pews." "Were they dressed like other folks?" "Yes, I never saw any thing remarkable in their dress."

William was silent for a time. At first, he had understood his father literally. He understood him to say that he had seen those who literally bowed in worship before idols. But when he heard of idolaters in the church, *he did not* know what his father meant. His father allowed

him to think over the matter for some time, when he turned to that passage of Scripture in which covetousness is declared to be *idolatry.*

If covetousness is idolatry, then there are members of Christian churches who are idolatrous! There are those who make haste to be rich, and who withhold more than is meet from the poor, and from the Lord. A church would not allow one who should daily bow before a graven image, to continue in the church. Why should a church allow one whom the Spirit declares to be an idolater to continue to be a member?—*Presbyterian.*

I SHALL BE SATISFIED.

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied—but O! not here.

Not here! where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us,
Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? the soul's vague longings—
The aching void which nothing earthly fills!
O! what desires upon my soul are thronging,
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending—
Saviour and Lord! with thy frail child abide!
Guide me toward home, where, all my wanderings ending,
I then shall see thee, and "be satisfied."

THE ENGLISH RULE OF GIVING.—It is well known that in England the Church raises its large amounts of missionary and other moneys by securing a small sum each week from each member. As illustrative of the importance which the English preachers attach to the rule of paying weekly, and of their tenacity in insisting upon its observance, Bishop Ames, at the late session of the Genessee Conference, mentioned the case of a chairman of one of the London districts who was accustomed to *close all his meetings* with the expression: "Now, brethren, remember —*Justification,* Sanctification, and the Penny a Week."

THE FOREIGN FIELD.

Our notices of the work in the Foreign Field this month are less extensive than usual, but not less interesting.

THE WALDENSES IN THE WEST.

Such is the title given in England to a colony of the Waldenses, who emigrated from their native Vallies in Piedmont in the years 1857 and '58, and settled at first near the Village of Florida, about sixty miles from Monte Video, the capital of the Republic of Uruguay. Their motive for emigrating to this distant place in South America —more than seven thousand miles distant from the Vallies in which they were born—was to find lands to cultivate, and that scope for their labor as mechanics as well as farmers, which they could not have in Italy. It was a sorrowful day when these poor people parted with their friends and neighbors at La Tour, and took the railway to Genoa. It was another sorrowful day when they sailed from Genoa, after having received the parting blessing of the Waldensian pastor in that town. Under the protection of the Saviour, the first company reached Monte Video in safety in 1857, carrying with them a letter from the Moderator of the Waldensian Synod, the Rev. B. Malan, to the Rev. F. H. S. Pendleton, at that time British Chaplain at that city. Mr. Pendleton received them with kindness, but hurried them away from the place, because of the yellow fever, to the country. A second company was detained at Monte Video by Mr. Pendleton for some time because of the civil war which was raging in the provinces at the time of their arrival.

The first settlement of these people was made at La Florida, sixty miles from Monte Video. But they were not allowed *to live there in peace, for a vexations persecution* was soon set on foot by a Jesuit priest, it is believed, of the name of Majesté. Mr. Pendleton, hearing of their troubles, hastened to the spot to inform himself of the facts, and then hastened back to the city to lay the case before Senor Antonio De Las Carreras, the Minister of the Interior, and procure from him the needed protection, which the laws of the Republic in fact promise, but which the police did not enforce. But inasmuch as it was not possible to find land in sufficient quantities, and for a reasonable price, at La Florida, on which these poor people might live with some degree of comfort and independence, Mr. Pendleton assisted them to remove to La Paz, near the river Rosario-Oriental, at the distance of more than 100 miles from Monte Video, where they now reside, on the premises of a Spanish gentleman named Gracia, and are doing well, respected by all who know them for their industry, frugality, honesty, propriety of deportment, and the neatness and cleanliness of their humble abodes.

Inasmuch as they had no pastor, or other religious leader, Mr. Pendleton, upon his return to Europe, visited the Vallies, attended the meeting of the Synod in 1860, and prevailed on that body to send out a minister of the Gospel to be their pastor, and a Schoolmaster to teach the children,—at his expense we believe. Not only so; he made, soon afterwards, a voyage to Monte Video, almost expressly to look after this colony, which embraced, whilst it dwelt at La Florida, 45 families and 260 individuals. Of these families 15 lived in a good degree of comfort, and 30 were in circumstances of distressing poverty, working hard for a miserable

subsistence. Since its removal to La Paz, the colony has been increased by the arrival of fifty individuals from the Vallies; so that the entire number of its inhabitants now exceeds three hundred souls.

In the early part of last spring we received a letter from Mr. Pendleton, written from Monte Video, informing us of his purpose to return a second time to Europe, with the view of endeavoring to advance the interests of the colony by collecting the sum of money required to buy the land which they now occupy, that it may become permanently their own. A few days ago he informed us, in a letter dated Sept. 26, that he has succeeded in obtaining £2600, leaving £400 still to be raised before he leaves England on his return to Monte Video, which must be (God willing) in the early part of November. In the list of subscribers to this fund, which he has transmitted to us, we recognize the names of many dear Christian friends in the British Isles, whose contributions vary from ten shillings up to one hundred pounds. Of the last-named class of liberal subscribers there are two, John Henderson, Esq., of Park, and Mr. James Lenox, of New-York. Mr. Pendleton inquires whether there are not some other friends of the Waldenses among us who would be pleased to aid this noble enterprise? In ordinary times, we are sure that many such could be found; for it would be difficult to name a better work than that of transplanting from their crowded and poor Vallies in Piedmont some hundreds and even thousands of these excellent people, to the banks of the Plata, to be the disseminators, with God's blessing, of the Gospel in South America.

ITALY.

The Rev. Mr. Hall has passed the summer at the Baths of Lucca, preaching every Sabbath to a little congregation of English and Americans in the Saloon of Mrs. Bethune,—having, in fact, apartments in the same house in which she has been residing much of the time since the death of her husband. In his late letters he reports that the good work is advancing well in Elba. A chapel has been opened in a third town in that island, called *Longone*, with good prospects of success. The Committee now employ three or four missionaries in Elba. Prof. Geymonat has recently made a visit to the island to look after the good work there, at Mr. Hall's request and at the expense of the Committee. The Professor has labored, for the Committee, during the three summer months, as a Missionary, at the Baths of Lucca, preaching twice every Sabbath and once during the week, to an Italian audience.

Mr. Hall reports that the recent political agitations in Italy, growing out of the attempt of Garibaldi and his followers, have for the time being seemed to hinder the good work of evangelization, by causing the minds of the people to be engrossed with political affairs. It is to be hoped that this excess of excitement will soon be overpast, and the minds of the people be open to consider things of eternal importance.

An interesting incident is related in one of Mr. Hall's recent letters. It is in effect, that a young Frenchman, who has spent some years in this country, but who went to Florence to prepare himself to preach the Gospel in Italy by prosecuting his theological studies in the Seminary of the Waldenses in that city, became so interested in the state of things in this country, that he determined to return and offer his services to the Government, that he might aid the cause of the Constitution and the Union against treason and rebellion. Upon

his arrival he obtained the office of chaplain in one of the New-York regiments. —We have abundant evidence that the Word of the Lord is finding many readers in Italy, and that the Gospel is making steady progress in the hearts of many people.

UNITED STATES OF COLUMBIA.

We have a letter from Mr. Bresson, of Santiago de Veragua, respecting the interest with which the people of that place have received and read the Scriptures and religious tracts distributed there by Mr. Monsalvatgé.

THE HOME FIELD.

THE work in the Home Field is as interesting as ever, but is much hindered in some of the cities by the war.

OUR MISSIONARY IN NEW JERSEY reports—

My report for this month does not offer anything striking or peculiar. It has passed away amidst the usual labors of visiting, prayer meetings, burials, etc., etc. I am happy to say, it has also been a month in which the Lord has continued to be with us and bless us.

Two new-born souls have rejoiced in finding the Lord Jesus, one a girl of 19 and the other of 13 years of age. Our meetings are solemn and interesting; and, if they continue to be so, I believe that those who have so far found Christ are few in comparison with those who will soon follow.

A gentleman, who now also reads the CHRISTIAN WORLD, takes a very kind interest in our enterprise. He has offered me $25 in aid of our School.

The Christian World, I find, is very much liked here; and believing it to be one of the best and most reliable religious magazines, I use all efforts to spread it. I have three new subscribers already for this month.

May the Lord bless you and the beneficent cause which you advocate, and make me daily a better laborer in His vineyard, is my earnest prayer.

A BIBLE-WOMAN reports thus for September:—

This month has been one of great excitement in our city, in consequence of the war and the threatened invasion of our State by the rebels. *I went out*, as usual, with my *Bibles and my tracts*, but I found it very difficult to find any one who had time for, or interest in, any thing except the present danger. The men were taken for every kind of service, in defence of our city, and the women were all excited by stories, greatly exaggerated of course, of the coming rebels. I felt that I had done some good, when I could succeed in calming their fears.

Then I went to the merchants, and to the rich and benevolent among the people, to ask for the means to carry on our schools; but the wants of the soldiers and the necessities of the war well nigh absorb every thing of this sort. I am not disheartened, but I see that this year must be one of trial to us. The poor of this city will really need more help than they did last year, on account of the high price of every thing a family needs to live on. We feel the effect of the war as we have never felt it before.

Our School on Fourth-Street was organized three weeks ago, and bids fair to become as interesting as at any time last year. Mrs. R—— superintends that school, and she has an excellent band of teachers to assist her. Some of the old ones, whom we know to be faithful, and a good many others who have not been with us heretofore, are pledged to help this year.

Next Saturday we hope to open the Fifth Street School, in the east part of the city. I visited a good many children yesterday, who will go there. They are ready and waiting for the school to be opened.

During the month I have made ninety-two visits as your Missionary. I have visited the women in the City Prison twice, and the County Jail once. I pity the young

women and girls I find there, because they have begun so wretched a life; and I pity the old, for they often tell me, with tears, how hard it is for those who are accustomed to do evil, to learn to do well. I always come from these places with a stronger purpose to do what I can to save the daughters from the fate of their wretched mothers.

Yesterday I called on a woman whom I have often seen. She always treats me with great respect. After I had been in her room a few minutes, she closed her door, (as she has neighbors on the same hall) and said she wanted to tell me she was a Roman Catholic. She did not wish to deceive me. I told her I knew that. I had never thought her a Protestant. Then she went on to speak of my visits to her neighbors. She said they would say any thing to please the company they were in. She feared I was deceived in thinking they might be benefitted by my visiting them and reading to them. She said she read the Bible for herself, but these poor ignorant ones were not good Catholics —they did not care for any religion. (Did she think to hinder me?) I told her "if they were ignorant and wicked, as she had said, and if I felt it my duty to try to teach them the way to heaven, I must do so; and if they refuse to hear, the sin is theirs, not mine." It is for me to sow the seed in this part of the vineyard, and who knows but it may spring up and bear fruit to eternal life?

I have to acknowledge the receipt of five dollars, for our schools, from Mrs. Judge B——, and three blank books from W. B. S—— & Co.

Report of an Irish Missionary in a Western City :—

For several days our city has been thrown into a feverish state of excitement, on account of the threatened approach of the rebels; and from their well known propensity to appropriate every thing they can lay their hands on, it was not to be wondered at, that many families removed their goods, &c., to a place of security. In this catalogue were many rebels living here, who, though they do all they can to aid the rebellion, yet ran away with their moveables faster than the Union people. God has in mercy spared our city (so far) from such an awful visitation, and has done so, I hope, not on account of the large and wicked element which lives and breathes here with perfect impunity, but for the sake of those who are the friends of peace, order, liberty, and of a united government. Still we all have sinned, and sinned exceedingly as individuals and as a Nation; and when we repent, our good Lord will turn away His wrath from us, and make of us, as of old, a happy and prosperous Nation.

The rebels are still in strong force within sixteen miles of our city; but we hope for the best, and the prayers of God's people must be raised for expelling them from the land. In such seasons as these, Missionary efforts are considerably marred, and every effort to promulgate the truth hindered.-- When two of our leading ministers have been banished for one of the blackest crimes against society, it is not to be expected but the people will partake of their sins. In my own field of labor for the Society, I find this fact, that even members of churches seem to lay aside their religion while the war lasts. I regret to say that some of my friends are tinged with this treason, as well against God as it is against their country. The result is, that even some of the Union teachers are not as punctual in their attendance on the Sunday School as formerly: therefore our schools have not been so large, although the few who have stood firm, are more earnest and energetic than ever, and the cause of instilling the Gospel of truth into the rising generation, is prosecuted with vigor, and I hope with success. There are so many camps around our city, and officers continually here, that the boys are led off to hold horses, &c., so that fully one-fourth of our children are absent; but this will, we trust, soon be removed, and our army (under a divine Providence) will be marched from here to victory over the enemies of peace and good government. This hope animates all true men here, and had we more unanimity among our leaders, this glorious result would soon follow. May it be the pleasure of our good Lord to end this war by a restoration of our Union.

When visiting from house to house, it is

difficult to get people to talk about the salvation of their immortal souls. They are seemingly more interested in the war than in any thing else. But the people generally receive me well, and are very desirous to get tracts, Testaments, &c. Their object in some cases being, I think, not so much to profit by the reading of them themselves, as to get them to give to the soldiers. I have distributed (I should suppose) over two thousand pages this month, with some religious papers, and a few Bibles and Testaments, and made about four hundred visits, in some of which I was permitted to pray and read God's Word; in many cases reading the Word only, accompanied by friendly and Christian views on what was read; and in all, the subject of religion, and the need of pardon of sin through the Saviour was introduced. May the remarks, and prayers, &c., have their influence on the souls of men, and lead them from sin to our Saviour. My weekly prayer-meetings are much interfered with by the war, not having so large audiences: yet I am happy to say that in this department of the labor of your Missionary, many souls are now anxiously enquiring about the way of life. This comes, in some cases, from a husband being in the army, or a son, or a brother, and parents are led to prayer, even some who have not done so before. May these afflictions work out for them their own eternal salvation, and to our God be all the glory.

Letter from a Substitute:

At the request of our deeply afflicted friend, Mrs. F. F. M***, your Bible-woman, I send you a monthly report of our feeble efforts in the missionary field in this city. The hand of the Lord has been heavily laid on my dear friend. *The last child, an only son*, her comfort and the joy of her heart, almost arrived at manhood, has been laid in the cold and silent tomb! She went to Ohio hoping to regain her health and strength, leaving me to labor in her missionary field. Again God has permitted a serious accident. She was thrown from a carriage, and taken up for dead! but, thanks to our heavenly Father, she is fast recovering, and has written me that she shall soon be able to return. May she come out of all these severe afflictions like gold purified in the fire, and enter again on the work for which she is so eminently qualified, with the choicest blessings of God on her labors. We have been fellow laborers in this city, going forth into the lanes and alleys, striving to bring the numerous children here under the influence of religious instruction, thus finding avenues, as we humbly hope, to the hearts of many parents. It is a precious work, and we are encouraged as we go forth "Weeping, bearing precious seed," in the promise "That we shall" ere long "return rejoicing, bringing our sheaves with us."

The last month, which has been, perhaps, the most trying one in the year for missionary labor, has found us going forth claiming the promise that "The sun shall not smite us by day," and we have visited very many of the families in this great city. We have often felt that this is a propitious time to make indellible impressions upon the minds of this class of the community, for when the "Judgments of the Lord are abroad in the earth, the people will learn righteousness." We have every where been cordially received, and in many instances the most grateful, heartfelt thanks have been rendered. Some have said, "You have given me the first word of consolation I have received during my affliction." Among the children we have found less serious illness than we had anticipated: a few of their number have been laid away in the grave. One of these sudden bereavements has been the means of carrying the Gospel to the stricken hearts of an afflicted mother and sister; and in one of the most wicked alleys in our city, there might be seen a room filled with attentive listeners while they were pointed to the "Lamb of God who taketh away the sin of the world."

One man listened at the door. His three little girls we have gathered into our Sabbath-school, and he whom we found in a state of inebriation when we first visited his house, has become more sober, and we have seen penitential tears streaming from his eyes as we have conversed with him about this sin.

We have visited the City Hospital and Jail several times during the past month. The sick and the prisoners hail us with joy.

and the tracts and papers we left among them were received with eagerness. We are not able to supply the demand for books, etc.

We conceded to the request of the teachers in adjourning two of our Sewing-schools' meetings during the last month, as they were very small on account of sickness; but we expect soon to reorganize them. Our school at B***** Market Hall is very flourishing. More than fifty girls every Saturday assemble there, and show by their attention and cheerful countenances their increasing interest. We have enlisted the feelings of six new teachers, who have cheerfully responded to our entreaties to "come and help us." Our school also at C**** Avenue is increasing in number and interest; we have two new teachers there. We endeavor so to intermingle singing and religious instruction as not to weary the children in well doing. Parents manifest a grateful pleasure in having their children thus employed. We labor believing that "They that sow in tears shall reap in joy."

OUR ITALIAN MISSIONARY:

"I feel thankful to God that I can re-open, this month, my morning and evening school in my house, with a good many Italian boys and girls, who are desirous to learn to read and write Italian and English; and I am glad to state that the number is increasing from week to week. As the Sunday-school in Grand-Street recommenced on the first Sunday of this month of September, I collected there the Italian scholars for religious instruction, and feel very much encouraged by their willingness and attention in learning the way of salvation as set forth in the Holy Bible.

My Sunday meetings, which I again hold in Grand-Street Presbyterian Church, are well attended, and I trust in God that my words will not be spoken in vain, but that they will bring forth in due time their fruit. As one of the principal leaders of the Sewing-school for the benefit of Italian girls, is very sick, this school has not yet been reopened, nor will it be before the middle of the next month.

I had the opportunity in the course of this month to see again that my labors among the Italians are not without fruit; and even those of my day school have not been in vain, for some of my scholars went to California in the course of this year, and keep up from there an interesting correspondence, and are making use of what they have learned here. By these labors among the young Italian people, and by my other efforts in behalf of the old as well as the young, the rich and the poor, I have a good hope that I am not useless in the vineyard of the Lord.

That sick man whom I mentioned in my two last reports, died shortly after he removed from Williamsburgh to this city. He died confessing publicly that he believed in Jesus Christ as his Saviour and Redeemer.

Asking for your continual prayers for the Italian Mission, that God may give open doors and hearts for his Gospel, I am your humble servant and brother in Christ.

MISSIONARY INTELLIGENCE.

The intelligence from the various Missions throughout the World, contained in the organs of the Missionary Societies of Europe and America, the last month, is of unusual interest. We can only give some of the more prominent items.

TURKEY.

The letters from the Missionaries of the American Board in Turkey and *Syria, last* month, were full of encouragement. Yet there are some things *that* occasion sadness. Mrs. Merriam, *of Philippopolis*, has followed her excellent husband—who was so cruelly murdered on the 3d of July last by assassins—to the grave! Grief, at his sudden and heart-rending death, is supposed to have hastened her decease.—There is much spiritual prosperity in the work in Syria, but there is great want

of more laborers—so much so that Mr. Jessup, in a late letter, feelingly alludes to the reduced strength of the Mission, by the sickness of Mr. Calhoun and others, and asks, "Are there actually no young men preparing to come to Syria?" The safe return of Mr. and Mrs. Bird to Beirut is announced.—They are at Abeih.

Mr. Pollard has been transferred from Arabkir to Erzroom. On his way thither he spent a Sabbath at Chevermeh, where he found 110 Protestants, and 60 at Keramik. He preached to the former, baptized five children, and administered the Lord's Supper. The native preacher at Erzroom is to spend some weeks in looking after these "sheep in the wilderness."

Adana Mejlis, one of Mr. Coffing's murderers, has been convicted; but it is doubtful whether he will be executed. Mr. Johnson, our Consul at Beirut, has left no stone unturned in his efforts to find the other accomplice; but hitherto he has been unsuccessful.

Mr. Barnum, of Kharpoot, reports that a Christian in Utrecht, Holland, has written to him to say that he and a few friends were so much interested in the case of the native assistant, Haji Hagop, whom the exigencies of the Society had compelled the Mission to drop from the list of its laborers, that they had resolved to contribute the amount requisite to support the poor, but excellent man, at least for one year. In consequence of this, Haji Hagop had resumed his labors. "I believe this is from God," was his remark when he heard the good news, "for I have cast all upon Him."

But the best news of all from Turkey is contained in letters from the Rev. Mr. Bliss, the Agent of the American Bible Society, respecting the demand for the Bible in Syria, Egypt, and in fact the entire of the Turkish empire. In one of his letters Mr. B. states that "The Sultan's eunuchs come up to see Mr. Williams, the converted Mohammedan now preaching at Bebek. They come on Fridays(the Mohammedan Sabbaths) generally. They say that the Sultan reads the Bible continually when at home; and that he has it carried with him when he goes abroad. If he stays any length of time in a place, it is brought out, and he goes to reading it." This is a wonderful statement. O how earnestly ought the people of God to pray for this monarch, as well as for all others, that God would grant to them His good Spirit, to guide them into the way everlasting!

NESTORIAN MISSION.

The Rev. Mr. Rhea writes that less is now said of "Russian interference" than a few months ago. He gives an interesting account of a meeting, at Gawar, of *Mountain* (native) *Missionary Helpers*, in which many excellent things were said by these plain men, who labor in the mountainous districts to the west of Persia, and mostly within the limits of the Turkish empire.—Among the conclusions on the subject of benevolence which these brethren came to, were the following: 1. "We regard the duty of giving to support the Gospel just as binding as any other Christian duty. 2. We will hold regular monthly concerts for prayer and communicating missionary intelligence, and at such times the contribution-box shall be circulated. 3. We will take up an annual collection in our congregations. 4. The proceeds of our contributions we will apply to the support of a Mountain Helper." Good resolutions these.

On the Sabbath night a collection was taken, after stirring addresses had been made by several speakers, the

amounted to $52, which was a large sum for these poor people. Among the offerings were a mare, an ox, a sheep, a goat, some grain, jewelry, head-dresses, etc.

CHINA.

In the August number of the *Church Missionary Record* there is an interesting letter from the Bishop of Victoria, giving some account of his voyage from Hong Kong to Pekin, during which he stopped at the chief intervening ports. While at Ningpo, he made a visit to the rebel chiefs who held that city, and obtained some valuable information from them, one item of which is that Yih-wang (the "Assistant King") is the most energetic and hopeful of all the kings, and is the only survivor of the four original subordinate kings, and is now substantially independent of the Heavenly King in the provinces of Kwangsee and Sze-chuen, and even likely, ultimately, to supplant the latter as head of the Taiping rebellion.—— The most recent letters, from the Presbyterian Missionaries (American and English), Baptist, Methodist, Congregational (of the American Board), Ref. Dutch, English Independents, Episcopal, represent them as prosecuting their work in good heart and hope. The importance of Pekin and Tientsin as Mission-stations is becoming more and more manifest. Dr. Lockart, of the London Missionary Society, seems to have gotten a foothold at the former place.

INDIA.

The letters of the Missionaries of the American Board, of the General Assembly's Board, of the Methodist Missionary Society, and of the other Societies laboring in India, contain many facts respecting the conversion, and some instances of happy deaths, among natives, and speak encouragingly of the prospects of good work; whilst the *Church Missionary Record* contains a large amount of information respecting the Madras and South India Mission of the English Church Missionary Society, particularly in the Province of Tinnevelly. Interesting notices are also given of the labors of the Missionaries of that Society in Western India, in the Valley of the Indus—from Karachi and Hyderabad up to Amritsar and Peshawer.—The *Committee* of that noble Society sanctioned, June 24th, the presentation of Vedhamanikam Sandosham of Madras, and Bushanam, a convert from Hinduism during his studies at the native English School at Masulipatam, to the Bishop of Madras for holy orders. They also appointed fourteen missionaries for foreign fields, namely, two for Western Africa (Lagos and Yoruba), three to Northern India, four to Western India, three to Southern India, one to Ceylon, and one to British Columbia, North-West America.

At a subsequent meeting, the Committee sanctioned the "Estimates" of the Secretaries for the Missions of the year 1862–'63, amounting to £136,186 (nearly $680,000.) The receipts are expected to reach the sum of £130,000, which would leave £6,000 to be covered by the aid of the Indian and other special funds.

The *Missionary Magazine* for October contains some notices of the mission work of the American Baptists in *Assam*, a country lying Northwest of Burmah and formerly independent of that kingdom, but which was incorporated with it in 1822. Both are now constituent parts of the British Empire of India, and have been since the year 1826. Mr. Bixby's letter respecting his labors among the *Shans*, who, we believe, live partly in Burmah and partly in Assam, is interesting. May the work among this remarkable people be

as much blest as that among the *Burmese* and the *Karens!* We may remark, in passing, that the Bishop of Calcutta recently made a tour into the eastern part of the Empire of India, and when at Rangoon visited the *Karen Mission Institute* in that city, with which he was much pleased. "Nothing," he remarks in that truly Catholic spirit that does him so much honor, "can be more encouraging than the accounts given of the Karen missions, numbering more than 30,000 Christians. There are fifty candidates for the ministry, lodged in neat but plain houses, built in Dr. Binney's compound, after the model of those to which they are accustomed in their native villages.—But the Karens were as prepared for the Gospel as the Hindus and Mussulmans are fortified against it."

MAURITIUS.

The Church Missionary Society and the London Missionary Society have successful missions in this small but fertile and populous island in the Indian Ocean, which lies 500 miles east of Madagascar. Among the missionaries of the latter Society, the Le Bruns, father and sons, have been eminently successful. The Rev. P. Ansorgé, of the former, (also a French Protestant,) gives a very interesting account of his labors and successes in a letter that was published in *The Church Missionary Record* for August last. This island for a long time belonged to France, and is often called *The Isle of France.*—French is the vernacular language of the majority of the inhabitants. The island of Bourbon, which lies eighty miles westward, is still a French possession.

MISSIONS IN AFRICA.

It is cheering to read the accounts of *the gradual advance* of the Gospel *on almost all the coasts* of the continent of Africa, as reported from the missions in Egypt, Algeria, Sierre Leone, Liberia, the Gold Coast, Yoruba, Gaboon, Corisco, Cape of Good Hope, in the South East, in the Valley of the Zambesi, and Abyssinia. From all points Christianity is knocking for admission into the "Continent of the Future," as Africa has been rightly called. We mourn to record, this month, the death of Mrs. Livingstone, the wife of the great Explorer of Africa, and the Rev. Mr. Clemens, of the Corisco Mission.

MADAGASCAR.

Mr. Ellis and his coadjutors are improving well their time at Tamatave, the capital of this great Island.

MISSIONS AMONG THE INDIANS.

We rejoice to be able to say that the Rev. Stephen Riggs and the other missionaries among the Sioux (Dacotash) have all been most mercifully preserved in the recent bloody uprising of this people against the neighboring white settlers.

OUR OWN WORK.

Our readers will find several items of importance under the head of "The Foreign Field"—some of which may well be presented at the Monthly Concert for Prayer. The history and present state of the Waldensian Colony in Uruguay, (South America,) present some features which cannot fail to interest Christian people. Who can tell what good may result, in future ages, from the planting of this germ of evangelical Christianity in the great Valley of the Plata, one of the noblest rivers of the continent of South America? Would that many such germs might be planted in that important part of our globe! The reader will also find some interesting things in the notice of the work in Italy, in the same part of our Christian World.

THE NEWS OF THE CHURCHES.

Most certainly the intelligence which we give under this head, the present month, is not wanting either in variety or importance.

THE AMERICAN BOARD.

The annual meeting of the American Board of Commissioners for Foreign Missions began at Springfield, Mass., on Tuesday, Oct. 9th. From the abstract of the Annual Report for 1862, we take the following facts of general interest.

Seven corporate members have died since the last annual meeting: Theodore Frelinghuysen, L.L. D., Thos. S. Williams, L.L. D., Thomas McAuley, D. D., Thos. Snell, D. D., John Wheeler, D. D., Chas. White, D. D., Hon. Wm. Pennington.

Six persons have entered upon the missionary work for the first time within the year; and eleven have embarked for posts which they had previously occupied. Eighteen persons are under appointment.

The entire income of the year has been as follows: Donations (including $14,901,82 from foreign lands,) $247,488 22; legacies, $73,225 85; other sources, $18,366 40; total $339,080 56. Owing to the retrenchments effected by the missionaries, and the donations which were made by English friends to them directly, the expenditures have amounted to only $322,298 64. The year began with a debt of $27,885 54; it closed with a debt of $11,103 62.

From a general view of the different missions it appears that the African missions are enjoying their usual prosperity. The Turkish missions are flourishing, but the first half of the current year was painfully distinguished by a number of sudden and even violent deaths among the members of these missions. Dr. Dwight was killed on a railroad in Vermont; Mr. Coffing was shot near Alexandretta; Mr. Meriam was murdered by robbers and his wife died *in consequence*; Dr. Jewett died at Liverpool, and Mr. Dunmore, who was until recently connected with these missions, afterwards a chaplain to one of our Western regiments, was killed in battle.—Such a combination of events, says the report, is rarely presented in the history of modern missions. Dr. Goodell has nearly completed the revision of the Armeno-Turkish version of the Bible. Dr. Riggs is engaged upon the Bulgarian, and Dr. Schaffler has about completed the Arabo-Turkish translation of the Scriptures.

The Syrian mission, though suffering for a want of laborers, was never so promising of spiritual fruit as now. The Nestorian mission has suffered much the past year through the deaths of some of its best laborers. But, says the report, there is more and more evidence that a spiritual work is going on among the Mohammedans of Persia, though it is still in its earliest stage.

Number of missions 20; stations 110; number of ordained missionaries 144, whole number of laborers 1,075; pages printed last year 10,229,200; number of churches 174; whole number of pupils in schools 8,439.

ENGLAND.

The Wesleyan Conference met this year in Camborne, a comparatively small town, in the midst of a district studded with villages, in Cornwall.—The attendance was great—as is usually the case whenever this important body of ministers holds its annual meeting. There were present on this occasion representatives of the Irish, the French, the Australian, the Eastern British American, and the Canadian Conferences. A 'loyal and dutiful address to Her Majesty, the Queen, on the occasion of the marriage of Her Royal Highness the Princess Alice,' was adopted by acclamation. Forty-nine candidates were ordained to the ministry, each of whom, according to custom, gave a short statement of his experience and of his call to preach the Gospel. At a meeting with returned Mission-

ries, the Rev. John Lyth gave an interesting account of the mission-work in Southern Germany, the field of his labors. The Conference passed appropriate resolutions on the subject of the proper observance of the Lord's Day. The Statistics of the members of the Wesleyan Church in the Mission field were reported to be as follows:

Germany, Gibraltar, and Malta, - -	467
India, Ceylon, and China, - - -	2,699
Southern Africa, - - - - - -	8,863
West Indies, - - - - - - - - -	48,958
Total,	60,987
Increase in the year,	4,809.

The Church of the Rev. Dr. Cumming is situated in one of the most densely populated portions of London; it holds 1700 persons, and is well filled every Sabbath; two-thirds of the attendants are Scotch, and one-third English; the income from seat-rents amounts to about £1300 a year; many of the Scotch and English nobility attend; it sustains a ragged school and mission, with its various agencies, which costs £300 a year, and day-schools with 600 children of Jews, Roman Catholics, and "heathens," which cost about £700 a year; the collections for other schools and missions amount to £400 a year.

The Church of England sustains a great loss in the death of the excellent Archbishop of Canterbury. He was eminent for his piety, benevolence, and zeal.

SCOTLAND.

Altogether there are, in Edinburgh and Glasgow, thirty territorial missions, having 15,000 persons in connexion with them, raising annually, for the support of the means of grace among themselves, not less than from £5000 to £6000. In the other towns of Scotland there are twenty missions, with an attendance of *9000 to 10,000 people*, raising annually from £3000 to £5000; thus making a total of fifty mission-churches, with 25,000 to 30,000 people, all reclaimed from the courts, alleys, and hedges, where crime and vice were seething like a pestilence, sin abounding where grace doth now much more abound.

Great complaint is made that the Sabbath is more and more encroached upon by rail-way and steamboat companies; also that the civil magistrates interfere very unjustly in many towns to prevent out-door preaching on the Sabbath.—Every Sabbath evening there are nineteen meetings held in Edinburgh, and its vicinity, for religious services, including five open-air meetings. The Cardross difficulty has been terminated to the satisfaction of all evangelical Christians—permanently settled, let us hope.

IRELAND.

The General Assembly of the Presbyterian Church, at its late meeting, appointed a day on which collections should be made in all their churches in aid of the Home Mission of the English Presbyterian Church. A deputation, consisting of the Rev. Messrs. McCaw, and Potter of Manchester, and Duncan and Chalmers of London, had held meetings in Belfast, Derry, and Dublin, to interest the Presbyterians of those cities in behalf of the cause of Presbyterianism in the sister Island. The laying of the foundation-stone of the Roman Catholic University in a northern suburb of Dublin, a few months ago, called together a great crowd. Four Archbishops and twenty-nine bishops were present. Our Archbishop Hughes took a prominent part. In his speech he said some things that were offensive to the English Government. One of his statements respecting the United States was remarkable. It was this: "I can say, and I am responsible for what I say,

That, in all my life in America, I never knew an educated Catholic to renounce his faith and embrace another." Very likely; the number of "educated Catholics" who have emigrated from Ireland is marvelously small. Nevertheless, the Archbishop declared in the same address that he could not advise any man, old or young, to quit Ireland, if he has a home in it, to go to America!" We can believe this, for a few years ago he urged Father Mullen, who came to this country to collect funds for the building of a Roman Catholic University in Ireland, to write to the friends in Ireland, to keep the people from coming to America, if they did not wish to see them lose their souls! So Father Mullen said in his letters to his "friends" in Ireland, which they had the imprudence to publish. It was in one of those letters that this "blabbing priest" said that he believed that Rome had lost, in the United States, in a period of less than twenty-five years, (if we remember rightly) all of two millions of people, by an "awful falling away."——In some parts of Ireland the reënactment of scenes of violence against Protestants is again witnessed, and the priests, it is asserted, connive at them, in too many instances.

FRANCE.

Professor Renan, whose course of lectures at the College of France, where he had been appointed Professor in Hebrew and cognate languages, was suspended by the Minister of Public Instruction because of the *Strausism*, or Infidelity contained in the Introductory, has published a well-written vindication of his opinions; but he has only made bad that which was worse by developing his philosophical "negations."—There is quite an increase of activity in the publication of abstracts of Mr. Radcliffe's Paris exhortations and other such things in small tracts of two, four and six pages; 150,000 have been sold and read with avidity. The labors of the colporteur and evangelist are more and more appreciated. Victor Hugo's *Miserables*, in 10 volumes, is having a great sale, which is truly deplorable, for it is a book whose influence must be injurious. How can irreligious, and immoral men, men ignorant of the Gospel, do any thing that will meet the wants and miseries of society? The French paper called the *Figaro*, with all its levity, has some excellent sentences on this point, to the effect that it is the *Gospel* alone that is the true remedy for these evils.——The Municipality of Paris has given a site and appropriated 700,000 francs to build a noble Protestant Church, near the great church of the Madeleine.——The new Wesleyan Chapel, which accommodates 600 hearers, and contains apartments for a French and English pastor, was to be opened (D. V.) on the 19th of October. There is much discussion among the Evangelical and Latitudinarian Parties in the Reformed (National Protestant) Church respecting the need of a new French translation of the Bible.

SWITZERLAND.

Geneva has two celebrated preachers, very different in their doctrines and styles of eloquence. One is Pastor Coulin, of the Reformed or Established Church; the other is the Abbe Mermillisel, of the Roman Catholic Church. The former has resisted calls to the great Protestant churches of Paris and other large cities of France; the latter has refused the honors of a bishopric—both believing their posts in that 'cradle of the Reformation,' one for the defence and the other for the overthrow of Protestantism, to be more important than

any others that have been offered them. ——Rev. Dr. Bungener, who has become so well known for his popular writings, has just published a new work, entitled: "Calvin, his Life, his Labors, and his Writings."*——The Venerable Company of Pastors of Geneva have resolved to make a revision of the translation of the New Testament, to take the place of the one issued in 1835. A committee of thirteen members has been charged with this important task. A good deal of confidence is felt that the work will be well executed.

* *Calvin, Sa Vie, ses Œuvres et Ecrits.*

HOLLAND.

The churches in Holland are agitated by the discussions which Pastor Huet's rationalistic and deistic publications, and those of the same school, have occasioned. Huet has been compelled by the Ecclesiastical Council to give up his pastoral charge. His erroneous positions have been ably refuted by Dr. C. P. Hofstede de Groot, and by Madame Toussaint, a Dutch authoress of considerable repute.

GERMANY.

There is great excitement in the kingdom of Hanover, because of the adoption by the Ecclesiastical Consistory of a new Orthodox Catechism, to be used in the schools, in place of the rationalistic one that has long been in use.——A violent controversy has taken place between Dr. Kahnis, a professor in the University of Leipsic, and Dr. Hengstenberg, occasioned by the publication of a work on Dogmatic Theology, last year, by the former. Decidedly evangelical in the essential things, this work is far from being High-Lutheran in its character. The author defines the essence of Christianity to consist in "*Communion* of the individual *soul with God, by Jesus* Christ, through the Holy Spirit;" a good doctrine this. ——The Baptist congregations of Germany, Denmark, Switzerland, and Alsace, have just signed a Declaration, setting forth the views which they entertain of the Established Churches in those countries, denying the charge of desiring to proselyte *living* members of those churches, and vindicating the course which they have pursued.—— There has grown up a sharp controversy in Prussia, in regard to the Universities (seven in number) of that kingdom. The Romanists complain that they have not had their due share of the State patronage. —— Evangelical Religion seems to be making pleasing progress in many parts of Germany, especially in portions of Rhenish Prussia. The Baptist Mission in Germany has met with great success.

SWEDEN.

The pious people of this kingdom have to mourn over the desecration of the Sabbath by the running of cars on the railways.——The *National Tract Society* is doing a great and good work. A Mission-Institute has been opened at Upsala, with four professors, to prepare young men for the ministry. The *Riksdag*, or Parliament, is now in session. Important changes in the laws of the land are expected to be made by this body at its present session.

NORWAY.

The Norwegian Missionary Society has three ordained missionaries among the Zulus (on the Southeastern coast of Africa), and has recently sent another, Rev. R. P. Wettergreen. It had previously sent several colonists and other helpers. This Society also contemplates the building of a Missionary Ship.

JAMAICA.

The number of Baptist Churches in this island, composed mainly of colored

persons who were formerly slaves, is 79; number of members about 24,000; of inquirers 6000; hopefully pious 30,000; number of hearers 50,000; there is an average congregation of 500 for every place of worship on the island; amount of money raised by these churches for religious purposes $40,000, which is more than $500, on an average, for each church. Many of the churches have pastors of their own color who, with the deacons and elders, conduct all their operations.——The American Missionary Society has an interesting mission in Jamaica. Rev. L. Thompson, one of its Missionaries, reports that a series of Union Meetings were held during the second week in August, in churches of different denominations, and were well attended.

MISCELLANEOUS.

The Mission to Greece.—We have occasionally referred to a Mission to Greece and the Greeks, which the Executive Committee some months ago resolved to undertake, at the instance of excellent friends at Amherst, Andover, and Boston. The Rev. George Constantine, a native of Athens, (Greece,) in his boyhood a member of Dr. King's Bible Class, but who has spent eleven years in this country, prosecuting his academical, collegiate, and theological studies, was recommended by the Professors in Amherst and Andover, and by pastors in those places and Boston, as well qualified by his piety, talents, and attainments, for that work. Mr. Constantine having completed his studies in the Seminary at Andover last August, was ordained an evangelist at Amherst on the 10th day of September, by a Council called for that purpose. The Rev. Dr. Kirk, of Boston, preached an able and appropriate sermon on the occasion. Great interest was felt in the services by a large assembly of the Christian people of that place, many of whom have known Mr. Constantine from the time when he became a student in the College.

In our next Christian World it is our purpose to speak at considerable length of this new Mission, and shall give some details of the life of our young friend, and of the wonderful way in which the Saviour led him to this country, and enabled him to receive an education for the ministry, and now sends him back to his native land and his own nation, to preach the glorious Gospel. We have further to say, that it is expected that he will leave for his field of labor on *the first day of November.*

A Word to our Readers.—First, in relation to our Christian World. The year 1862 is drawing to a close. With the number for January 1863, we commence a new volume. Will our readers do us the favor to exert themselves a little to increase the number of our subscribers, as well as to remit to us any sums which may be due from them? We have reason to believe, and are thankful for it, that our Christian World is highly appreciated by those who read it. *Many pastors* have written to say, that they find it of great assistance at the *Monthly* Concert of Prayer for Missions. A distinguished clergyman in New [redacted] ommends it as *the best* periodical of its kind in our country. A the same State writes to us as follows:—"I read this little work

with great satisfaction; I consider it one of the very best publications issued by the religious press; I believe it to be calculated to be of great service in the work of evangelizing the world." The price is but a dollar a year. Second, may we ask, with earnestness, the pastors of Churches to aid us by making an appeal for the Society, and taking up a collection, at as early a day as may be convenient. Our work in Italy, our new Mission in Greece, our work in South America, and the appeals to us for help from France, Belgium, Hungary, and other countries, make us very anxious in these trying times. O, if every church that feels an interest in our Society would take up a collection for us, even if that collection should be, in many cases, small, what a help it would be to us! We should in that case, have no reason to be discouraged. Not only are we pressed by calls for increased help in ITALY, but the rate of exchange is such as to make it necessary that our means should be greatly increased.

THE WIDOW'S MITE.—Enclosed please find one dollar, which is designed to aid you in sending the young Greek clergyman to his native land to preach Jesus Christ to his countrymen. It is but a widow's mite, but with it goes my sincere desire that it may be the means of the conversion of souls. S. H. F.

BOOK NOTICES.

APPLETON'S NEW AMERICAN ENCYCLOPEDIA.—The XVth volume of this invaluable work has appeared—we say *invaluable* for it is really such to every man who desires to know something of those great subjects which constitute the essential nature and characteristics of Science, Art, Literature, Morals, and Religion, under which heads all true knowledge is comprised. Exceptions may be made to the positions taken in some of the articles in this work. But these things are of minor importance in comparison with its many and great excellencies. No one can reasonably expect to have all his peculiar views and opinions developed and sustained in a work of this nature. What is desired in such a work is a correct statement of facts on all the subjects of which it treats, and good reasons for the opinions of men which it sets forth. We do not expect very extended treatises on even the most important topics. This work supplies just what is needed—a large amount of general information; and in such a shape that it can be acquired and turned to account by all who will take the trouble to consult its pages. One volume more remains to be published, the XVIth, embracing the subjects from U to Z. We are authorized to say that a liberal discount will be made to all ministers of the Gospel.

THE SYMPATHY OF CHRIST WITH MAN; its teachings and consolations. By Octavius Winslow, D.D. New-York: Robert Carter & Brothers. In this beautiful volume of some 400 pages, 12mo, Dr. Winslow treats this interesting subject—the sympathy of Christ with his *people—in that* impressive and tender *manner so characteristic* of all his numerous *writings, which* we are happy to say, are almost, if not quite, as well known in America as in his own England. Few men are better qualified to speak of the sympathy of Him who is our High Priest, and who is ever touched with a feeling for the infirmities and sorrows of His followers, and who was tempted on all points as they are,—but was ever without sin. This book will be read, we have no doubt, by thousands among us, and we are quite sure, (under the Divine blessing), with much profit.

FAMILY PRAYERS.—By Rev. Ashton Oxenden, and Rev. C. H. Ramsden. First American from the fifth London edition. New-York: Anson D. F. Randolph. In this charming little volume, are appropriate Family Prayers for every day during a period of four weeks. We hope that it will have a large circulation. There are few heads of families, especially among the less educated classes, who have not felt more or less difficulty in conducting family worship. Here is a work that contains forms of prayer, which if only read with care and frequently, would assist any one in the discharge of this most important duty. We all might pray better than we do. Prayer, like every other duty, demands and should receive careful preparation by the use of such helps as God puts in our possession,—the first of all is the Holy Scriptures.

RAYS OF LIGHT FOR DARK HOURS.—By J. B., with an Introduction by the Rev. R. R. Booth. Also published by Anson D. F. Randolph. This, too, is an admirable book.—Rays of light for dark hours! Oh, who does not in these dark times need light? How many distressed and afflicted ones there are among us for whose sake this book was written! Let such get it and read it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF SEPTEMBER TO THE 1ST OF OCTOBER, 1862.

MAINE.

Lewiston.	Pine-St. Ch. & Soc., for L. M. of Rev. Uriah Balkam,	16 51
Auburn.	High-St. Ch. and Soc,	12 58
Brunswick.	Cong. Ch. & Soc.,	13 06

MASSACHUSETTS.

Newbury.	1st Church,	9 00
Amherst.	College Chapel Church for Rev, G. Constantine,	100 00
Marshfield,	1st Cong. Ch & Soc	9 36
Littleton.	Cong. Ch. and Soc., in part,	7 00
Gloucester.	Evan. Ch. & Soc.,	24 75
Sudbury.	Cong. Ch. & Soc.,	23 50
Newton Centre.	Cong. Ch. and Soc.	64 30
Holliston.	Cong. Ch. and Soc., to complete L. M. of Edwin F. Whiting,	27 25

CONNECTICUT.

Harwinton.	Cong. Sab. School,	1 50
Stamford.	1st Presb. Sab. School for Rev. Geo. Constantine,	25 00
Mansfield Centre.	A few individuals,	12 00
Waterton.	Cong. Ch.,	14 10
Derby Centre.	Cong. Ch. by Rev. J. Frasier,	5 00

NEW YORK.

Nyack.	Ref. Dutch Ch. to constitute Rev. Uriah Marvin a L. M.,	34 16
N. Y. City.	United Presb. Ch., Rev. Mr. Thompson for the Italian Mission,	14 76
"	Jane-St. United Presb. Ch. for the Italian Miss.,	19 88
Stockholm.	H. B.,	10 00
Flushing.	John E. Keeler for Religious Reading for Soldiers in Hospitals,	10 00
Harlem.	Ref. Dutch Ch.,	34 87
N. Y. City.	Bequest of the late Wm. Bleakley,	200 00
"	11th Presb. Ch.,	36 00
"	C. M. W.,	1 00
Rochester.	Plymouth Ch.,	25 60
"	Mrs. H. A. DeForest,	1 00
Binghampton.	Morgan L. Barnes for L. M. $10. Rev. P. Lockwood for L. M. $10,	20 00
Sag Harbor.	M. E. Ch.,	9 50
Waverly.	Presb. Ch. in part to make Rev. D. S. Johnson a L. M.,	12 50
Glenn's Falls.	Presb. Ch. in full to constitute L. B. Barnes a L. M.,	21 00
"	Miss F. A. Berry $5 for L. M. F. A. Johnson $10 for L. M. R. M. Lyttle $10 for L. M. Mrs. A. Sherman $10 for L. M.,	35 00
"	Bapt. Ch.,	2 17
Schoharie.	Ref. Dutch Ch.,	5 81
Middletown.	1st Presb. Ch.,	34 16
"	Union col. for the Greek Mission,	18 06
"	1st Cong. Chur.,	9 63
West Troy.	Mrs. Geo. Creamer,	1 00
Albany.	Miss Martha Hughes $1. A few friends $2 25,	3 25
East Salem.	United Presb. Ch. in part to constitute Rev. H. Brown a L. M.,	10 69
Shushan.	*M. E. Ch.,*	3 50
"	*Bapt. Ch.,*	3 15
Argyle.	*Presb. Ch in part of L. M. for Rev. David McUre,*	21 14
Argyle.	M. E. Ch.,	2 95
Putnam.	United Presb. Ch., in part of L. M. for Rev. Thos. Lawrence,	10 50
Salem.	Union col. in the United Presb. Ch.,	23 26
West Troy.	Bal. of col. through Mr. C. Osborn,	1 24

NEW JERSEY.

Belvidere.	J. G. Shipman,	2 00
Clinton.	Presb. Ch. in part for a L. M.,	14 72
Lambertville.	Presb. Ch. in full of L. M. for Rev. Jno. Stephenson,	17 00
Flemington.	To constitute W. P. Emery and Peter J. Clark L. M's.	60 00
Hightstown.	Rev. R. Taylor to constitute Rev. Henry Seymour a L. M.,	30 00
Griggstown.	Ref. Dutch Ch.,	2 77
North Orange.	Susan H. Fowler,	1 00
East Millstone.	Ref. Dutch Ch. in part of L. M. for Rev. David Cole,	7 82

PENNSYLVANIA.

Philadelphia.	From the United Presb. Churches for the Mission of the Rev. W. G. Moorhead in Italy,	69 47
Towanda.	1st Presb. Ch.,	7 55
Hartstown.	United Presb. Ch.,	11 50
North Chenango.	United Presb. Ch.,	8 60
Greenville.	United Presb. Ch.,	11 85
Philadelphia.	A Friend to constitute Rev. Francis Church a L. M.,	30 00
"	M. B. M.,	1 00
Towanda.	1st Presb. Ch. add.,	1 66
Pittsburgh.	3d Presb. Ch., Wm. Thaw $20. L. R. Livingston $10. Supply $20. Mr. Atwood $5. Isaac B. Jones $5. Prof. Wood $1,	61 00
"	A few individuals in Dr. James Prestley's Ch. $3. Mrs. Meeks $3,	6 00
Allegheny City.	Cent. Presb. Ch., Wm. Semple $10. Capt. W. W. Martin $5. Collec. $19 55,	34 55
"	Mrs. Prof. Wilson,	5 00
N. & S. Hampton,	Ref. Dutch Ch. to constitute Rev. Albert Wm. Knowlton a L. M.,	30 00

INDIANA.

Rockville.	A Friend,	5 00
Newport.	Anna Henderson $1. John Pugh 25 cts. Joshua Thornton 50 cts. Aquilla Branson $1,	2 75
Rockville.	E. M. Elsey,	2 00
Ogden.	U. P. Church,	6 00
Montezuma.	Thos. Morris,	1 00
Franklin.	Mrs. Manwarring,	5 00
Indianapolis.	John W. Wilson,	1 00

OHIO.

Xenia.	Mrs. John Alexander for Italy,	5 00
New Concord.	United Presb. Ch.,	23 85
Richfield.	Mary F. Oviatt,	5 00

MICHIGAN.

Ann Arbor.	A Norton,	5 00

THE

CHRISTIAN WORLD.

VOL. XIII. DECEMBER, 1862. No. 12.

THE MISSION TO GREECE.

WE have more than once referred to the Mission to Greece, which the Executive Committee of THE AMERICAN & FOREIGN CHRISTIAN UNION has projected; and in our last number of the CHRISTIAN WORLD we announced that the Rev. George Constantine, the Missionary-elect, was on the point of sailing to his field of labor. A brief account of this young brother, and of the services which immediately preceded and those that attended his departure from us, may not be unacceptable to our readers.

Mr. Constantine is a native of Athens, where his worthy and now aged father and mother reside, with all their children excepting the eldest, the subject of this notice. When in his sixteenth or seventeenth year, he was induced to attend Dr. King's Bible Class, where he first acquired some knowledge of the Sacred Scriptures. Up to this time his education had only been such as other Greek boys of his age and position in society, which was humble, received in the public schools. By being brought into contact with Dr. King and the Bible, he was led to think of, and at last strongly to desire, to come to America to acquire an education. His poor father could only furnish him a few dollars wherewith to go over to Smyrna, in Asia Minor, whence he might find a passage to the United States. Such an opportunity he found in a Swedish ship, in which he gained his passage by his services as a sailor-boy. Landing in New-York, after a three months' voyage, without a cent in his pocket, and wholly ignorant of the English language, he made his way to a Sailors' Boarding-house, where he toiled at all-work for his board and such small sums as he could earn. After a few weeks, he was enabled to make his way to Boston, and thence to Cambridge, to see Professor Sophocles, his countryman. There he spent a year, learning the trade of a tailor. After that he made his way down to Richmond, *(Virginia,)* to see another countryman of his, the late excellent *Mr. Staikos,* who was teaching a school there.

In Richmond, Mr. Constantine joined the Presbyterian Church, under the care of the Rev. Dr. Reed, on Shockoe Hill. After spending a year in that city, working at his trade, he returned to the North, and entered the Academy at East Windsor Hill, a few miles from Hartford, Conn. Thence he went, when sufficiently prepared, to Amherst College, where he passed through the studies of the course. From Amherst he went to the Seminary at Andover, Mass., where he pursued the usual course of Theological studies. Both at Amherst and Andover Mr. C. mainly supported himself by his own exertions. On the 10th day of September he was ordained at Amherst by a Council of five pastors and seven representatives of the churches, called by the church in the College, of which he was a member for several years. On that interesting occasion, the Rev. Dr. Van Lannep acted as Moderator of the Council, and the Rev. S. A. Seymour was Scribe. The Rev. Dr. Kirk, of Boston, preached the sermon. The Rev. Drs. Hitchcock and Stearns of the College were members of the Council, and took part in the exercises.

More than a year ago, the attention of the Committee was called to Mr. Constantine by a letter from Professor Tyler, of Amherst College, and not long afterwards he was recommended to them, as a suitable Missionary to Greece, by letters from several of the Professors at Andover, by Dr. Kirk, and other brethren whose "praise is in all the churches." After much deliberation, the Committee resolved to undertake the Mission, relying on the friends of the Society to furnish the means. Nor has their confidence been disappointed. The Saviour who has so wonderfully led Mr. Constantine to this country, and enabled him to receive an education that fits him to be, under God's blessing, useful, as we hope, to his countrymen, has made the path of duty plain to them.—For years they had known that the American Board had ceased to consider Greece as any longer a field in which they ought do much more, since it was no longer a Mohammedan country, but a nominally Christian one, and therefore coming as much within the scope of the object of the American & Foreign Christian Union as Italy, or France, or Russia. In this view of the case, we are happy to say, the Rev. Dr. Anderson, the distinguished Corresponding Secretary of that Society, fully concurs.

After completing his studies in the Seminary, in August last, Mr, Constantine aided the Secretaries of the American & Foreign Christian Union in bringing the subject of this Mission before the churches, in Pittsburgh, Hartford, and several places in the vicinity of New-York—preaching to the churches, and addressing Sabbath-schools, being in the latter service exceedingly happy, having given much of his time *to such work during* his College and Seminary course—and in every *other way in his* power. Every where he was received with kindness,

and excited much interest in the Mission and the people in behalf of whom he spoke.

The first day of November having been appointed as the day of his sailing, Mr. Constantine came on a few days before, with his excellent young wife—having been married to Miss Fall, of Charlestown, Mass., some three months ago. On Thursday afternoon, the 30th of October, the Board held a special meeting for prayer, and for the delivering to Mr. Constantine the Instructions of the Executive Committee, which were read by the Corresponding Secretary of the Society. The Rev. Messrs. Parker, Van Norman, Campbell, and Smith, and Messrs. De Motte and West took part in the interesting services of the occasion. The Instructions are here given by direction of the Board. They are as follows:

INSTRUCTIONS OF THE EXECUTIVE COMMITTEE, TO THE REV. GEORGE CONSTANTINE, MISSIONARY TO GREECE.

DEAR BROTHER—As you are about to leave us for your field of labor, the Committee desire to say a few words to you in the way of counsel and direction, which they beg you often to read and seriously to consider, after you shall have arrived on that field.

1. Your work will be among the Greek people; we hope in the kingdom of Greece, and, if the Saviour will, at Athens itself, the capital of that kingdom. No mission could be more interesting, so far as relates to the country in which it is to be fulfilled, unless it be to the land of Palestine; for it is one in which St. Paul, the greatest of the Apostles, spent several years, visiting its chief cities, preaching the glorious Gospel, and founding and edifying the churches of Christ. The labors of that distinguished Apostle were not confined to the people of what is the kingdom of Greece at this day, but extended, as we learn from the Acts of the Apostles, to many of the Greek cities of Asia Minor, of Thrace, of Macedonia, and of Thessaly. So, too, it may be the will of the same Saviour whom St. Paul preached, and who guided all his steps, that *you* should preach His Gospel and make known His salvation, to the Greeks who reside in some of those countries, rather than to the inhabitants of what is now called Greece.

2. Nevertheless, it is the desire of the Committee that you go first of all to Athens, and make trial of your gifts and of the work at that important city. It is the Capital of Greece, is already a considerable city, and is destined to become far more so. To say nothing of the prestige which attaches to its name, and the historic associations which cluster around it, as the renowned home of all the Fine Arts in ancient times, and for ages the centre whence radiated the light of Science and Literature, not only for the illumination of the Eastern Roman Empire, but also the Western, it is evidently destined to exert an immense influence upon the civilization and religion of the Greek race, now becoming restored to national life after long ages of slavery and degradation. Indeed it would seem that that interesting city is about to perform as important a part in Greece's restoration and regeneration as she did at its primitive colonization and civilization. It is at Athens that the Monarch and the Court reside, and where the Government has its centre. It is at Athens that we find the University of Otho, with more than forty Professors, more tha sixn hundred students, and a library of more than eighty thousand volumes. There, too, is the most important of the seven Gymnasia or Colleges of the kingdom. There is the best, if not the only, Theological Seminary of the Greek Church, worthy of the name, in Greece. In its neighborhood, (at the Piraeus,) is the chief Military *School of the kingdom.* In Athens is also the principal Normal School of the country. *There, too, is* an able staff of editors, and there are published not less than twenty

periodicals—semi-weekly, weekly, monthly, quarterly, and annual—which have a large circulation in that small and poor, but now populous country. Athens is the sacred city of the whole Greek people of modern times. Thither the wealthier Greek families of Constantinople, Salonica, Smyrna, as fondly hope to send their sons to be educated as do those of Hermopolis, Patras, and Nanplia. How important, then, that the many hundreds of young men who are pursuing their studies in the city that still bears the name* of the Goddess of wisdom and learning, where she had so long her splendid shrine, but where a civilization that is Christian in name, and to some extent in reality, has taken the place of that which was Pagan, should find there the blessed Gospel of our Lord and Saviour in its purity!

3. But whether Athens will be your field of labor, or some other city or district of Greece, or some portion of old Macedonia, or some other part of the Turkish empire where the Greek population is numerous, is a question which cannot be determined by the Committee. Providential guidance, and the counsel of Dr. King, Dr. Kalopothakes, and other friends at Athens, after you have reached that city, and ascertained what can and what cannot be done there, must, under God's blessing and in answer to prayer, determine the path of duty for you. We cannot doubt that the Saviour will lead you in the way in which you should go, and conduct you to the place where He designs that you should labor for Him.

4. Wherever you may feel yourself called to labor, after having taken all the appropriate steps for ascertaining the will of God, the Committee's advice is: *Enter upon the work with the whole heart, and pursue it with faith and zeal, humbly imploring every day and every hour the blessing of the Saviour, the influences of the Holy Spirit, that your labors may not be in vain.* What those labors should be, the Committee can only say: *let them comprise every thing by which you can impart the knowledge of the Gospel to the Greeks,—conversation with the people, in all suitable places; visitation of families wherever practicable; the reading and the distribution of the Sacred Scriptures and good books and tracts; holding of little meetings for the expounding of the Word of God, and the preaching of the Gospel; formation of Bible Classes, and Sabbath Schools, wherever it can be done; the preparation, by translation or otherwise, of suitable books for children and grown people, especially the former, and the circulation of the same.* In a word: *Do every thing that can be done with prudence and wisdom to promote the salvation of the people among whom you go to spend your life.* The same duty would we enjoin upon your beloved companion, who quits her home, her kindred, and her country, to accompany you to your field of labor, and to toil with you for the salvation of the Greeks and the glory of Christ. May He go with you, bless you, guide you, and keep you both, and make you a blessing for many years to thousands "that are ready to perish."

Seek in all possible ways to do good. Attempt nothing, however, that may appear of questionable propriety and expediency. Do not go forward, when you cannot see your way clear to do so. In all such cases, let doubts have a proper influence.

5. You have a great advantage over most of Missionaries. You go back to your native country, to a people whose language, manners and customs, superstitions and errors, you are familiar with. You know the nature of the Religion of the Greek Church; you are not ignorant of the character and influence of the clergy, secular and regular, of that Church. You are aware that much wisdom and prudence will be demanded for the work which you are going to attempt. That wisdom and prudence, with every other needed grace, must be daily and earnestly sought from on high.

6. You go in a good measure supplied with the books which you will need, and those *things* which will be necessary to enable you to commence the work of house-keeping, but *you will need* to use all proper economy to enable you to live with comfort on the very

*Athens, from Athena, one of the names, in Greek, of Minerva, whose magnificent temple, crowns the Acropolis.

moderate salary which the stress of the times compels the Committee to give you. We have no doubt that you and your excellent wife will not be wanting in this respect. The Financial Secretary will see that you be provided with funds to carry you to your field of labor, and will regularly remit to you, in monthly drafts, your salary.

7. The Committee expect you to write fully and frequently in relation to your labors, and to every thing that has a bearing on your work, to the Corresponding Secretary. At least once a month such a report will be desirable.

8. And now commending you to the Lord and to the Word of His Grace, the Committee, the Board, and the Officers of the Society, would say to you:—Go in peace, and comfort, and in good hope of usefulness, and of happiness in being useful; and may Christ our Lord and yours, go with you, to protect and bless you, and make you the means of doing much for His kingdom and glory. And when your work is done, may you be received into heaven, to meet many who shall be brought to the knowledge of Christ through your labors, and to praise and glorify Him that sitteth on the throne, and the Lamb forever and ever!

On Friday night, October 31st, there was a very interesting Farewell meeting in the Presbyterian Church in Fourteenth-street. Rev. Asa D. Smith, D. D., the pastor, presided and opened the meeting with prayer and the reading of the 17th chapter of the Acts of the Apostles. The Rev. Dr. Baird, Cor. Secretary of the Society, made a brief statement of the object of the meeting. The Rev. Mr. Constantine then addressed the assembly in a most interesting manner, on Greece as a missionary field, the character of the Greek people, and the facilities and the obstacles which Greece presents in regard to the missionary work. The Rev. Dr. Crosby, Professor of the Greek language and literature in Rutgers' College, at New Brunswich, N. J., then delivered an admirable address, on the importance of the Mission, and on the future influence of the Greek people upon the affairs of the East. Having been in Greece and become familiar with the modern language of the country, the character of the people, and their wonderful progress since the war of the Revolution in 1821-28, which gave independence to Greece, Dr. Crosby spoke with a degree of intelligence and conviction on the subject, which few, if any, among us can be expected to possess. The Rev. Dr. Parker then made a few striking remarks, and commended Mr. and Mrs. Constantine to the Divine protection, and invoked the blessing of God on the Mission. Mr. Constantine then read a portion of the Missionary Hymn ("From Greenland's icy mountains," etc.) in modern Greek, and the choir and congregation sang it in English; and the Rev. Dr. Campbell, Cor. Sec. of the Society, pronounced the benediction. Thus terminated one of the best meetings we have ever seen in New-York. A number of friends remained awhile to say *aDieu* to our young friends.

The next day, several members of the Board and the officers of the Society accompanied Mr. and Mrs. Constantine to the steamship Kangaroo, and commending them to the grace of God, bade them farewell a second time. The parents, and a brother and sister of Mrs. C., were most deeply interested witnesses and partakers of these affecting scen

AN INTERESTING LETTER FROM PANAMA

We have great pleasure in laying the following letter before our readers, only regretting that we have not been able to do it at an earlier day. The writer of it is making the noble experiment of carrying the truth into Spanish America by his own self-sustaining efforts—thus doing what we earnestly recommended in the last Annual Report of this Society. The statements of Mr. Hicks respecting Central America, especially the Republics of Guatemala and San Salvador, are exceedingly interesting and important. Will not our readers lift up their hearts in prayer, that the labors of Mr. H., and all others who are engaged in making known the truth, by spreading the Scriptures, by teaching, and by preaching, in the portions of this hemisphere settled by the Spanish and Portuguese races, may be greatly blest, and that thus a pure Christianity may gain an entrance into all those regions?

PANAMA, August 6, 1862.

REV. R. BAIRD, D. D.—*Dear Sir:* Mr. Monsalvatgé handed me your kind letter, to which I hasten a reply. At your request, I will give you a brief sketch of my labors during the past year, and the objects of my labors.

A year ago this month, I went up the Central American coast as far as the city of Guatemala, with a view to find out what could be done toward introducing the Gospel into that State according to a plan which I had in view. I went to the city of Guatemala, and remained there three months, and then spent six weeks in traveling over the State for the purpose of learning its advantages, and then left for this city, where I have been since January last, laboring for Christ in my own quiet way. Now for my plan and what I have accomplished. I will not say my plan, for it is not mine, but the one I have adopted. I was led to believe, from seeing how little was being done, that other methods for giving the Gospel to the heathen must be employed, before we could hope to realize, in any great measure, the fulfillment of the glorious promises which are given us respecting them. It seemed to me that the true spirit of Christ's Gospel demanded that all classes of Christians were called to take a personal part in this great work. I believed the time had come when farmers, mechanics, merchants, and all other classes should go into the Mission-field, and pursue their various avocations for their support, and at the same time, by their lives and by all the other means that offered, lead those around them to a knowledge of Christ. Not going as colonists, but as emigrants, having as their object the gathering of heavenly treasure,—just as many come to these lands to collect their sordid gains.

I found Guatemala the great strong-hold of Romanism in Central and South America. Fugitive priests from Mexico, Central, and South America, were collected there. The Jesuits with their cunning have all their machinery in full operation there. All the rites of their religion are carried to their fullest extent in all parts of the State. Of course all light of truth is most studiously excluded, and no one ventures to lisp a word against any of the mockery that he sees around him.

In the country very many of the idolatrous practices of the Indians are incorporated, and one is often shocked with the ridiculous performances he sees around him. I found *however* a field for the very work I proposed. The greater portion of the State is composed of highlands, where is found one of the finest climates in the world. It is a perpetual spring. There, any of our northern people can engage in manual labor, and retain the same vigor of constitution as on their farms, or in their workshops at home. It is

very healthy. All of our northern fruits and cereals can be raised there as well as the semitropical. The people, that is the masses, which are principally Indians, are degraded and ignorant. They can be hired for a mere trifle. There are few foreigners in the State, so there is no competition. Land can be purchased at a very low price. In nearly every respect the chances for success in nearly every branch of employment are superior, while at the same time the field for doing good, though limited in comparison with some others, is still broad. The facilities for going there are very good, there being a semi-monthly line of steamers. The language—the Spanish—is but a slight obstacle, for even the most ignorant are able to acquire it sufficiently for business in a comparatively short period.

Since returning to this place, I have had a letter from Guatemala. The American Ambassador there informs me that the British Ambassador had proposed to him to support a minister of the Gospel there between them, giving him six hundred dollars. He requested me to find him a suitable man, which I have done, and am waiting his reply of acceptance. If the minister goes, I have found a young man, just graduated at Williams, who will go out and teach there for two years.

The recent news from San Salvador is glorious. By a recent act of the Government, that State is to be thrown open to all religions, and of course the Bible can be freely circulated. If there was any one to work here, I would go up there immediately, and try and see what could be done; but I cannot leave here yet. I am in hopes to have something of importance from Costa Rica by the next steamer.

Since I have been here, I have been in a constant state of uncertainty about my stay, for I expected to go immediately into the interior of this State, but the war here has prevented. I have aimed since I have been here to reach all classes. There are three classes here: The foreigners that speak English; the colored people, that speak English, mostly from Jamaica, and the Spanish people. I have a Sabbath service for the foreigners, and a Sabbath evening service for the colored people; and I distribute Spanish Bibles and tracts among the Spanish. I reach the foreign children by a day-school, where they have religious instruction; the colored children by a Sabbath-school; and the Spanish children by a free school for learning English one hour each day. I will explain this last. I require each of the Spanish children to have an English New Testament, and then they all repeat in concert each word after me. After each verse I have one of them read the verse alone; after which I read the Spanish translation of it over twice to them. In this way we go over about thirty verses each afternoon. After they have read in this way, I spend a little time with them in teaching them the names of things in English. They learn enough of English to keep them constantly interested. I am satisfied for my labor while I can have them hear so much of the Bible carefully read each day. I consider this plan a success, and one which can be carried out by the most humble laborer in these fields. I have sold seventy copies of the Spanish Scriptures here, many of which have gone by coasting vessels into the interior, and have distributed as many more English, and a good quantity of tracts in various languages. As to your proposal to lend me any aid, if you refer to pecuniary help, I must refuse it; but if by any publications, or by advice, that I will thankfully receive. I trust in God to furnish me my support in any way He pleases, and it always comes. I try to let Him guide me in all my ways. I am doing but little, but He can make it bring forth fruit. The news from the interior of this State is of interest to our cause. General Mosquera has banished all priests, nuns, &c., from Bogota. The priests here are in consternation. The report is that they will all go to Europe by next steamer. Yours in Christ's work, FRED. HICKS.

P. S. Please make due allowances for this, since press of duties has limited my time for writing.

The following article from the *London Spectator* throws some light *on the state of things* in San Salvador. It is entitled: THE JESUITS

IN CENTRAL AMERICA. They have had some wonderful doings there. The light is spreading even in Central America:

"The Jesuits have threatened Central America with an earthquake! Revolutionary ideas, it seems, have found their way unto the shores of the North Pacific Ocean, where lies the little republic of San Salvador, inhabited by some half a million of mestizos.*—San Salvador formerly was in the repute of being one of the most faithful children of the holy Papa at Rome; but a late change of government introduced a heretic Professor of History into the University of the capital, as well as a democratic Minister of Foreign Affairs. One of the first acts of the new Minister was the conclusion of a treaty of commerce and amity with King Victor Emmanuel, which event was followed up by the commencement of a series of lectures against Papacy and the Inquisition by the new Professor. The latter, thereupon, was excommunicated by the Bishop, and at his instigation the whole clergy of San Salvador, mostly Jesuits, refused to take the oath to the newly promulgated Constitution. On the government having recourse to various coercive measures, bishops and priests, in a body, quitted the soil of the godless Republic, retiring to Guatemala, and leaving behind them the prophecy of a tremendous earthquake, to take place on the 17th of September, at a quarter to ten in the evening. The skeptical *sansculottes* of Salvador are said to intend to have a *fete* on that day, organized by the new Professor of History."

* A mixed race, Spanish and Indian.

THE GREATEST TREASURE IN THE EXHIBITION.

THE celebrated Historian and Theologian, Rev. Dr. J. H. Merle d'Aubigné of Geneva, Switzerland, having visited the Great Exhibition in London, a few months ago, wrote the following admirable article on the BIBLE, which he rightly considers THE GREATEST TREASURE in it.

WHEN a visitor first enters the vast structure, in which some of the greatest marvels in science and art are gathered together, a question naturally presents itself to his mind: Where, among all these divers productions, am I to find what is the most remarkable? Is it among the minerals or among the fabrics—among the machines or among the pictures?

No, my friends. Let us search a little further. Come with me through a little door, which attracts no one; let us ascend this long and narrow stair, which leads to the top of one of the turrets; come on to the end of a room; and there, in a little stall, we find the marvel of marvels. From whence does it come? Is it from England? from the continent? from America? from the east? It comes from heaven. Men have worked at it; we recognize their different characteristics in its composition; but it is, above all, the Word of God. Forgetting every thing that is around me, looking upon all other objects as naught in comparison to it, enraptured with the treasure I have found, I seize upon it, and, placing myself in the midst of the building, I could wish to mount upon a *platform, and* cry to the assembled crowd, "Listen! listen! This is the most *wonderful, this* is the most beautiful production here. This is the Word of the *living God*; these are the Oracles of Heaven; this is the Sword of the Spirit, the

seed of the kingdom, the power that engenders the new man, the lamp to our feet, the joy and rejoicing of our hearts. This is the revelation of the mystery which was kept secret since the world began, but is now made known to all nations. This is the only rule of everlasting truth, the source from whence man must ever draw new life, the rock on which alone faith can be founded."

The coming of Jesus Christ is the crowning point of Divine revelation; and the history of Jesus Christ, the doctrine of Jesus Christ, the word of Jesus Christ, have, therefore, a sovereign authority for the Christian. Holy Scripture is the sun which God has made to rise upon us after a long and darksome night. "Thy Word, O God, is more precious than gold, yea, than much fine gold."

And yet, my friends, this Holy Scripture is often attacked. The Church of Rome attacks it, but with a certain moderation; for she allows it to subsist, but she destroys its power by placing herself above it. Rationalists and Infidels attack it by denying its plenary inspiration and its sovereign authority, and by attempting to substitute for it religious sentiment, criticism, reason, or human wisdom.

If any one were to organize an assault upon the building in which the riches of so many different lands are exhibited; if an attempt were made to disturb the foundation on which it stands, to burn its walls, should we not see courageous men flocking from all sides to protect it? An army, if necessary, would march to its defence. This is what should also take place if any one should impugn the Divine authority of the Scriptures. There are four different armies arrayed in its defence. I wish to-day to make them defile before you.

1. Foremost in the rank of its defenders we shall find the early fathers of the Church of Christ. There are those who would assert that the doctrine of the Divine authority of the Scriptures is a dogma of later times. Let us test the assertion by the concurrent testimony of the first teachers of Christianity.

At the close of the first century, a bishop of the Church, named CLEMENT, taught at Rome. Would you know what you should do, you who seek salvation? Clement will tell you, "Examine carefully the Scriptures: they are the true oracles of the Holy Spirit. In them there is nothing unjust, nor false, nor feigned."

At the beginning of the second century, in Antioch, IGNATIUS, a disciple of St. John, shed abroad the mild effulgence of his virtues. Would you know where to seek for the fountain of all truth? Listen to his teaching. "Fly to the Gospel," says Ignatius, "as if it were the person of Jesus Christ."

About the year 140, JUSTIN, long celebrated as a philosopher, gathered around him, in the house where he resided at Rome, such of the Christian converts as spoke Greek. Let us place ourselves among them, and inquire at the lips of the sage how we may attain to the knowledge of God. "Things so elevated," he answers, "are beyond the compass of human thought. The knowledge of God is made known to us by a heavenly gift, communicated through holy men. As the bow of a lyre produces sounds when it comes in contact with the instrument, so God made use of these pious men as his instruments to instruct us in heavenly things."

At *Lyons, about the* year 180, upon the borders of that river whose waters *flow through the beautiful* lake of Geneva, lived IRENÆUS, a disciple of POLYCARP.

This was his doctrine: "Strive to advance, by a daily study, in the things which are taught in the Scriptures. The great danger is to abandon the Scriptures dictated by the Word and the Spirit of God. Thus leaving what is sure, indubitable, true, you will precipitate yourselves into great perils."

Nearly at the same time, towards the end of the second century, at Alexandria, in Egypt, CLEMENT instructed the youth and all the Christians of the place, as follows: "One becomes a heretic when one *will not submit himself to the Scriptures.* Those who climb great heights must necessarily suffer grievous falls, if they hold not that rule of truth which they have received from the truth itself. Those who deny the Divine authority of Scripture," continues Clement, "are, as it were, infected with the poison of Circe—from being men they become beasts; but he, on the contrary, who returns from the error of his ways, obeys the Scriptures, and devotes his life to truth, is changed, in some manner and degree, from man to God."

Many more testimonies might be added from this period of ecclesiastical history; but those we have given will suffice to show how unanimous was the voice of the fathers on this fundamental doctrine of the Christian faith. Such was the first noble band arrayed for the defence of the sacred Scriptures. We may now pass on to the second.

II. The second band of defenders was raised up in the sixteenth century, when, by the power of the Divine Spirit, that blessed revival was granted to the church which issued in the glorious Reformation.

It has been said that the right of free examination and private judgment being a prominent feature of the Reformation, it is open to all to reject any part of the Scriptures which is not in harmony with his own opinions. Such an assertion finds no support among the leaders of the Reformation. On the contrary, LUTHER thus delivers himself at Leipzig, 1519: "A Christian cannot be constrained to believe anything except by the Holy Scripture, which is properly the Divine right." "It is with the text," he says, "it is by starting from the foundation of the Scriptures, that I have struck, overthrown, and killed all my adversaries. The devil has often so violently attacked me that I knew not if I was alive or dead. But with the Word of God I defended myself against him. No other help! no other counsel! A word of God suffices. A word of man is but a feeble sound, which goes into the ear and dies there; but the word of God is greater than earth and heaven, than death and hell; it is a power of God, and exists eternally."

MELANCTHON, also, the theologian of the Reformation, bears the following testimony: "There is but one Scripture inspired from Heaven, pure, truthful in all things, and which is called canonical. It has been given us that we may compare with it, as with a touchstone, all the sentences and decrees of men."

In Switzerland, as early as 1516, we find ZWINGLE explaining Scripture, "not by the fables of men, but always by comparing the holy biblical Scriptures with themselves."

In 1520, the English Reformer TYNDAL says, "O, if Christians had the Scriptures translated in their mother tongue! Without the Bible it is impossible to maintain the truth."

Finally, CALVIN, the great theologian, declares that, "If a controversy arise, it should be decided by the sole authority of God himself. Among the conflicting opinions," says he, "on every hand, there is no other remedy than to take the Holy Scriptures as our standard."

III. "But," we are told, "these teachers of the early church, and of the times of the Reformation, were, after all, only men. We do not find that Jesus and his apostles put forward thus prominently this inspiration and authority of Scripture." Strange perversion! JESUS CHRIST is himself the champion of this truth. He who is the faithful and true witness has spoken in its defence.

He himself ever honored the Scriptures, explained them, adopted them as the very Word of God, as the supreme sovereign authority. As a child holds in his hand the route marked out for him by his father, and never swerves from it; so the Son of God is so full of reverence for the Scriptures that his actions, and not only the greatest, but those also which to us appear of minor importance, have always for their object the fulfillment of the Scriptures. If Jesus goes to dwell at Capernaum, it is, says St. Matthew (chap. iv. 14), "that it might be fulfilled which was spoken by Esaias the prophet." If he cries, "I thirst," it is "that the Scriptures might be fulfilled;" so that, indeed, his life might be termed *a fulfilling of the Scriptures.* It was in the Scriptures that the Lord caused his disciples to read his own history: "Beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." (Luke xxiv. 27.)

Again, the Lord declares that the Scriptures cannot be broken. On this he insists (Matt. v. 18,) "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." And he affirms this not only of the words of the Old Testament, but of the New Testament likewise: "Heaven and earth shall pass away, but *my* words shall not pass away." (Matt. xxiv. 35.)

Again, the Lord has recourse to the Scriptures to prove the doctrines which he teaches. If it be required to prove the point that, although rejected, he is the corner-stone of salvation, he says, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" (Matt. xxi. 42.)

Once more, the Lord declares that the source of error is to be traced to the neglect of the Scriptures. "Ye do err," he said to the Sadducees, "not knowing the Scriptures." (Matt. xxii. 29.)

The testimony of the Son is completed by that of his apostles, who teach us that the authority of the Scriptures rests on the fact of their Divine inspiration. If they preach the good tidings, it is, they say, "with the Holy Ghost sent down from heaven" (1 Pet. i. 12); "by the revelation of Jesus Christ" (Gal. i. 12.) If they protest against those who reject their teaching, it is because they reject not men only, but God, who "hath given unto them His Holy Spirit." (1 Thes. iv. 8.)

"All Scripture is given by inspiration of God," says St. Paul; and St. Peter, in that important second Epistle, which has been so rudely assailed by the Rationalist, because it contains his sentence of condemnation, declares, "Prophecy came not in old times by the will of men; but holy men of God spake as they were *moved by the Holy Ghost.*"

IV. But, we are told, all the testimonies hitherto adduced, whether from the fathers and the reformers, or from Christ and his apostles, they are alike testimonies *from without*. The truth must be established by an *inward* witness.

This we freely admit; and we are thus led to consider the fourth great defence of the doctrine we are endeavoring to prove, *the inward witness of the Spirit*. Without the teaching of the Spirit the words of Jesus Christ himself fall fruitlessly upon the ear. "No man can say that Jesus Christ is Lord, but by the Holy Ghost." The same Word which in the beginning said, with respect to the universe, "Let there be light," and "there was light," makes itself heard in our souls, creating in us a new light; and we are constrained to recognize the Divinity, the authority, of that creative Word. *Conversion* is the great proof of the Divine authority of the Scriptures.

O, unconverted men! do you desire to possess the true faith? Come to the school of the Holy Spirit, in the retirement of your closet; lay open before you those Scriptures which as yet you do not believe to be the Word of God. Read, search, sift, weigh carefully in your minds, the words which are found there, word after word, line by line. When, as you read, the Holy Spirit who moved the holy men of God suddenly sheds a ray of light into your heart (2 Cor. iv. 6) —when he testifies within you that Jesus is the Son of God, the Saviour—when he convinces you that the gift of God is eternal life, and that that life is in his Son—O, then there will arise in you a faith altogether different, and of a far higher kind than human proofs have it in their power to produce. The faith which will bring you salvation will also include faith in those Scriptures in which that salvation is held forth to you. You will believe in the grace of Christ, but you will also believe in his word: you will believe in his mercy, but you will believe also in his truth.

O, wondrous mystery! The Divine word enters into us—yes, into these poor hearts of ours, and manifests itself to us as the sun manifests its existence when it shines in full strength in the heavens. This is "the demonstration of the Spirit and of power" (1 Cor. ii. 4); and it is clear to us as the noonday that God himself is the author of the new life within us. I appeal to the children of God to confirm the truth of my statement.

But, if it be true—if the Divine life *within* us is of God—can we for a moment believe that those Scriptures are of *human* origin, wherein is found a Divine life far more pure, more perfect, more original, more essential, than that which dwells in our hearts? Can we fail to trace here heavenly authorship? Ah, if I acknowledge the hand of God in a little hillock, with much more reason do I recognize it in the snow-clad masses of the Alps. If I trace his hand in the humming-bee, can I overlook it in the human form, in man, created after his own image? In like manner, if I recognize the hand of God in that new light which dawns in my heart, I have much more abundant cause to recognize it in that creative light which beams in the Holy Scriptures, and which lighteth every man that cometh into the world (John i. 9).

Faith is above the arguments of science: they cannot impart it, neither can *they take it away*. Christianity is a fact, a verity, a life, an experience. A sinner can feel happy and perfectly safe in Christianity, without troubling

himself in any manner with the explanations of theologians. This is worthy of notice, as it answers an objection of the Romanist, whose argument against Protestant doctrine rests essentially on the difficulty which a simple and illiterate Protestant would experience in assuring his own mind as to the inspiration and authority of the Scriptures. But if, after being hungry, I have eaten, and having eaten I feel satisfied and strengthened, I do not need that a naturalist or a chemist should come and prove to me, by any learned dissertation or skillful analysis, that what has nourished me was really good food, created by the hand of God. The best demonstration is my own experience.

"Holy Scripture," says Luther, "is our mother." I would echo his words, and say to each reader, "My brother, Holy Scripture is thy mother, for it begat thee in that momentous hour of cries and pains and anguish when a new creature was born for the eternal world. It is thy mother, for it has nourished thee, as a new-born babe, with the sincere and spiritual milk of the word, which has given thee increase. It is thy mother, for it has guided thy first uncertain steps, and strengthened thy feeble frame. It is thy mother, for at its feet thou didst sit to hear the great things which God has done for man. It is thy mother, for it has hushed the troubles of thy spirit and wiped away thy tears. How, then? wilt thou now begin to doubt, to attack, to withhold from thy brethren that Scripture which has been to thee the source of so many and great benefits?"

A pious woman, having read or heard words directed against the Divine authority of the Scriptures, laid both her hands immediately on the Bible, which was lying before her, and cried aloud, in my hearing, "This is *my* Bible! this is *my* Bible! *my* God has given it to me! no one shall take it from me." Thus let us hold fast the Scriptures, in faith, in love, and, above all, in holy obedience.

There will ever be a struggle between light and darkness, between Christ and anti Christian powers; but the object of this struggle is not always the same. In the last generation the point of attack was peculiarly the *doctrines* of Christianity: the Divinity of Christ; the atonement; the sovereignty of Divine grace. In the present day, no doubt, the ranks of the enemy still linger in this part of the battle-field; but the combat now rages most fiercely against that which is the very *basis* and *foundation* on which the doctrines are built; namely, on the inspiration and authority of the Scriptures of God.

Those blessed Scriptures which have been attacked in past times, are so now, and will be so assuredly in times yet to come. But you remember the symbol which was dear to the Huguenots: a forge, on which the hammers of three workmen were falling in succession, and around the forge the device was inscribed:

"Plus a me frapper on s'amuse,
Tant plus de marteaux on y use."

"The longer time you're vainly thus employed,
The more the hammers that you'll find destroyed."

Thus it will be with the Word of God. Imagine yourself at the foot of Mont Blanc, where the foundations of that giant among mountains are laid immovably in the solid earth: imagine that you saw a detachment of little ants issuing from their ant-hill, working as ants may work, one with a blade of grass, another with a grain of sand, others burrowing through the soil—should you tremble for *Mont Blanc? should you feel that its lofty summit was placed in jeopardy?*—

Yet, believe me, the Holy Scriptures are less endangered by the puny attacks of man, than Mont Blanc could be endangered by a colony of ants. Not Mont Blanc only, but every high mountain of the earth, is included in the prophetic word uttered by our Lord Jesus Christ, "Heaven and earth shall pass away;" but, he adds, "*my word shall not pass away.*"

There is, however, something more required from each one of us individually than a bare assent to the truth that the Scripture is the divinely-inspired word of God.

It is not enough to have bought a field which contains a hidden treasure: the treasure must be found. The treasure hidden in the word is Jesus Christ: have you found him? Can you say, not only *the* Saviour, but *my* Saviour; not only *the* salvation, but *my* salvation; not only the sacrifice for the sins of *all* men, but the sacrifice for *my* sins? If not, on your knees read, ponder those blessed Scriptures, and never rest till you can say, "Jesus is the Lamb of God."

The Word of God is a *palace*, inhabited by a King who makes a royal gift to all who approach him. The royal gift is the righteousness of Christ; it is eternal life; it is heaven, happiness, glory. The gift is freely, willingly bestowed on all who believe. Wherefore did He who is very God humble himself? Why did the Holy One become a man of sorrows, and suffer even unto death, if it was not to provide a righteousness for the unholy? Are you clothed with this righteousness? If not, in the silence of your chamber, and on bended knees read the word of life, nor stop till you can say, "I have found it: I have received the gift of God."

The word is a *garden* which contains an incorruptible seed. This living seed must be sown in your hearts, that you may be regenerated, born again, by the word of truth. Have you experienced this new birth? If not, again we direct you to the Scriptures, for the children of God are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Peter i. 23).

The Word is a *person*—Jesus Christ himself—and you should be his temple. Does his presence glorify you, sanctify you? It is not enough to have the Bible on your table; you must have Christ in your heart.

To the stranger visiting you, there is something more beautiful than your Exhibition: it is England herself. England is a magnificent edifice, which in itself has much that is beautiful, but whose greatest glory is that it has been permitted to preserve for her children and for herself, in the face of surrounding nations, light, liberty, truth, morality, prosperity, and to impart these blessings to others. What is the base on which rests this edifice? Englishmen! whence is the strength of your country? Does it rest on your Magna Charta? Does it depend on your liberal institutions, on your conservative principles, on the efficiency of your parliament, on the virtues of your queen? No. The strength and the power of England rest on the Word of God. The Bible is honored among you; it is studied in your schools; it is read in your families; and its *blessed* truths have become the strength and the life of a great number of your *sons.* This rock, which nothing can break or destroy, is the foundation on which the prosperity of England is based. We, who live on the continent, know what

a nation may become in which the Word of God does not reign. Such a nation may put forward a certain degree of material force; it may boast vast armies, splendid soldiers; superior arms. . . . But what is the fate of an empire that has only such elements of strength? At the end of a few years that empire melts away and disappears; the strength of the people is sapped by constant revolutions. If, in the troublous year of 1848, your constitution was not destroyed like that of other nations; if disorder did not triumph and gain the ascendency in your streets; if chartist bands parading in your city did not overturn your parliament, and shake the foundations of your throne,—it was not to regiments of the line, or to special constables, that you owed your preservation; it was not to the cannon or to the sword that you owed your safety; it was to the Word of God, which, dwelling in the hearts of loyal men, and filling them with faith, with energy, and with prayer, enabled them to uphold the monarchy and the throne, and with these, order, prosperity, light, liberty. And now foolish men, led astray either by the pride of so-called science, or by a deadly materialism, attack this glorious word, and would cut in pieces these Divine Scriptures, and reduce into powder the holy promises of the Lord. . . . Stop, madmen, stop! If you raise your hands against the eternal word, you attempt to destroy what is most precious and most holy in England. You would paralyze her limbs; you would draw the life-blood from her heart. If the Word of God should cease to reign paramount among you, there will be an end to order and to liberty, to piety and to morality, to security and to prosperity. The power which enables you to go to the ends of the earth, and to plant in distant regions the gospel standard and the emblems of civilisation, will forsake you. England will no longer boast her religious societies, which do battle in the name of the Lord against ignorance and superstition. There will be no more holy domestic life, no more Christian education, no more hope in eternal life, no more heaven, no more God.

O Lord, before I leave this people and return to the mountains of my fatherland, I would offer one prayer for England. Let not thy word depart from this land, as it has departed from other lands. Keep this people close to thy Word. O, keep this people close to thy Word. This is my prayer, this is my petition: Keep them close to thy Word. Let it be sovereign, living, efficacious in their hearts. Keep them close to thy Word, in the love of Jesus, and by the power of the Holy Ghost.

DEAD BUT LIVING STILL.—Some months ago we recorded the death of a lamented son of the venerable Rev. Dr. De Witt, of this city. The following acknowledgment shows that his memory will be perpetuated in a most interesting work, perhaps from age to age.

The Treasurer of the General Synod hereby acknowledges the receipt of $2,500 from the Rev. Thomas De Witt, D. D., for the endowment of a scholarship for the education of a pious young man for the ministry of the Reformed Protestant Dutch Church, to be called the "Theodore Frelinghuysen De Witt Scholarship." JOHN L. BROWER, Treas.

New-York, October 14, 1862.

THE MISSIONARY.

THE following verses were written by the excellent Mrs. Brown, the authoress of the hymn beginning with the lines

"I love to steal awhile away
From every cumbering care,"

when on her sick-bed she first heard that five young men of Williams' College had resolved to devote their lives to the Missionary work. It is not out of place in this number of the CHRISTIAN WORLD, which records the departure of Mr. and Mrs. Constantine for their work among the Greeks.

DEAR generous youth! my heart rose high,
In praise to God and thanks to you,
Soon as I cast my eager eye
On what you had resolved to do.

Oh! can you from your kindred part,
Bid friends and native land adieu?
And with benevolence of heart,
Your great design through life pursue?

Say can you traverse heathen lands,
To spread for men the Gospel net?
With scarce a comfort at command,
Nor then the joys of home regret?

Can you with heat or cold opprest,
Make stones your pillow, earth your bed,
Drink the foul stream with heedless taste,
Nor pine, when *hungry*, to be fed?

Can you undaunted tread the way
Where serpents lurk and lions roar;
Nor shrink when *men*, as fierce as they,
Beset you with their savage power?

Will you to Providence commit
Those bugbears of a timid mind?
And mid the dangers calmly sit,
And *smile* to hear the raging wind?

Then Christ will lighten every cross,
And mitigate each parting pain;
And what the world may count your loss,
Jesus will make your boundless gain.

Fear not the dangers of the way,
Christ still is sovereign of the deep;
His mighty nod the seas obey,
At his command the billows sleep.

And fear no savage heathen train,
Which ranges earth's remotest wild;
The mountains will become a plain,
Before His Word, beneath His smile.

Lo, Christ is with you to the end—
Go, make His great salvation known;
Till every nation, clime and land,
Shall worship the true God alone.

A RESTING PLACE.—John Selden was a most erudite Englishman; possessed much antiquarian, historical, and legal knowledge; was master of many languages, and author of works which have filled Europe with his fame, and was possessor of a library of eight thousand volumes When he lay dying, he said to Archbishop Usher: "I have surveyed most of the learning that is among the sons of men, and my study is filled with books and manuscripts on various subjects; but at present I cannot recollect any passage out of all my books and papers whereon I can rest my soul, save this from the sacred Scriptures: 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, *righteously*, and godly in this present world; looking for that blessed *hope* and the glorious appearing of the great God and our Saviour Jesus *Christ*, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'"

THE FOREIGN FIELD.

We have a good deal of interesting information from the FOREIGN FIELD this month. We begin with a letter from the Rev. Carl O. Rosenius, our Missionary in Stockholm, Sweden.

SWEDEN.

As I wished this time to give you some news of the state of religion in Finland, I have been obliged to postpone my letter, in order to obtain more correct intelligence. Now that it has arrived, I hasten to communicate to you a summary of the information which has been given to me.

Speaking generally, it can certainly be said, that there has always been a certain seriousness in the character of the Finnish people, a deep-felt want of religion, although their religious notions have been very little developed. Even during times of darkness and death among the clergy, strong spiritual awakenings have taken place among the people in different parts of the country, especially in the eighteeth century. These awakenings have very often been of an ecstatic character. The consequences of these movements have commonly been of very little duration, probably as they have had few faithful and enlightened leaders.

A revival, more important, and with greater results, commenced, nevertheless, at the beginning of this century. In the eastern parts of the country, Savolas and Karelen, there arose "no small stir about that way." Thousands of men and women were seized by grace, and the movement spread far and wide. Much imperfection was nevertheless mingled even in these movements, not only ecstatic phenomena, as swoons, groans, and over-excited speech, mostly among unpolished and young people—and by the imprudent leaders as well as by those whom they led, these strange signs were regarded as tokens of a higher grace—but also more special errors in doctrine. The awakened souls in the before-named places soon divided into two opposite parties. The chief of one of these parties was a peasant, Paavo Rustsalainen, and of the other a minister of the Church, H. Renquist; and whilst the former partially and exclusively *preached the doctrine of* justification, the latter as exclusively taught the doctrine of sanctification.

Eager to stand up against self-righteousness, the first party neglected to take heed of their conduct, and sunk down more and more into manifest sins, drunkenness, and such like. Renquist, on the contrary, with his party, degenerated into dead and empty ceremonies and pharisaical self-holiness.—Except two clergymen, this revival comprised only peasants.

Independent of these movements in the eastern parts of Finland, another revival commenced in the counties of Wasa and Uleaborg among the higher classes, comprising even the clergy, and by degrees spread to the lower. Even at the University of Helsingfors the Spirit of the Lord worked among the students in such a way, that, about 1840, twenty youths, awakened and seeking their salvation, went out as teachers of parishes, and on their different stations worked with more or less wisdom and blessing. Thus the work of the Lord was spread over the whole country. But even these young teachers, coming into contact with Rustsalainen and his partisans, had become tainted by the impurity of their doctrine and deeds, I have myself seen some specimen of the disgusting deformations of this religious movement, which I wish to expose to you. In 1843 I went to Helsingfors in order to be present at a meeting of these young awakened clergymen and some laymen. The assembled ministers amounted to twenty-three. No description whatsoever could have made me believe what I now experienced. One moment they met for devotion, to pray and sing, and another moment they joined in improper and wanton conversation, or even "corrupt communications," and drinking of ardent spirits. When I elevated my voice against such improprieties, the most distinguished among the leaders, a highly gifted clergyman, answered me with strong expressions against absolute

abstinence:—"I prefer to get tipsy as a swine to-day; I can then make a true repentance to-morrow." Already this expression shows you their false idea of repentance. As falsely they taught about faith. They denied all standing in grace, and taught only of "moments in the grace," declaring themselves to be children of the devil during the inconsiderate life of the day, and so again children of God, when in the evening they knelt down in prayer and repentance. When I expressed my astonishment at their manner of teaching as well as of living, and from the Word of God witnessed against it, they all condemned my views. But now one of them tried to initiate me into the mysteries of their aim in these deviations from the rule of the Word, both in doctrine and life. A more moderate clergymau said to me: "I do not wonder at your astonishment with our manner of living and preaching; but you must be aware of one thing: we have two parties in the country, with which we wish to contrast. On one hand, we have the dead orthodoxy of the Church, with which we contrast through our doctrine; and, on the other, the pharisaical hypocrisy, from which we wish to differ through our unrestrained manner of life." Of course I deplored that they had not found a better way of obtaining this aim; that they had not sought to differ from a dead orthodoxy through life, power, and purity of doctrine, and not by false doctrine, and from hypocrisy through real and true holiness, and not through unholiness.

The following year one of these ministers, F. G. Hedberg, came to real light in the Gospel, and, amazed at the errors in which he himself and all the others had been kept, he now powerfully bore witness to the truth as it is in Christ Jesus. Some of the other clergymen and a considerable part of the peasants were now also brought back into the right way; whilst those who remained in the old errors anathematized Hedberg and his brethren. The light of the Gospel gave joy and strength to the believers; but even among these there soon arose a deplorable *error, when they took a real antinomian turn, so that Hedberg* himself for some time *taught there was* no need of preaching the law. This state of things did, nevertheless, not last long. Hedberg was soon convinced again of the truth, and published a treatise against the Antinomian error. Since that time the light of the Gospel has more and more spread its blessings on the soul of him and his brethren. Among those who despised Hedberg's evangelical preachings, and remained in the above-mentioned absurdities in doctrine and deeds, more than one have sunken down into manifest vices, and, as striking warnings, served to open the eyes of many a devoted partisan, who has now found it necessary to search with deeper attention into the Word of God, and fly from that servitude of men, in which they had been kept. In this way the leaven of the kingdom of God is now working more quietly and unnoticed, but with more true blessing among the Finnish population. The increased spread of Bibles, tracts, and religious treaties, in a pure evangelical spirit, during these last years, has not a little contributed to these happy results. In consequence of more liberal laws, seeking and believing ouls now more frequently assemble for devotion in churches and private houses, with enlightened clergymen or laymen as leaders. One of the most distinguished Finnish ministers, to whom I owe part of these details, ends his letter in these terms: "In spite of the numerous errors with which the revivals in our country have been tainted, they have had an immense influence on the whole.—The spiritual authorities and even the theologians at the University, have now a more awakened interest than before for Christendom and their high calling. The efforts made for the instruction and learning of clergymen, during these last twenty years, have been increased. Youths do not now enter into the ministry as inconsiderately as before, and the public have now much higher claims upon a minister of the Gospel than before. Bibles, New Testaments, tracts, and religious treatises, are spread in enormous quantities. Most of the peasantry are now able to read, and the zeal for the instruction of children has been increased.—All this plainly shows us that the vivifying Spirit of the Lord is working among us, and all this good seed promises more and

more blessed harvests."——With this I finish, hoping soon to be able to give you the wished-for information from Norway and Denmark. Here in our land the work of God is quietly going on. Even about this I hope to speak more at another time. Dear brethren! remember our North in the love of the Lord! God bless you, my dear old and esteemed friend, and all your brethren.

Your most warmly affectionate,

C. O. ROSENIUS.

MISSION TO THE UNITED STATES OF COLUMBIA.

We have received an interesting letter from the Rev. Ramon Monsalvatgé, dated at Carthagena, October 2d, '62, in which, after speaking of the return of Mr. Mathieu, the late American Consul, to whom he was charged to deliver a letter from the Committee, and of his not being able to remit to General Mosquera a letter written by Theo. Dwight, Esq., at the request of the Committee, because the General had not yet visited Carthagena, but is in the country where a letter might not find him, he gives some notice of his labors in the following paragraph:—"On the 11th of September I held a funeral service for an "Englishman who died on board a ship "in the harbor of Carthagena. I spoke "twice in public, and the Word of God "was not preached in vain, for it constrained a pagan to entreat me openly "to administer to him the rite of baptism. On the 21st of Sept. I baptized publicly and solemnly this pagan, "born in China in 1839, and who has "had much trouble of soul since the "funeral of the Englishman referred to. "I followed literally the Episcopal (Anglican) Liturgy, which I have in the "Spanish language. This Chinese has "inhabited the coasts of New Granada "for seven years, and has read the New "*Testament for a year.* Inasmuch as "*I believed him to be* truly converted, "I did not hesitate to administer to "him the symbol of that inward grace "which he has received. During my "recent absence from Carthagena, some "Romish priests desired to administer "the ceremony of baptism to him, but "he refused, saying that he preferred to "be baptized by the Protestant minister who had led him to know the good "Saviour."

Mr. Monsalvatgé has transmitted to us a very interesting letter, addressed to him by a Christian family, of the name of Hamilton, at Dublin, Ireland, informing him that they purposed soon to remove to the city of Ocana, in New Granada, and there establish themselves —in business we suppose—and requesting him to meet them at Santa Martha, and, if possible, to visit them periodically at Ocana. The letter indicates that the family is no common one, either in point of intelligence or enlightened piety and zeal. Mr. M. regrets much that they have not resolved to settle at Carthagena, rather than at Ocana, for in the former there is much preparation for Christian effort, whilst at Ocana they will have to contend with strong fanaticism and intolerance.

MISSION TO CHILI.

SANTIAGO, Sept. 16, 1862.

The Magazines came safely. The books have not yet arrived. I am very glad they are coming; our Sabbath-school needs them very much. The separate Magazines which you have sent regularly for several months have come promptly to hand.

Our attendance upon the Sabbath services, though small, is increasing. In August the average number was nineteen. I endeavor to prepare my sermons with care. While most of my hearers are lacking in high mental culture, a few are not. To reach the wants of a mixed assembly is, I find, attended with some difficulty.

The Lord's Supper we have not yet celebrated, but shall, I think, soon. If we had

one more man who was worthy, or perhaps two more, I should be in favor of organizing a church. I trust the Lord will provide them. We shall move prayerfully in this matter.

I am much obliged to you for your words of encouragement and of counsel. I thank you for your war items. I have not had an American newspaper for several months except as Mr. Trumbull has sent them up to me from Valparaiso. The war has now assumed gigantic proportions. May victory attend the Union forces, and may the God of battles overrule all for His glory.

Yours very truly, NATH. P. GILBERT.

MISSION TO ITALY.

FLORENCE, Sept. 20, '62.

In a former letter I intimated to you that Prof. Geymonat proposed to pass the summer at the Bagni di Lucca, and devote himself to the work of evangelization there, if I would provide a house for his family. This I was glad to do, under the conviction that the Christian Union could not find a better laborer in such a field. Mr. Geymona t has been there nearly three months; during which time he has had two public services on Sunday, and an evening service in the week at a private house. These meetings have been attended by a good number of Italians; and though the Catholic population is one of the most bigoted of Italy, the meetings have not been interrupted, and no act of violence has been attempted against any one who has attended them. No Protestant worship in Italian was ever held there publicly before, and some disturbance was threatened and anticipated. Last year an English gentleman assembled a few Italians privately at his lodgings, for the purpose of reading the Bible and religious conversation. But he was interrupted in his good work by a brutal attack on his person, from which he received serious injury. The men who made the attack were afterwards arrested and punished by fine and imprisonment. This year the opposition was confined to abusive attacks on the Protestant cause by the priests, in their Sunday services, and the appointment of a service in their churches at the same hour that the Protestant worship was held. The denunciation of Prof. Geymonat and all who went to hear him, was a good advertisement of his service, and awakened an interest which would not have been felt, had the priests kept silent.

By various instrumentalities I put in circulation a good number of Tracts and Testaments, some of which I know were read with interest and satisfaction.

In this beginning of evangelical labor at the Baths of Lucca, great results were not expected immediately. That some good has been done is not left to conjecture; and that important results may hereafter appear is confidently hoped. Good seed has been sown; and, though in a hard soil, yet the increase of it is with Him who can cause it to bring forth a hundred fold; and we earnestly pray the Lord of the harvest thus to bless it.

At my request, Prof. Geymonat made a visit to the Mission-stations of the Island of Elba. It was necessary that some one, an ordained minister, should go to baptize an infant child of Sig. Del Bono (the colporteur); and as it was to be the first administration of the rite, after the manner of Protestants, it seemed desirable that the occasion should be improved by the presence and preaching of some one who would properly represent the evangelical cause. Prof. Geymonat passed several days on the Island, and preached several times, both at Portoferraio and Rio Marina. On his return he made a report of his visit, sending a copy to the "Vandois Commission" for Evangelization, of which he is a member, and a copy to me. This report I will translate, and send you a copy, as it will show the harmonious working of the American and Foreign Christian Union and the Vandois Commission in the great and interesting field of Italian evangelization.

E. E. HALL.

Next to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid in the encounter of temptation, and in the career of duty.—Robert Hall.

THE HOME FIELD.

OUR Missionary to the Canadian French settlements on the St. John's River in Maine, has commenced his labors.

A GERMAN MISSIONARY IN NEW JERSEY reports—

The past month has been a very busy one with me, and I pray that its labors may all redound to the glory of our blessed Redeemer. It will cheer your heart to know that the interest which has been manifested among His people here is by no means abating, but rather increasing. The enthusiasm of the first moments in which some of the men and women here embraced the Saviour, forsaking their evil ways, and following the Lamb of God, has passed into the full determination to do, under the blessing of God, also their share, to spread the word of God and the glad tidings of salvation.

Our prayer-meetings are well attended; so is the Bible Class. The two last Sabbaths we were, alas! visited each time by a rain-storm, so that the attendance, especially of the women, could not be large.

I wish your time would permit you to visit us once. I know you would feel glad to hear the story of the conversion, the history of the soul, of some of them, who, after tasting the world and living wholly for it, now sing the praises of the Redeemer. But, of course, discouragements come likewise. The signs of the truth of our message would be wanting, if we should deliver it without exciting the malignity of the enemies of Christ.

Knowing your great desire to have the Gospel imparted to ALL men, I have, during the past month, not confined myself alone to this church. I have been, in the hours which I could spare from my labors here, around in the country, to *seek* those wayward and neglected souls who I knew had no pastoral care whatever.

In two places, or neighborhoods rather, I was received gladly; in another, I was violently handled, after the deliverance of a short discourse on the preciousness and power of the Word of God. I thought it a good sign, and preached the next day again. I preached from the passage where the word *of God is shown to be* a two-edged sword, and said that I was glad I had been insulted, for it showed to me clearly the power of the Gospel. Truth was mighty and would prevail, and "knock-down" arguments did not convince any body. If any body took exceptions to my preaching, and to what had been said, I would gladly answer any questions put to me.

AN IRISH MISSIONARY in the West writes:—

Here in L——, we are partially restored to quietness and confidence. May the Lord grant that it may be permanent, for these wars and rumors sadly interfere with every good word and work. I still make my daily rounds among the poor, carrying with me the pure and peace-speaking Gospel of the Son of God, and it is usually well received. The tract which accompanies it, I have reason to believe, is received and read by many with a desire to learn the good way which leads to heaven, and which points from a world of sin to brighter realms beyond the skies. May the truth of God's word not return to Him void, but may it be the means of turning many to righteousness; and may God's own people pray for the early accomplishment of this blessed result. So far we have done little with our Industrial Schools—the ladies are so occupied with the sick and wounded, that they have little time for any thing else. Our Sunday-schools, however, are still doing well, are tolerably well attended, and from these we hope for much good through the influence of the Holy Spirit. The young are receiving the good seed in the right way, and at the proper age, and we have much reason for thankfulness for our success in this department of the labors of the Society here.

I often meet with the Romish priests in my visits, but they will not stop to reason: like Demetrius they fear for their craft, and dread to come in contact with the truth.—Many of their hearers are not so, and are now reading with a view to find the better

way. I have made over two hundred visits this month; given away one Bible and eight New Testaments, and distributed a large number of tracts, besides carrying on all the other work to which I devote my time, such as prayer-meetings. May our labors and success be blessed by Him for whom we labor, is the prayer of your servant in the Lord.

REPORT OF A BIBLE-WOMAN IN THE WEST :—

During the past month, we have visited more than two hundred families, among the poor of our city. We have been pleasantly received, and we trust our visits have been in some measure appreciated by many whose homes are desolated on account of the terrible conflict that is bringing sorrow to so many hearth-stones, and grief to so many hearts. We have endeavored to point them to the bleeding Lamb of God, who was a man of sorrows and acquainted with griefs. One German woman we visited, told us her husband was in the army, but had received no pay in seven months. She had been very sick, and would have suffered extremely but for the poor neighbors. We recommended her to the Relief Society, and when we next called, she was abounding in plenty, and rejoicing in God, the rock of her salvation. Out of fifty men that went with her husband, but five had been spared. "Oh!" she says, "I have a Bible just like yours, and it is such a comfort to me." This we cite as one instance where missionary labor has been beneficial. We have visited several of the hospitals, in the suburbs of the city,—conversed with the sick and dying soldiers, and presented papers and tracts to those able to read. "Now," said one, "we shall have something to read," "and all for nothing," said another, while others, too sick to read, turned their earnest eyes upon us, and said, "Come again." Several times we have been to the City Hospital. It is mostly under this influence; but one woman observed that we had done more for them than the Priests or Sisters. Another said, "we would be happy *all the week*, and they would be blessed, because *it* was our first visit." In the jail, one tract on repentance, we trust, was blest to one poor soul; and we have endeavored to pray that every tract left there might be blest to the poor criminals in those gloomy walls. Our Sewing-schools have been well attended, and every week brings new faces. We have made exertion to get material for their busy fingers, and warm hearts have kindly responded. Last Saturday we had a street celebration, and business places were closed, but many happy faces gathered round our door, begging us to have a school.—Many Catholic children attend, and we mingle religious instruction with all our exercises. We sow in tears, hoping ere long that they who sow and those who reap may rejoice together.

The preceding Report is from the "Substitute" from whom we gave a report last month. We are happy to say that our own excellent Bible-woman has been able to return to her post and work, after her severe affliction and injury.

OUR ITALIAN MISSIONARY :

My report for this month contains nothing of a particular character. My Sunday meetings go on as before, and are attended as usual. I had several interesting conversations about religion with my Italians, who feel themselves sometimes deeply touched by the truth of the word of God.

Many Italian children came during the month to Sunday-school, and form there several classes. My daily morning and evening school is regularly kept up; the number of my scholars is increasing from week to week. They come very willingly to receive instruction.

I made a distribution of three Bibles and four New Testaments, and three hundred tracts in Italian. Remember us in your prayers.

The benevolence of God results not from accidental occasions; it does not exhibit itself in the form of specialities; it does not exist at sometimes, and then at other times cease to exist. Benevolence is an attribute of the Divine Being. He is unchangably, and infinitely, and eternally good.

MISSIONARY INTELLIGENCE.

OUR readers will find a variety of interesting items under this head the present month.

SANDWICH ISLANDS.

We are grieved to record the loss by fire of the large Seminary edifice at Lahainaluna. The pupils that were boarding in the building escaped with their lives, but many lost their clothes and books. The native Christians have lost no time in making liberal collections in their churches for its reconstruction. Rev. S. E. Bishop, who has been the American Seamen's Chaplain at La-Lahaina, has been called to the Native Church at Hana, on the same Island, (Maui,) and has accepted the call.

SOCIETY ISLANDS.

The news from these Islands is very interesting. Although under the Protectorate of France, and exposed to the unceasing efforts of Popish Missionaries, the native Christians are more numerous now than they were at the time of the seizure of the Islands by the French Government almost twenty years ago. In the Island of Tahiti there are thirty native pastors, sustained by the French Government—for there is in these Islands, as in France, *a union of Church and State.* A former Missionary of the London Missionary Society has an important supervision of the whole. Upon the Island of Tahaa, one of the leeward group of Islands, is a school for the training of native preachers, to which ten candidates were lately sent from Tahiti. The "week of Prayer" last January was well observed.

Wonderful has been the progress of Christianity on Savage Island within the last fifteen years. The Rev. Mr. Pratt, of the London Missionary Society, has under his supervision five chapels, *one of which will* hold 1000 people, and a class of fifteen young men, who, he hopes, will one day be capable assistant teachers.

TURKEY.

The Missionary intelligence from Turkey is interesting, and indicates progress, steady and real, though not rapid. The success of the Methodist brethren in Bulgaria is encouraging. Dr. Hamlin is compelled to open his college at Bebek for the present, owing to the obstacles thrown in his way by the Government in his efforts to get a good site for it in Pera.

SYRIA.

A new college is to be established by the American Board at Beirut, under the presidency of the Rev. Daniel Bliss, who has been for several years a Missionary at Suk el Ghurb.

EGYPT.

The Mission of the United Presbyterian Church of this country in the 'Land of the Pharaohs' meets with much encouragement. Its school at Cairo has 200 scholars, and that at Alexandria 150. One of its Missionaries sold eight thousand New Testaments on a tour up the Nile. The Rev. Drs. Dales and Pressley, the former the Cor. Sec'y. and the latter an important member of the Board of Missions of that Church, are at this time on their way to visit that Mission, as well as the Mission in Damascus, under that Board.

PROTESTANT EPISCOPAL CHURCH IN LIBERIA.

We have read with great interest the account contained in *The Spirit of Missions* for August last of the organization of "The General Convocation

of the Protestant Episcopal Church in Liberia and parts adjacent." The convention which effected this organization was held in the month of April at Cape Palmas. There were present on the occasion the Rt. Rev. Bishop Payne, and Rev. Messrs. J. G. Auer, C. C. Hoffman, J. K. Wilcox, T. J. Thompson, G. W. Gibson, Hon. J. T. Gibson, and Messrs. T. Toomey and J. B. Gates; in all six ministers and three laymen, representing nine stations and seven churches. The session lasted several days. A Constitution, consisting of nine articles, was prepared by a committee, was discussed, and adopted. Also seven Canons. A Standing Committe was appointed, that adopted a series of five rules for the regulation of its proceedings and acts. The first meeting of the General Convocation is to be held in Trinity Church, Monrovia, in the month of February, 1863. May the blessing of the Great Head of the Church rest on this interesting branch on the shores of Africa, and with the noble little Republic of Liberia! We are sure every reader will say, *Amen!*

ZULU MISSION.

This mission must be prospering; the Rev. Mr. Linsley's account of it at the annual meeting of the American Board at Springfield was exceedingly interesting. We are grieved to report that that excellent missionary received, just before his departure for his work in Africa, intelligence of the loss of his house, furniture, and books by fire! We believe the loss was greatly, if not entirely, made good before he left; we sincerely trust it was, at all events.

MADAGASCAR.

The account which the Rev. Mr. Ellis *now venerable* in years, gives of his reception by Radama II. at his capital Antananarivo, and of the number of good men who are about the new king, is most interesting. The king himself seems desirous of knowing more fully the Gospel, and has Mr. Ellis with him an hour or two almost daily. Mr. Ellis has a Bible-class of some dozen or more of young princes, who meet him in a room in the palace. On the whole, we think that Radama II. is one of the best of the absolute monarchs of the age, considering the few advantages he has had; he certainly is one of the most remarkable. Roman Catholic Missionaries are endeavoring to gain a foot-hold. The love which the people have for the Bible will prove, under God's blessing, their greatest obstacle. We must say that the best account of Radama II., his accession to the throne, and the dangers that surrounded him, and the character of the people, which we have seen is from the chief of these Missionaries, Father Jouen, in the pages of the *Annals of the Propagation of the Faith.*

ABYSSINIA.

The Missionary Flad, from the Chrishana Institution, near Basle, Switzerland, and his coadjutors, have been much blest among the Jews (Falaschas) some thirty of whom he reports as being prepared for baptism. "Two of them," he says, "are old men of sixty years, with silver hair, and although they are *black*, yet the peace and the kindness of God laughs out of their faces."

INDIA.

The good work of God is advancing at the hundreds of mission-stations in India, through the labors of the hundreds of Missionaries—English, American, French, German, Swedish, etc., and belonging to every branch of the one true Church of Christ in our days, —Episcopalians, Presbyterians, Inde-

pendents and Congregationalists, Methodists, Baptists. We can only notice the wonderful fact, reported in *The Indian Mail* of July 28th, namely, that almost the entire portion of the Syrian Church in Travancore (in the southern portion of the Malabar Coast,) which had for three centuries acknowledged the supremacy of the Bishop of Rome, has severed that relation, and connected itself with the Syrian Church in Mesopotamia, from which they have received a new Bishop. These people number some 80,000; only a few comparatively adhere to the Romish Bishop. This movement is a fruit of the Bible-distribution, to promote which Dr. Buchanan, in his day, did so much and excited so much interest.

CHINA.

The General Assembly's Board have resolved to establish a new Mission in the province of Shantung, one of the most northern of the 17 Provinces of the "Celestial Empire." The Rev. Messrs. Nevins, Gayley, Mills, Green, and Dr. McCartee, are to compose the Missionary staff for this new Station. The district to which they go is considered remarkably healthy. The Rev. Mr. Blodget of the American Board at Tientsin, aas baptized several converts recently. The other Missionaries report encouraging success.

OUR OWN WORK.

The reports of the Missionaries of our own Society contain items that are suitable to be read at the Monthly Concert of Prayer for Missions. Why should we not pray, on such occasions, for the work of God in Italy, Greece, France, Spain, Belgium, Sweden, Ireland, South America, as well as the work in heathen lands?

THE NEWS OF THE CHURCHES.

Our restricted space this month will allow us to say but few things under this title:

ENGLAND.

The Rev. Dr. Longley, lately Archbishop of York, takes the place of the late Dr. Sumner as Archbishop of Canterbury. The Rev. Dr. Tait, Bishop of London, has refused the Archbishopric of York, preferring his present post.

Religious services in some of the theatres of London, on Sabbath nights, have been resumed for the season, and are well attended. They are represented as in no way injurious to the churches, being in fact *recruiting services* for them.

From the report of the Nonconformist (Congregational) Bicentenary Committee, it appears that nearly $650,000 have been subscribed in England to the Memorial Fund. The objects which it is proposed to accomplish by means of this fund are: the building of new chapels, the enlargement of others, and the erection of a Bicentenary Hall in London, with offices for Missions, Home and Foreign, and an audience-room for large public meetings. The Baptists are also raising a large sum; so is the Presbyterian Synod of England; whilst the Welsh Independents have resolved to raise $100,000, and erect twenty Bicentenary Chapels in the Principality.

In consequence of the late Garibaldian riots on Sabbath afternoons, in Hyde Park, (occasioned by the determination of the Irish Catholics to prevent the holding of a meeting in London for the expression of English sympathy with the Italian patriot,) the "Authorities" have forbidden *all* public meetings and demonstrations hereafter in any of the Parks. This step on the part of the Government is to be deplored, for it prevents open-air preaching in five large parks, where for the last few years the Gospel has often been proclaimed to many thousands of people.

Open-air evangelistic meetings were held

in many parts of the British Isles, both in cities and country, during the last season. Both the Congregational Union and the Evangelical Alliance, at their recent meetings, adopted addresses to the American Christians, expressive of their great desire that the civil war and slavery may come to a speedy end.

Dr. Colenso, Bishop of Natal, is now in England, and is said to have in press a work on the Pentateuch, of a very *rationalistic* character. His commentary on the *Epistle to the Romans* is far from coming up to the Evangelical standard.

STATISTICS OF WESLEYAN CONFERENCES:—

I. British Conference—		
Great Britain,	325,256	mem.
Ireland and Irish Missions,	22,781	"
Foreign Missions,	68,349	"
II. French Conference,	1,586	"
III. Australasian Conference,	36,307	"
IV. Canada Conference,	30,341	"
V. Eastern Brit. Amer. Conf.	15,389	"
Total, - - -	519,969	

DIFFERENT METHODIST BODIES IN BRITAIN.

	PREACHERS.	MEMBERS.
Old Connexion,	940	325,256
New Connexion,	220	32,480
Primitive Methodists,	776	141,185
Bible Christians,	200	14,056
United Free Churches,	211	60,820
Reform Union,	19	11,355

FRANCE.

There is the usual amount of discussion in the secular papers of the everlasting "Roman Question." A new journal, LA FRANCE, has been started, ultramontane in its character. The *Observateur Catholique* still stands up for the old Gallican rights and liberties. Suicide and infanticide are steadily increasing in France.

The Synod of the Union of the Evangelical Churches of France convened this year in Laforce, in the South of France. It was a most interesting meeting, lasting three or four days. Pastor Fisch of Paris opened the Synod with a sermon which is to be published. This little body is steadily increasing, six new churches having been added the *last year*. Dr. Frederick Monod presided. *Rev. M. Bridel* and Rev. Ed. de Pressensé *were present*. Several deputies were present from foreign churches, four being from the Free and United Presbyterian Churches of Scotland. The Government of France made considerable opposition to the holding of this Synod. This having become known, the brethren of Geneva and Lausaune cordially invited the body to meet in one or the other of their respective cities. Two members of the Union, Messrs. Ed. de Pressensé and John Bost, have received, within a few years, National Prizes from the French Academy, the former for his work on the Three First Centuries of the Christian Church; the latter for the Institution for orphans, idiots, incurables, the blind, and the epileptic, which he has founded at Laforce, where he is pastor of the Protestant Church.

SWITZERLAND.

The most notable circumstance in regard to Switzerland at this moment, is the discussion of the changes in the Constitution of the Canton, which a sub-committee has reported to the Constituent Assembly now in session in the city of Geneva. Many of these changes are decided improvements; others not.

GERMANY.

The most interesting event in Germany which we have to note is the Nineteenth Annual Meeting of the *Gustavus Society*, which was held in the old historic city of Nuremburg, where the Swedish champion of Protestantism, whose name the Society bears, spent some months with his army in the Thirty Years' War, and whence he marched to meet the celebrated Wallenstein at Lutsen, in the autumn of 1632. The city Council had invited the Society to hold its meeting within their walls; and verily they gave the more than 500 members that attended a reception worthy of the city's renown. The chief Burgomaster, Herr Von Waechter, wearing his official gold collar, gave them a hearty welcome to the city and its hospitalities. The meeting lasted two or three days. The receipts of the Society last year were 165,000 Prussian thalers (more than $122,000), which served to relieve 579 feeble Protestant churches and communities in Germany, Austria, the Danubian Provinces of Turkey, and other places.

MISCELLANEOUS.

THE Rev. Dr. Kalopothakes, of Athens, (Greece,) is on a brief visit to this country, where the family of Mrs. K. reside. He will return in a few weeks to his post. Greece is now agitated by a Revolution, or the attempt to make one. It is to be hoped that Religious Liberty may gain by such a movement.

OUR CHRISTIAN WORLD.—The present number closes the XIIIth Volume of our Magazine. We are grateful for the many testimonials to the acceptableness of this Monthly, which we receive from time to time. We have endeavored to make it correspond with the name it bears, by giving in its pages notices of the progress of the kingdom of God, not only in Christian but also in the outlying countries. The work is not yet what we wish it to be; but we hope to improve it from year to year. To God be thanks for the mercies which have crowned another year—a year of many trials, anxieties, fears, and distresses, and of deep concern for our bleeding country and the interests of the Church of Christ in it.

We would renew the request which we made in the last number, that our friends will exert themselves to increase the circulation of THE CHRISTIAN WORLD in the respective circles of their acquaintance. Thankful for the several thousands of subscribers which it has, we greatly desire to see the list much increased, that it may (with God's blessing) be an instrument of doing more good. We have proof every month that there are those whose interest in our Society and its work is kept up by reading the pages of this Magazine. And many are the contributions we receive, in the course of the year, as a fruit of this sustained interest. We are thankful to be able to say that our friends have not been inattentive to our appeals for aid. And truly the Society never needed their aid more than it does now, and will, for months to come.

WEEK OF PRAYER.—We would remind our readers thus early of the *Week of Prayer* in January. Let us all remember it, and prepare for its proper observance.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF OCTOBER TO THE 1ST OF NOVEMBER, 1862.

MAINE.

Topsham. Cong. Ch. & Soc., in part of L. M. for Rev. D. F. Potter,	9 00

NEW HAMPSHIRE.

Durham. 2d installment for L. M. of Jno. Mooney,	5 00
Swanzey. Cong. Ch. & Soc.,	3 15
Alstead. Dea. Sawyer,	2 00

VERMONT.

Battleboro'. Cong. Soc.,	64 23
West Battleboro'. "	27 96
Dummerston. "	8 50

MASSACHUSETTS.

Newton Centre. Cong. Ch. & Soc., add.,	4 25
Marlboro. A friend per Chas. Hosmer,	100 00
North Andover. Evan. Cong. Ch. & Soc.,	13 00
Shrewsbury. Cong. Ch. & Soc.,	10 00
Saxonville. " "	11 50
Newton Centre. " " add.	3 00
Harvard. Cong. Ch. & Soc.. 2d installm't for L. M. of Rev. John Dodge,	11 75
Grafton. Evan. Cong. Ch. & Soc.,	40 00
Boston. Rev. E. N. Kirk, D.D.,	50 00
East Cambridge. Cong. Ch. & Soc.,	19 84
Millbury. 1st *Cong. Ch.* & Soc, for L. M. *of David* March,	50 00
Cambridgeport. Prospect Street Ch. and Cong.	67 78
Lunenburg. Evan. Cong. Ch. & Soc.,	1 25
South Hadley Falls. 1st Cong. Soc., by Rev. Rich. K. Knight pastor to make Henry H. Judd L. M. in full,	16 00
Buckland, Cong. Soc.,	8 88
Sunderland. "	15 72
Gill. "	2 37
Conway. "	32 78
Shelburn. Ladies' Benev. Asso.,	10 55
" Gent's " "	13 45
Granby. Cong. Soc.,	20 68
Northampton. 1st Cong. Soc.,	76 55
Southampton. Cong. Soc.,	13 07
Ludlow. "	7 71
Westfield. 1st Cong. Soc.,	26 00
South Hadley. "	21 53
Holyoke. 2d Ch. & Cong.,	10 56

RHODE ISLAND.

New Port. Wm. Guild,	4 00

CONNECTICUT.

——. A Friend,	5 00
——. "	100 00
——. " in N. G.,	10 00
East Lyme. Rev. Joe. Ayre,	5 00
New Haven. 1st Ch., P. Pertt.,	50 00

Harwinton.	Cong. Ch. & Soc.,	16 19
Rockville.	Legacy of N. O. Kellogg of Vernon,	833 33
Plymouth.	Cong. Ch. & Soc.,	19 00

NEW YORK.

Hartland.	Meth. Epis. Ch.,	2 00
Poughkeepsie.	Mrs. Marg't Meyers by Rev. F. B. Wheeler,	25 00
N. Y. City.	J. G. P.,	100 00
"	Chas. P. Kirkland, Esq.,	50 00
"	Edm'd Dwight, Esq., Ex., in part of his father's Bequest for Colportage in France,	350 00
Gouverneur.	Mrs. Clara M. Babbitt,	5 00
Champlain.	Presb. Ch.,	15 00
Silvercreek.	Presb. Ch. in full to make Rev. F. W. Flint a L. M.,	20 75
Oswego.	Rev. H. G. Ludlow for Greek Mission,	10 00
Augusta.	Presb. Ch	11 52
Fulton.	Presb. Ch., J. E. Dutton L. M. in full,	10 00
"	George Salmon L. M. in full,	10 00
"	Charles E Wilcox in full,	10 00
"	Mrs. H. T. Loomis L. M. in full,	10 00
"	Others,	17 21
Cambridge.	1st Presb. Ch., in part to constitute Rev. Charles H. Taylor a L. M.,	16 10
Cold Spring.	In full of L. M. for Rev. Fred. Love	8 00
Orient.	Cong. Ch., Rev. Mr. Fairchild to constitute Rev. Albert Fitch a L. M.,	30 00
Thompson's Station.	Elisha T. Richardson,	5 00
Oswego.	A Friend,	2 00
N. Y. City.	Part of the Bequest of the late Anson G. Phelps, Jr.,	4,843 44

NEW JERSEY.

Newark.	So. Park Presb. Ch., by S. P. Smith, Tr.,	78 28
Princeton.	Col. in the Lecture Room of the 1st Presb. Ch. for the Greek Mission,	10 68
Bloomfield.	Infant Class of the Presb. Sab, Sch. for Sab. Schools in Greece,	5 50
Salem.	Presb. Ch.,	15 00
New Hampton.	Presb. Ch. add., which completes L. M. for the Rev. Alfred Yeomans,	10 00
Somerville.	1st Ref. Dutch Ch., to constitute the Sab. Sch. Superintendent a L. M.,	34 06
Hightstown.	Mrs. Rev. R. Taylor towards a L. M.,	5 00
New Brunswick.	Rev. Dr. Coggswill,	1 00
Orange.	2d Presb. Ch.,	30 35
Mount Clair.	Children's Miss. Soc'y. of Presb. Ch., for the Greek Mission,	65 00

PENNSYLVANIA.

Germantown.	Market Square Presb. Ch. by Rev. Jacob Helffenstein,	10 00
Newton.	In part,	7 50
Mount Joy	Jas. Patterson, Sen.,	5 00
Marietta.	Messrs. Stahl & J. M. Whitehill $5 each. Clark, Patterson and Wilson—Cassel & Cash, $2 ea. Mchaffy, Zell, Wilson, Lindsay, Anderson family, Cassell, Whitehill, $1 each. Anderson, Geist & Hasker, 50cts. ea. Rudicill & Rickert, 25 c. ea. Little S. Tate Anderson, 10cts. Mrs. Ferree $2 50,	31 60
Philadelphia.	Cash,	1 20

ILLINOIS.

Round Prairie.	Cong. Ch.,	7 00
Griggsville.	" add.,	13 00

INDIANA.

Terre Haute.	1st Cong. Ch. in part L. M.	10 00
Rockville.	2d Presb. Sab. School.	2 50
Madison.	2d Presb. Ch., A. B. Smith $10, Messrs. Sullivan, Whitney, Mathews, Meldrum, $5 each. Others, $24 94,	54 94
Aurora.	1st Presb. Ch.,	21 06
"	Bapt. Ch.,	5 80
"	Meth. Epis. Ch.,	6 37

OHIO.

Mansfield.	United Presb. Ch. towards L. M. for Rev. D. Pane,	10 00
Mt. Auburn.	Bapt. Ch. which constitutes H. Thane Miller a L. M.,	32 60
"	Bapt. Sab. Sch. for Cincinnati Mission,	3 00
Mt. Gilead.	2d Presb. Ch.,	5 17
"	Union Meeting,	10 14
Hopewell.	U. P. Ch.,	23 50
Bloomingburg.	Presb. Ch., Little Hugenia $1, Harry 10c. Others $66 65,	67 75
Lebanon.	1st Cong. Ch. add. for L. M. of pastor. Mrs. Stokes $5. Others $13,	18 00
"	1st Presb. Ch., Mrs. Gould $5 Others $9 83,	14 83
"	Cumberland Presb. Ch. add. for L. M.,	8 75
"	Meth. Prot. Ch.,	1 50
"	1st Bapt. Ch.,	8 00
"	Meth. Ch., Mrs. Ritchie,	.50
Cincinnati.	Sab. Sch. of 8th Presb. Ch., half for Italy and Athens respectively,	13 50
"	Messrs. Newton, Brown, Mendenhall, Crawford, Saffer, Stewart, Gibson, Matthews, Addy, Healy, Epply, Neff, Richards, DeCamp, McKeetchan, Smith. Hull, W. C. Duncan, Mrs. Ramelsberg, Johnson & Sibley, $5 each,	105 00
Cincinnati.	Messrs. Harbaugh, Gordon Talbot, Brown, Haughton, Mrs. Storer, Ross, Kilbreath, White. Kekk, Highway, Comstock, Bromwell. $3 ea. Findley, Hardy, Allen, Harris, Walker, Mrs. Avery, Maddox, Gamble, White, Tatem, Dickenson, Andrews, Wilson, Hurd, Ballance, Rankin, each $2. Capt. Coe $4. Mrs. Johnson $1 25. Eight Friends 50c. ea. Seven others $1 95,	82 20
"	Messrs. Woodruff, Edwards, Fore, Watson, Williams, Cook Brown, Burdsall, Haughton, Tilghman. Fox, Smith, McCoy, Price, Horne, Nelson, Steele, Knowlton, Graff, Mrs. Pierson, Gray. Winchell, Hooker, Brown, Elstner, Yeates, Shannon, Mullen, Curtiss. Oliver, Noble, Northrup, Ehrman, Crane, Musgrove, Davanport, Corwine, Vandyke, Pettibone, Redman, Cook, Clark, Gleen, Hart, Wilson, Yeatman, Shaw, Medskirt, Torrence, Carpenter, Miss Cobb, Evans, $1 each,	52 90
Dayton.	From a Friend to the Cause,	$1,000 00
Cincinnati.	Col. by Mrs. Godden for the Mission Schools, Rev. C. C. Babb $1. Mrs. Larz. Anderson $5,	6 00
"	L. C. Hopkins, a parcel containing materials for Dress, Miss Anna Pierce 5 Yards Calico.	

MICHIGAN.

Grass Lake.	Rev. M. Gellaton,	2 00